This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

HARVARD UNIVERSITY

LIBRARY OF THE

GRADUATE SCHOOL
OF EDUCATION

THE NATIONAL

Sunday School Teacher.

UNDENOMINATIONAL—EVANGELICAL.

"Not for that we have dominion over your faith, but are helpers of your joy."

M. C. HAZARD, EDITOR.

CHICAGO:
ADAMS, BLACKMER, & LYON PUBLISHING CO.,
147 & 149 FIFTH AVENUE,
1877.

Rare P
239.9
V. 12
1877

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
LIBRARY
DEC 27 1940

Entered according to Act of Congress, in the year 1877
By ADAMS, BLACKMER, & LYON PUB. CO.,
In the Office of the Librarian of Congress, at Washington.

TABLE OF CONTENTS.

VOL. XII., 1877.

PAGE.

A Column of One..By Rev. Edward A. Rand, 187
A Prison Sunday School..By M. E. Winslow, 147
A Word to the Critics.....
.....By Emily Huntington Miller, 286
Baal the Sun-God.... By Rev. C. D. Helmer, 55
Bible Readings on the Key Words of Kings and Chronicles..By Rev. W. F. Crafts, 192, 239
Elijah and His Times.....
.....By Rev. Wm. W. Patton, D.D., 4
Elijah in the Wilderness—Poem.....
.....By Mary E. Brainard, 434
Elijah's Mantle—Poem.....By M. A. Baker, 100
Elisha's Double Portion.....
.....By Rev. E. L. Hurd, D. D., 103
Elisha the Prophet...By Rev. W. H. Daniels, 139
God's Care for Converts under the Old Dispensation. .....By Rev. J. C. Taylor, 95
Imagination as a Factor in Teaching.....
.....By Margaret E. Sangster, 144
Methods of Bible Study.....
.....By Frances E. Willard, 340
Milly's Trap..... By Joanna H. Mathews, 196
New Year's Address to Sunday School Teachers ....By Rev. Charles F. Deems, D. D., 1
Of Delight in Work.....
..By Rev. Samuel W. Duffield, D. D., 9
One Sort of Responsibility.....
.....By Margaret E. Sangster, 338
Philip Paul Bliss.....By Rev S. Gilbert, 188
Smote Thrice and Stayed..By Hope Ledyard, 434
Something About Met oda.....
.....By Ella M. Drinkwater, 482
The Division of Israel and Its Consequences .....By Rev. Leonard Bacon, D.D., 52
The Hymns in Indian Sunday School.....
.....By Rev. B. H. Badley, 534
The Land Law of the Hebrews.....
.....By Rev. E. F. Williams, 100
The Motor and the Machinery.....
.....By J. B. T. Marsh, 98
The Still Small Voice and Its Lessons.....
....By Rev. Wm. M. Taylor, D. D., 49
The Temperance Problem and Who can Solve It.....By Jennie Fowler Willing, 142
Things that Will Happen in 1877.....
.....By Rev. Asa Bullard, 10

ANTIQUITIES.

Apostle....Circumcision...Elder... Gentiles.. Greeks..Jews..Law of Moses..Meats Offered to Idols..Pharisees..Prophets and Teachers Proselytes..Rent their Clothes..Sorcerer... Sepulcher..Speech of Lycaonia..Synagogue ..Tabernacle of David. 300–303
Altar..Church...Colony.. Market...Prison.. Romans..Security of Jason. Seller of Purple ...Spirit of Divination....Vision....Where Prayer was Wont to be Made.....350–353
And Certain of the Chief of Asia..Days of Unleavened Bread...Exorcists..Fifty Thousand Pieces of Silver..John's Baptism..Judgment Seat..Lawful Assembly...Pentecost...Ruler of the Synagogue....Sat in a Window—Fell Down from Third Loft...Shook His Raiment ..Silver Shrines...Tent Makers...Theater.. Town Clerk.....394–397
Bound with Two Chains...Bound Him with Thongs....Bound under a Curse—with an Oath...Cattle....Chief Priests and all heir Council...Commandment to His Accusers.. Devout According to the Law.. Elders were Present..Estate of the Elders.. Examine by Scourging...Gentiles which Believe..Girdle ..Hebrew Tongue..Herod's Judgment Hall ..High Priest. Keep Themselves from Things Offered to Idols...Prophesy...Polluted this Holy Place..Purify Thyself..Reviles God's High Priest.... Smite Him on the Mouth ..Smite thee thou Whited Wall...Temple... Threw Dust into the Air...Took up our Carriages..Trance.....446–450
Augustus' Band...Accuse Him...Alms—and Offerings...Authority from the Chief Priests ..Blaspheme..Chief Captain...Centurion.. Called Forth...Fast..Gave my Voice Against Them..Heresy...Learning..Pricks..Saints.. Sect of the Nazarenes..That Way.....494–496

BIBLIOGRAPHICAL.

The Minor Prophets..The Book of Amos..244, 245
The Book of Acts..... 288

BIOGRAPHICAL.

Amos...Hosea...Hoshea...House of David.. Shalmaneser..So, King of Egypt.....245–247
Bar-Jesus ..Barnabas...Herod..James..John Mark..Judas..Lucius of Cyrene..Manaen.. Paul..Sergius Paulus..Silas..Simeon....298–300
Aratus..Damaris...Dionysius the Areopagite.. Jason..Lydia..Timotheus..... .....349, 350
Alexander...Apollos...Aristarchus...Aquila.. Claudius...Crispus...Demetrius...Erastus.. Eutichus, Gaius..Gallio..Justus..Priscilla.. Sceva...Secundus....Sopater...Sosthenes.. Tichicus..Trophimus..Tyrannus 390–393
Agabus...Ananias...That Egyptian..Felix... Gamaliel..James..Luke..Mnason..Philip 439–443
Agrippa...Berenice...Cæsar...Drusilla..Felix ..Festus...Julius....Lysias Claudius...Tertullus.....492–494
Esaias the Prophet..Publius..... 553

CHRONOLOGICAL.

Events in Paul's Life.....290–483

EDITORIAL MISCELLANY. 40, 86, 131, 227, 235, ...283, 335, 383, 431, 479, 531

FOREIGN.....46, 476

GEOGRAPHICAL.

Assyria..Beersheba.. Bethel..Gilgal..Gozan.. Habor..Halah..Lebanon..The Cities of the Medes..Samaria..Tekoa.....247–253
Antioch...Attalia...Chanaan, Cilicia...Cyprus Cyrene..Derbe..Galilee.. Iconium..Judea.. Jerusalem..Lystra..Lycaonia..Pamphylia... Paphos..Perga..Pisidia..Phœnicia..Salamis ..Samaria..Seleucia..Syria..The Missionary

CONTENTS.

PAGE.

Tours of the Apostle.....292–298
Amphipolis..Apollonia...Areopagus...Asia... Athens..Berea..Bithynia..Galatia..Macedonia..Mysia..Neapolis..Philippi..Phrygia... Samothracia...Thessalonica...Troas...Thyatira.....342–349
Achaia..Alexandria...Assos...Cæsarea. Cenchrea..Chios..Corinth...Eph sus..Greece.. Italy..Miletus..Mytilene..Pontus..Rome. Samos..Syria..Trogyllium.....386-
Antipatris..C licia..Coos..Cyprus..Damascus ..Jude...Patara...Phœnice...Ptolemais... Rhodes..Tarsus..Tyre..The Wilderness.435–439
Adramyttium..Alexandria...Asia..Cæsarea... Claudia..Cilicia..Cnidus..Crete...Cyprus.. Damascus...Fair H.vens..Lassæa....Lysia.. Myra...Nazareth...Pamphylia...Phœnice.. Salmone..Sidon.....490–492
Adria..Appii Forum..Melita..Puteoli...Rhegium..Rome..Syracuse..Three Taverns.550–553

Hints for Addresses..... 130
Hints for Annual Review..... 584

HISTORICAL.

The Captivity..... 843

HISTORICAL AND DESCRIPTIVE.

The Voyage and Shipwreck of Paul..... 537

JEWISH SECTS.

Pharisees..Sadducees.....443–446

LEGAL.

The Trial of Paul..... 484

LITERATURE, 48, 94, 138, 233, 282, 334, 382, 430, ...478, 530, 586

MYTHOLOGICAL.

Jupiter or Zeus..Mercurius..... 303
Diana..Jupiter..... 397

NATURAL HISTORY.

The Dew..The Fir Tree..The Lily..The Olive Tree..The Wine of Lebanon.....253, 254

NAUTICAL.

Ancient Navigation...The Sea Routes.....The Ancient Ships. The Winds.....496–499

NOTES ON THE LESSONS.....By the Editor.

In 1 Kings.

Lesson 1. The Kingdom Divided..... 11
" 2. The Sin of Jeroboam..... 19
" 3. Omri and Ahab..... 26
" 4. Elijah the Tishbite..... 33
" 5. Elijah and Ahab..... 58
" 6. Elijah and the Prophets of Baal.. 65
" 7. Elijah and his Sacrifice..... 71
" 8. Elijah at Horeb..... 79
" 9. The Story of Naboth..... 105

In 2 Kings.

Lesson 10. Elijah Translated..... 112
" 11. The Spirit on Elisha..... 120
" 12. Quarterly Review..... 126
" 13. The Oil Increased..... 149
" 14. The Shunammite's Son..... 157
" 15. Naaman the Leper..... 164
" 16. Gehazi the Leper..... 173

PAGE.

Lesson 17. Elisha at Dothan..... 180
" 18. The Famine in Samaria..... 199
" 19. Jehu the King..... 206

In Jonah.

Lesson 20. Jonah at Nineveh..... 212

In 2 Kings.

Lesson 21. The Death of Elisha..... 219

In Amos.

Lesson 22. The Lamentation of Amos..... 255

In Hosea.

Lesson 23. The Promise of Revival..... 253

In 2 Kings.

Lesson 24. The Captivity of Israel..... 270
" 25. Quarterly Review..... 276

In Acts.

Lesson 26. Paul at Cyprus..... 304
" 27. Paul at Antioch..... 310
" 28. Turning to the Gentiles..... 316
" 29. Paul at Lystra..... 322
" 30. The Yoke Broken..... 327
" 31. Paul Sent to Macedonia..... 354
" 32. Paul and Silas in Prison..... 361
" 33. Thessalonians and Bereans..... 367
" 34. Paul at Athens..... 373
" 35. Paul at Corinth..... 398
" 36. Paul at Ephesus..... 404
" 37. Power of the Word..... 412
" 38. Paul at Miletus..... 416
" 39. Quarterly Review..... 422
" 40. Paul at Cæsarea..... 451
" 41. Paul at Jerusalem..... 456
" 42. Paul and the Bigoted Jews..... 462
" 43. Paul Before the Council..... 468
" 44. Paul Before Felix..... 499
" 45. Paul Before Agrippa..... 507
" 46. Almost Persuaded..... 514
" 47. Paul in the Storm..... 521
" 48. The Deliverance..... 554
" 46. Paul at Melita..... 560
" 50. Paul at Rome..... 567
" 51. Paul's Last Words..... 574

PHILOSOPHY.

Epicureans..Stoics..... 353

Programme for the Annual Review..... 584

QUARTERLY REVIEW EXERCISES..127, 277, 423, 580

REVIEW CHARTS.

A Faithful Servant..... 582
A Nation Destroyed..... 278
God's Dealings with a Kingdom..... 128
The Word Carried to the Gentiles..... 424

SCIENCE.

Orion.. Pleiades..... 254

SUNDAY SCHOOL CHITCHAT..331, 380, 426, 474, 527

SUNDAY SCHOOL GLEANINGS.....44, 90, 134, 230

SUNDAY SCHOOL METHODS...333, 381, 428, 477, 529

SUNDAY SCHOOL NEWS ..281, 332, 381, 427, 475 .....528, 585

SUNDAY SCHOOL WORK.....45, 91, 135, 231

THE HELPERS OF PAUL..... 541

THE TEACHERS' MEETING.....47, 92, 137, 233

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—JANUARY, 1877.—No. I.

NEW YEARS ADDRESS

TO SUNDAY SCHOOL TEACHERS.

BY REV. CHAS. F. DEEMS, D. D., CHURCH OF THE STRANGERS, N. Y.

STANDING between the angels Memory and Hope, I salute you most cordially, in the name of our Lord and Saviour Jesus Christ.

Memory holds up to us the actualities of 1876, while Hope portrays to us the possibilities of 1877. Memory is a historian, Hope is a prophet. A careful and prayerful study of history often prepares a Christian worker to fulfill the predictions of hope. It may be well to look backward before we look forward. It will be profitable to give some space of time for study in your closets of all that you have done in Sunday-school work, in the year just closed. Let me ask you to do this work carefully. It is a bad habit to make a superficial survey of any portion of your life, and take therefrom vague notions of what were your motives, your methods, and what the results. If you have been faithful and interested in your work you must have preserved some records, which will enable you with some degree of accuracy to estimate your labors. You ought to be able to tell how often you have been in the Sunday-school; how often at the teachers' meeting; how many children you have instructed in school; how many you have interested at their homes; with how many parents of your scholars you have formed a personal acquaintance; how many of your scholars have become members of the visible church; how many have grown more learned in Scripture; how much time you have devoted to the study of the lessons, and whether your interest in your work has increased or diminished. Before making such a review, go back to the beginning of the year and recall your purposes, plans, and resolutions, and compare the actualities with your first intentions.

Study your failures first. It is always a good rule to drink first the bitter, and then the sweet—to do work first, and take rest afterwards; the cross should always precede the crown. Now let each one ask himself before God, In what have I failed? That word "fail" may have two senses. You may not have accomplished what you intended, and, in this sense, may have failed, but in not succeeding in accomplishing your intentions a very great spiritual good may have come to you, or your scholars,

Entered according to Act of Congress, in the year 1876, by ADAMS, BLACKMER, & LYON Pub. Co., in the Office of the Librarian of Congress at Washington.

or both; so that in the good results for which we work, it may not have been counted as a failure. It may, therefore, be well to ask yourself what you desired to do, and still consider desirable to have done, which, nevertheless, miscarried. It may have been to correct some serious fault in the character of some one of your scholars. You exerted yourself thereunto, and the fault still remains. It may have been to acquire for yourself some additional capability, some new talent for teaching; and, as yet, you are without it. It may have been your intention to become intensely interested in the salvation of the souls of your scholars, and yet you are compelled, at the end of the year, to acknowledge that you are still performing your duties in a perfunctory style.

Deal faithfully with your own soul. You are in your closet, alone with your God. You are compelled to play the double part of skillful surgeon and enduring patient. Remember that that is just what the Lord described when he spoke of "plucking out a right eye and cutting off a right hand."

Why have you failed? You have had the 365 days. You have had the Word of God. You have had the Holy Spirit. You have been growing older, more experienced, and nearer the termination of your work each week. Why have you failed? Are you sure, absolutely sure, that that failure was due to causes which could not be removed by God's gracious providence or Holy Spirit? Has your timidity, your weak will, your low idea of duty, your insufficient sense of responsibility, your inadequate conception of the value of a single child's soul, been at the bottom of the cause of this failure? Do not release yourself on easy excuses. Hold your soul tightly to this question. It may give you an hour of spiritual agony to do so; but out of that agony will be birth of blessings.

All you can gather from the past will be such lessons as shall assist you in the future. You can not go back to correct a single misspelled word, or explain a single sentence, or tear out a single leaf from that book of record, which has gone up for you into eternity. That very fact should help you to gird up the loins of your mind and be ready for the great future. If you repeat in the coming year the faults of the last, they may become habitual with you, and mere sentimental sighing and weeping at the close of each year, over its follies, will be of no benefit to you, unless the succeeding year shall see those follies avoided.

In making your examination of the work which you propose to do in the coming year, begin with yourself. Why are you engaged in the Sunday-school work? Is it because you have nothing to do? Is it mere pastime? Is it because it is the fashion of persons in your position and in your neighborhood to become Sunday-school workers? Is it because you are pleased to have the company of your co-workers, or to be in the excitement attendant upon the gatherings necessary to carry on Sunday-school work? Of what manner of spirit are you? Have you a sense of your own salvation? The solitary object of Sunday-school labor is to bring scholars to salvation. On that road their little hearts will suffer under keen conviction of the sinfulness of their nature, and from an intense desire to find the Saviour. They will have distressing doubts and tormenting apprehensions. They will need a leader. Have you ever been profoundly convinced of the sinfulness of your own nature? Have you ever had your own soul held in such near contrast with the immaculate Spirit of the Holy God that a sense of your own sinfulness has made you exclaim, How I abhor myself! Have you ever reached the point when you felt that you must have a Saviour, not simply some one to keep you from falling into destruction, but some one to pluck you as a brand from the burning? Have you found that Saviour in Jesus, and that salvation in the blood of the everlasting atonement?

If not, what have you to do with teaching in the Sunday-school, the whole intent of which is the conversion of the scholars? If you have a sense and surety of your own personal and present salvation you can go among your little ones radiantly preaching the sufficiency of our Lord and Saviour Jesus Christ. But if you have never found your way to the cross, the immortal spirits of the little ones committed to your care will cry to you in vain for guidance. You will go to them in spiritual darkness and heaviness. You will be able to bear no witness for the Saviour. You will be a stumbling-block to these very children. If you are unconverted they will naturally feel that they may remain unconverted; and all the more pleasing and captivating your manners, all the more marked will be the ensample of your irreligion. You will not know, by the manner in which the fire began to burn in your bones, how to kindle the flames of conviction in the souls of your scholars. You will not know from the example of a powerful and tender Saviour how to treat your scholars, so that in no case you shall break the bruised reed, in no case quench the smoking flax.

When this spirit of perfect consecration shall have come upon you, it will hold you to a thorough examination of all your methods. It will not take any spring out of your spirits, any elasticity out of your intellect. But it will give you the discriminating eye to see what influences in school management, in all its departments of spirituality, savor of the influence of Christ, and what do not. It is possible for a Sunday-school to be an utterly worldly and unchristian thing. The Bible may be a text book, and gospel hymns the substance of song, and yet, in every department there may be a reliance on the power of the human intellect without the aids of the Holy Ghost; a reliance upon human exertion without the inspiration of God; and culture of the social elements without regard to spiritual growth. The reading may come to be as fine as elocution can make it, and the singing spirited, until it shall draw crowds, such crowds as shall surpass the gatherings of the negro minstrels; and yet the whole school may be an entire failure. Æsthetical culture may be brought out of the poetry of the Bible, and improvement of the logical understanding produced by the arguments of the Bible, and large learning gathered in illustration of the Bible, and such musical talent developed that the brightest lights in the constellation of the opera may come from the musical stars of the Sunday-school. In such a case, if not a single soul among the scholars has come to a sense of its natural need of a Saviour, and come to perceive that Jesus Christ is that Saviour, and come to an enjoyment of a faith which appropriates all the blessings of that salvation to itself, is not such a school a worldly thing, a failure? In some social graces teachers and scholars may have improved without having received the grace of our Lord Jesus Christ, which bringeth salvation.

If you are filled with a living sense of Christ's sufficiency, and are daily delighted in the enjoyment of his salvation, you will have unutterable longings to convey the same to your scholars, and to all the persons engaged in the Sunday-school. Your school will no longer be a weekly in-doors picnic, under the name of religion; but it will be a company of men and women and children, swimming in the stream, struggling for the shore, helping one another.

You will perceive, my beloved coworkers, that I have not presumed to enter upon details of methods of teaching and of management. It is becoming that such suggestions should be offered by those who are more closely and actively engaged in work. The simple intent of this appeal has been to hold you a few moments at the door which opens upon the next year, and bow down with you before the Father of our spirits in solemn supplication, that in the temper

of our Master we may all rise, and, as the door shall open, enter upon the great duties, the prodigious responsibilities, and the solemn joys of the year 1877. With fervent love for you, and with a high and keen appreciation of the value of your services, with a certain knowledge of the sacrifices many of you are making, and in the belief that the future has grander things for the Sunday-school than has been vouchsafed to it in the past—sentiments which I share with ten thousand other pastors—in the name of our Lord Jesus Christ, I stand between the going and the coming year and salute you: FAREWELL, AND HAIL.

ELIJAH AND HIS TIMES.

BY REV. WM. W. PATTON D. D.

AMONG the marked characters of Israelitish history none stands out more distinctly in his individual traits, or more impressively in his God-given mission, than the prophet Elijah. His story has ever kindled the imagination of children, as they have heard it at their mother's knee, while it has served, in every subsequent age of the church, to revive the faith of God's people in seasons of declension or of persecution. Next to that of Moses his memory seems to have been held in the highest esteem among the Jews, as the instrument used of God to preserve the true religion from extinction, and even at the present day his name is introduced into some of their most solemn ceremonies. To understand, however, his character and appointed work, we must have a clear conception of the times in which he lived; for the providential mission of each man stands related to his day and generation.

THE NATION DIVIDED.—Elijah appeared on the scene but half a century after the death of Solomon; yet during that period changes of vast consequence had taken place, politically and religiously. The kingdom had been rent asunder, and the flourishing empire of Solomon had given place to two rival monarchies. And with the unity went the power and the glory, and the divided nation entered upon a downward path, which led to ultimate ruin. The truth was, that the splendor of Solomon's reign was purchased at immense cost to the people. His magnificent court, large standing army, vast public improvements, and general style of Oriental luxury necessitated heavy taxes, under which the oppressed nation grew increasingly restless, even to the verge of rebellion. This state of things waxed worse and worse, as Solomon gave himself up to sensuality, and to polygamy added polytheism and idolatry, to please the heathen wives of his immense harem. The foreign conquests made by David slipped from his hand—such as Damascus and Edom; while his own subjects were ready to conspire for his overthrow. Prophecy also began to make itself heard against him, and to indicate a coming disruption. In this state of things Solomon died, and his son Rehoboam ascended the throne. He went to Shechem—which had been an ancient capital (see Judges chapter 9), especially to the northern tribes, before David had made Jerusalem the metropolis—that he might be publicly crowned. This gave a grand opportunity for the representatives of the tribes to state their grievances, and to demand redress. The wise and experienced counselors of the king advised concession; but he listened, instead, to the young men, his companions, who urged him to a tone of threatening rather than of conciliation. This resulted in the open revolt of ten tribes (1 K. 11: 13; 12: 20), led by the large and proud tribe of Ephraim, which

had formerly had the leadership, and had probably always chafed under the advanced position gained by Judah through the establishment of the kingdom in the family of David. In the history of the time of the Judges, these northern tribes appear the more warlike, and figure prominently in the battle-scenes. It is well, also, to remember that the whole nation of the Israelites was of martial character. They were a set of mountaineers, brave and hardy. The twelve tribes were so many fierce clans, jealous of one another, though commonly united against a foreign foe. At Saul's death, it took seven years of civil war to bring the northern tribes to accept of David as his successor, and, on Solomon's death, they were ready to transfer the kingdom to a family of Ephraim, saying: "What portion have we in David? Neither have we inheritance in the son of Jesse. To your tents, O Israel! Now see to thine own house, David." 1 K. 12: 16.

RESULTS OF THE DIVISION.—These were very serious. All the national interests suffered. We can easily understand this fact, from the narrow escape which our own nation has had from a like fate. Why did we resist, with our whole national power, and at the expense of so much treasure and blood, the secession of the Southern states? Because not only the intelligent statesmen, but even the plain, common-sense citizens saw, that the permanent interest of this broad land was one, and that final decay and ruin would follow the establishment of two rival governments, which would represent opposing principles, would make antagonistic alliances, and would engage in military conflicts. Instead of one strong republic would be two comparatively weak ones, engaged in making each other weaker by a continual struggle for supremacy. Israel went through that sad experience, as a divine punishment for its sin. Two kingdoms were set up, and they remained separate, till each fell before a foreign power—that of Israel, at the end of three centuries, and that of Judah, at the end of four. Meanwhile, they were often engaged in bloody and destructive wars with one another. Each had certain elements of superiority. Judah could claim possession of the regular line of royal succession, of Jerusalem, the metropolis, and of the temple with its priesthood and sacrifices. Israel could pride itself in the national name, in the allegiance of all the tribes but one, in superior territory, population, and resources, in the possession of most of the sacred localities, and in retaining the prophetic schools. For there was nothing in the mere act of division which necessarily changed the religious relations of Israel; since that act took place, as it were under divine direction, through prophetic instruction. See the eleventh chapter of 1 Kings, in which God gives the other tribes to Jeroboam, as explicitly as he originally gave them all at first to Saul, and then to David, or as he retained part for Rehoboam. Israel sometimes is spoken of as embracing eleven tribes, and sometimes ten (1 K. 11: 13, 32 compared with verse 35) because the allegiance of Benjamin, whose boundary line ran through Jerusalem, was divided or fluctuating.

JEROBOAM'S POLICY AND SIN.—The religious condition of Israel, as distinct from that of Judah was rendered corrupt by the attempt of King Jeroboam to make religion bend to and aid mere statecraft. Though he had the distinct promise of God, to establish his kingdom and family, on condition of obedience to the Mosaic law, he feared, like too many other statesmen and rulers, to trust the divine Word. Fearing that if his subjects should continue to visit Jerusalem, at the time of the great religious festivals, they might return to their allegiance to the family of David, he set up a rival worship, at Bethel and Dan, the two extremities of his kingdom, erecting in each an altar, and no doubt a temple, and establishing a new priesthood. Not only so, but he made the worship idolatrous, representing Jehovah by a golden calf, after the Egyptian symbol of God,

as the people had done at the foot of Sinai. Ex. 32:3–6; 1 K. 12:26–33. This was a grievous and deadly sin; being in its nature a degrading insult to Jehovah, in its disobedience a direct breach of the second commandment, and in its influence a beginning of a permanent national departure from purity of worship, the succeeding kings all following in his steps. Thus there attached to his name an indellible stain, and he was known in all later history as "Jeroboam, the son of Nebat, who made Israel to sin." For this unpardonable offence God doomed the royal family to destruction; one son died in infancy, and another, who succeeded to the throne, was assassinated by Baasha, who destroyed every member of the household. 1 K. 15:29. Baasha held on in the same way of idolatry, and was succeeded by his son Elah, who was murdered by Zimri. He, a week later, committed suicide, and was followed by Omri, the general of the army, who, at death, was succeeded by his son Ahab, under whose reign Elijah appeared.

POLYTHEISM AND PERSECUTION.— Ahab led the people into a yet lower depth of degradation. Jeroboam had introduced a corrupt worship of Jehovah, using an idol as the divine representative, and instituting a man-made priesthood, but still bidding the people pay regard to Him who had "brought them up out of the land of Egypt." But Ahab undertook to add the worship of other gods, Baal and Ashtoreth, representing the sun and moon, whose rites were often indecent and polluting. This was done under the influence of his wife, Jezebel, the beautiful and proud daughter of the king of Phœnicia, who insisted on bringing her country's gods with her. Josephus tells us that her father, Ethbaal, was highpriest of Ashtaroth (or Astarte) at Tyre, and took the throne by the murder of his brother Pheles. She seems to have inherited both the religion and the unscrupulousness of her father; and so, when she became queen of Israel, she determined that the worship of Jehovah should be suppressed, and that of Baal and Ashtoreth substituted. This led to a persecution on the ground of religion, which was carried on with all the power of the government, until there ceased to be any public worship of Jehovah. The prophetic schools were broken up, and the prophets were compelled to hide themselves away in caves, and to depend upon the secret charity of friends for food. Many of them fell victims to the murderous hate of Jezebel. 1 K. 18:4. At one time Elijah supposed himself to be the only man in Israel who had not apostatized (1 K. 19:10), though God knew of seven thousand who had not "bowed the knee to Baal." 18. Thus the true religion was reduced to desperate straits, and agonizing prayer must have gone up from the few who remained faithful, that God would revive his work.

ELIJAH'S APPEARANCE AND MISSION. — In these circumstances the great prophet appeared, to whom God had committed the work of reformation. Elijah was the type of the whole race of reformers, such as Ezra, John the Baptist, Martin Luther, John Knox, and John Wesley — men who lead back from captivity, rebuild the holy city and the temple, rouse from formalism, preach forgotten truth, rebuke error and corruption, and secure a needed revival of religion. He stands most prominent among the ancient prophets, not for his writings, like Isaiah, Jeremiah, and Ezekiel, but for bold and effective action. His very name in Hebrew—"Eli-Jah-Hu" — indicated his mission; for it means: "My God, Jehovah is He." His coming was sudden. Nothing is said of his birth or early life. He appears on the record, without introduction, as "Elijah, the Tishbite (or native of Thisbe), who was of the inhabitants of Gilead," the mountainous region east of the Jordan. He stands all at once before King Ahab, and announces, for the sin of the rulers and the people, a drought (which implied necessarily a famine) that should continue for years, until he should similarly

announce its end. And then he disappeared, and hid himself on the eastern side of the Jordan valley, by the brook Cherith, where the ravens brought him food. After this, he secretly crossed the land to Phœnicia, and took refuge with a widow, who, willing to share her last crumb with him, found her store of meal miraculously preserved, and received her dead child restored to life at his prayer. Meanwhile, as the famine waxed sore, and nearly three years had gone by, the king vainly searched the land, and even the neighboring countries for him. 18: 10. His appearance was so peculiar, with his wild look, long hair, leathern girdle (2 K. 1 : 8), and large mantle of sheepskin, that he was easily described; and yet he could not be found! But, at last, he appeared again to the king, threw back upon him the accusation of being "the troubler of Israel," and challenged him to assemble at Mount Carmel the priests of Baal, and those of the groves, who were supported at Jezebel's expense, eight hundred and fifty in number, for a public test of the truth of their respective claims.

THE TRIAL BY FIRE.—The writer, a few years since, visited the scene of this famous contest. It is still known as "El-Muhrakah," "The Sacrifice," having been a marked spot for twenty-eight centuries. It is just at the south-eastern end of the Carmel range, quite aside from the usual route of tourists, and is reached by a ride along the summit, which commands frequent enchanting views, on the seaward and on the inland side, as one follows the rude path through groves of oak, with a thick undergrowth of smaller trees and shrubs, and with various flowers starting up at one's feet; justifying all that the Bible says of the "excellency of Carmel," and of making a hiding-place of "the top of Carmel." After several hours of such a journey, we came out upon a rocky platform, two hundred feet below which was a broad hollow, or uneven expanse, on the mountain side, with a walled-in perennial spring upon it. Here was the gathering-place of the priests and people, on this memorable occasion. From this elevated site we had before us the wide and rich plain of Esdraelon, and, some miles away, could see, on a rise of ground, Zerin, the site of ancient Jezreel, where were the royal palace of Ahab and the temple of Ashtoreth. The shape of the locality favored the design of Elijah; for there was room for thousands to gather within sight and hearing of all that should occur, while in the distance rose the seat of royal power and the symbol of the state-religion, whose falsehood he was about to demonstrate. The reader is familiar with the events of that day—the accepted test by fire, the failure of the numerous priests of Baal and of the groves, the success of Elijah, the solitary representative of Jehovah, the verdict of the people against Baal, the slaughter of the idolatrous priests, the sevenfold prayer of the prophet for rain, and the hasty ride of the king to reach Jezreel before the rushing storm, with Elijah running in his wild costume before him.

ELIJAH'S DISAPPOINTMENT AND FLIGHT.—Elijah, elated with the temporary impression made upon Ahab and the people, evidently had expected a speedy reformation from idolatry and polytheism, and therefore had boldly accompanied the king to Jezreel. But he failed to understand the beautiful, haughty, and implacable queen, who was infuriated instead of converted by the events of the day, and who sent word that, by the morrow night, his fate should be like that of the prophets he had slain. There was safety only in instant flight, which he made southward, to the kingdom of Judah, and thence into the desert, to Mount Sinai, where he took up his abode in a cave. When God put the inquiry: "What doest thou here, Elijah?" he confessed to being utterly discouraged at the seeming failure of his mission, and the fruitlessness of his life-work. He was ready to die! This is a type of the not unfrequent experience of God's ministers at certain critical times, when

their hopes have been disappointed, and everything looks dark. But God rebuked his lack of faith, showed him that the cause was not as desperately situated as he supposed, and sent him back to do additional work preparative of the punishment of the persecutors.

THE CLOSING SCENES OF ELIJAH'S LIFE.— There is something in this prophet's history to remind one of a fiery meteor, or blazing comet, which suddenly comes from unknown and remotest regions of space, glows with intense brilliance during its short course across our field of vision, and then as suddenly and totally disappears. Elijah, unheralded, came from the wild mountains on the east of the Jordan; confronted the king with stern rebuke and a terrible threat; fled then to unknown parts; reappeared from time to time, as solemn occasion required—a terror ever to idolatrous priests and apostate Israelites, and the oppressive and murderous Ahab and his son Ahaziah, and defied alone by the implacable Jezebel; and at last, ended his career by a mysterious assumption to heaven, amid a terrible whirlwind, in which his servant and successor, Elisha, saw a chariot of fire and horses of fire as the prophet's convoy to glory. 2 K. ch. 2. This stormy and yet triumphant close of his career was a fitting end to a life of stern duty and ceaseless conflict. His mission was one of reproof and judgment. He lived in an apostate generation. He had to do with a dark period, dominated by a fickle king and a bloody and regnant queen. He was faithful in preaching, mighty in prayer, and signally honored in a final departure which was yet only life.

HIS CHARACTER AND MEMORY.— Elijah is very partially our specific example. His fidelity we may imitate, and to his power in prayer we are directly pointed for encouragement, in the New Testament. Jas. 5: 17: 18. But in his dress, manners, and general spirit, he is not our model, and Jesus rebuked the disciples who cited him as such in a contemplated act of vengeance. Luke 9: 51–56. He was an ascetic, in temper and in mode of life, and was not of and among the people, but dwelt apart in deserts and mountains and other solitudes, coming among human abodes to utter indignant rebuke, and not to enjoy social life, or to discharge ordinary duties. But he is the standing type of the iconoclastic reformer, and it was predicted that he should come again, to secure a reformation before the appearance of the Messiah, bringing back the people to the law of Moses. Mal. 4: 4–6. Jesus declared this to have been fulfilled in the character and mission of John the Baptist (Matt. 11: 14; 17: 10–13), as did also the angel in his predictive words to Zacharias. Luke 1: 17. But as Moses and Elijah — the founder and restorer of the Israelitish church — were associated in the prophecy of Malachi, so were they associated in the scene of the transfiguration, as joint witnesses to the character and mission of Jesus, the Son of God and the promised Messiah. Matt. 17: 1–4. And in the account of this occurrence given by Luke (9: 28–31) the significant fact appears, that the subject of the conversation of these two grand representative characters with the Master was his approaching death. Thus ever does the truth come to the front, that the atoning sacrifice of Christ is the key of history, the fulfillment of types, the object of the successive dispensations, and the theme of inquiry and of adoration, alike in heaven above and on earth beneath. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow . . . . which things the angels desire to look into." 1 Pet. 1: 10–12.

OF DELIGHT IN WORK.

BY REV. SAMUEL W. DUFFIELD.

WHEN I last took my watch to the watchmaker I had quite a conversation with him. I pointed out a certain difficulty to which I wished him to look. "Ah," said he, "that was botched to begin with. Botched work never pays." "Why don't it pay?" said I. "Because," he said, "somebody always has it to do over afterwards."

Now I have a kind of knowledge-box into which all these matters are put. Not that I pull out a pencil and note-book—like Boswell attendant upon the wisdom of Johnson. Far from it. But these circumstances and incidents are consigned at once to queer corners of memory—to come forth at odd moments. And this expression clung to my recollection as if it was a burr: "Somebody has it to do over afterwards."

How could that man be happy in his mind who made the shoe which I wore as a boy, and which had a pasteboard sole? What sort of a soul must *he* have had not to have been trampled by nightmares shod with pasteboard shoes! Why, you can sweep and garnish such a fellow's shop, but the devils always come back to it. Invariably, should he be converted to the truth and truthful living, these things must return to plague the eye-serving, man-pleasing botcher of duties.

I love to see any man do a thing with his whole heart. I heard two violinists once—equally good, equally correct, only the one had what the other had not—*soul*. Never mind criticising that sentence. Let me just whisper to you, instead, that when anybody is in dead earnest he is always downright glad over his work. Every note he sends forth from it—every ring of hammer on lapstone or anvil—every push of plane or thrust of saw—says to all the world: "I love this! It does me good to do it!" This is why one acute observer always hired a workman who whistled. This is why a good ship-captain always prefers to have some skylarking monkey of a chap in his crew. This is the reason why the Sunday-school teacher ought to be very charitable with comical Dick or quaint Peter.

I was reading the other day—with new light shining upon it I must confess—that, blessed were they that wept, for they should laugh. And it made me think of them that sowed in tears who would afterward reap in joy. For such is the divine economy. All prentice-work is hard work, constrained work, tearful work. "Hold your fingers on the pen as I tell you, or I will tie them on," my old writing-master used to say. And thus God says to us while we are doing preliminary labor: "Stay where I set you, do as I bid you, feed my beloved sheep—or, if you are my child, I will hold you there!" Let us even look up to a higher example than humanity can furnish, and see how the Holiest did his Father's will. It was his meat and drink to do the heavenly bidding—but even he, in the hard passages of earthly prostrations and anguish cried out: "If it be possible, let this cup pass from me"!

Paul, who followed as closely as foot of man could follow foot of God, spoke of some who were his "joy and crown"—his children in the truth. Can you and I, fellow-worker, ever come to this knowledge, which is the nearest, as I think it, to the gladness of God in creation? Truly I believe we can. When that boy or girl is renewed in Christ Jesus unto good works, and we have known them as our work in the Lord, shall we not be glad? And will it not

cure all discouragement to remember that in due season we *shall* reap if we faint not, and that the joy of the Lord is our strength?

My watchmaker told me he had made himself a watch. He took it from his pocket and showed it to me. He opened its case and let me see the works. He was proud of it and of its qualities. He said: "I lay it under my pillow and it talks to me in the night. I hear the sound of the escape as clear as a note of music. I think it makes me sleep better to have it there." Yes, dear friends, good work is a good pillow to any tired and troubled heart. "Having done all, *stand*"!—for God takes care of the rest. But botched work always needs somebody to do it over again afterwards!

THINGS THAT WILL HAPPEN IN 1877.

BY REV. ASA BULLARD.

MR. A. and Miss B. are Sabbath-school teachers. They have long been among the most efficient in the schools with which they are connected. They have recently taken a solemn review of their labors during the year that has gone. They scrutinized the motives by which they have been influenced as teachers, and the manner and spirit with which they have performed their duties. After a severe and minute examination, they penitently deplored their many deficiencies, thankfully acknowledged any success with which their labors had been attended; and then, with a solemnity and fervor before unfelt, dedicated themselves afresh to God and to their work as teachers, for the new year.

Now, the following things will probably happen, in connection with these teachers the present year:

They will spend much more time than ever before in their closets. Their prayers will not be a formal service, but the sincere aspirations of their hearts. The object for which they will often pray, and which will be the burden of their prayers, viz., the salvation of their pupils, will appear so momentous that they will pour out their supplications with the fervency that a famishing man pleads for bread. All their actions will be consistent with their prayers. This will be seen in the assiduity with which they will make preparations to meet their classes, and in their constant and interested attendance at the concert and teachers' meeting. It will be seen in their whole intercourse with their scholars, in the serious, affectionate, earnest manner in which they will communicate instruction, and press home the glorious truths of the Bible upon their conscience and heart, and in the earnestness with which they will seize every *private* opportunity to follow up the instructions of the Sabbath, and urge upon them the subject of their personal salvation. In all these respects it will be evident that they are *expecting* to be instrumental in the conversion of their scholars—that nothing short of their salvation can satisfy their longing desires.

Not many weeks, probably, will pass away before the solemn countenance and the tearful eye will show that the Holy Spirit is moving on the hearts of some of their scholars. There will now appear in the countenances of these teachers a strange mingling of joy and anxiety. Their prayers and labors, in season and out of season, will become more and more importunate and unremitting. At length the seriousness will become general among their scholars, and one after another will bow to Jesus. The angels that hover over these solemn and interesting scenes will catch the news, and swift to heaven proclaim it there: "A

sinner is saved! A sinner is saved!" Oh, what joy will swell angelic hearts, and what notes of praise be struck from ten thousand thousand golden harps through all the plains of heaven.

These devoted teachers will have the rare, but ineffable happiness of seeing *all* their precious charge gathered into the fold of Christ. Nor will their influence find here a limit. Other teachers will catch their spirit. Seriousness will be communicated from class to class, and from scholar to scholar, till a general solemnity will pervade the schools. Scores of youth and children will finally be seen rejoicing in hope, and these nurseries of the church will become as verdant as the garden of God.

Who, that has not experienced the same, can conceive the joy of these faithful teachers?

Mr. C. and Miss E. are also Sabbath school teachers, and are the professed disciples of the Saviour. Although they have never manifested any great interest in their work, yet they have consented to continue it the present year, though they complain of it as being very toilsome and self-denying. They have had no special review of their past labors, or any special thought about the manner in which they shall labor the present year. But the following predictions will certainly be fulfilled in their history:

They will seldom, if ever, remember their scholars in their closets, except, perhaps, on the Sabbath, and then with very little fervency. They will seldom, if ever, look at their lessons till Sabbath morning, and generally not till they reach their classes. They will rarely attend the concert, and less frequently the teachers' meeting. They will often be absent from the school; and, when present, will not usually arrive till the exercises have commenced. In their instructions they will merely ask the questions on the lessons, without a word to explain or enforce the truths they contain. Long before the other teachers are through they will have completed their task, and will have a long season for reading or idle gazing, and their scholars a fine time for restlessness or play. They will never think of visiting their scholars at their homes, or of noticing them when they pass each other by the way.

Under the influence of these teachers the scholars will become irregular, restless, and inattentive; and, at length, one after another will leave the school, till the classes are entirely broken up, and the teachers relieved from their toilsome and self-denying labors. But this will not be the worst of it. Some of the scholars, seeing the indifference their teachers manifest in the Bible, will learn to hate the truth, and be left to cast off restraint and plunge into sin; and the year they commenced in a Sabbath-school some of them, possibly, may close in *prison!*

Teachers, in which of these descriptions do you think yourself most probably described?

International Series of Sunday School Lessons.

LESSON I.—JAN. 7, 1877.—THE KINGDOM DIVIDED.

SCRIPTURE.—1 K. 12 : 12-20. Commit 16-20; Primary Verse, 15.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the Son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Adoram, who was over the tribute: and all Israel stoned him with stones, that he died. Therefore King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

GOLDEN TEXT.—"But he forsook the counsel of the old men which they had given him."—8.

TOPIC.—God's Word Fulfilled.

HOME READINGS.

M. 1 Chr. 28: 1-10.....To Serve with Perfect Heart.
T. 2 Chr. 1: 1-14.....Chose the Good Part.
W. 2 Sam. 7: 1-29.....The Covenant with David.
Th. 2 Chr. 6: 1-17.....Its Conditions.
F. 1 K. 11: 1-13.....The Kingdom Lost.
S. 1 K. 11: 26-43.....Promised to Jeroboam.
S. Matt. 25: 1-30.....The Unprofitable Servant.

NAMES.—Re-ho-bo'-am, "enlarger of the people." A-hi'-jah, "friend of Jehovah." Jer-o-bo'-am, "whose people are many." A-do'-ram, "their beauty," "their power."
TIME.—B. C. 975. PLACE.—Shechem.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE ROUGH ANSWER.—An answer to what? 1-4. How might the Israelites have known that this would be done? 1 Sam. 8: 11, 18. How long a time had Rehoboam asked for his reply? 5. Who was Rehoboam? 11: 43. Whom did he consult as to what he should do? 6. What did they tell him to do? 7. Was that good advice? Prov. 15: 1. Did he follow it? 8. Whom next did he consult? What was their advice? 10, 11. Was *their* counsel good? How did he tell this to the people? 12-14. Why did not the king hearken to the people? 15. "That he might perform"—what saying? 11: 11, 12. What had Solomon done to deserve this? 11: 1-8. On what condition was Solomon and his sons always to have the full throne of Israel? 8: 25. Could not the king have hearkened, if he would? Ex. 8: 32; 10: 27. What is meant by "chastised you with whips, but I will chastise you with scorpions"?

THE REBELLIOUS REPLY.—How did the people reply to the king? 16. Why did they say, "What portion have we in David"? They rebelled on account of wrongful taxes. What other nation did that? Why did they declare they had "no inheritance in the son of Jesse"? What did they mean by saying: "Now see to thine own house, David"? Who remained true to the king? Was the rebellion of the others justifiable? 14.

THE RENT KINGDOM.—What happened to the one who was sent to collect the taxes? 18. How did this make Rehoboam feel? 18. How long did the ten tribes continue rebellious? 19. Does that mean until *now*? Whom did those tribes choose for king? 20. Why was he chosen? 11: 29-31, 35. Whose son was he? 11: 26. What sort of a man was he? 11: 28. How many tribes remained with Rehoboam? 20. Why did God leave him this one tribe? 11: 32; 2 Sam. 7: 15; Ps. 89: 33.

General Questions.

1.—How does this lesson teach that it is best for rulers not to be hard upon their people?
2.—That it is best not to threaten?
3.—That young men are not always good counselors?
4.—That it is most often best to follow the counsel of the old?
5.—That God's Word is sure to be fulfilled?

BIBLICAL LESSON OUTLINE.

A KINGDOM FOOLISHLY LOST.

"A fool's mouth is his destruction." Prov. 18: 7.

THE ROUGH ANSWER.

Answered the people roughly. 13.
Soft answer turneth away wrath. Prov. 15: 1.
Soft tongue breaketh the bone. Prov. 25: 15.
Wisdom—is—easy to be entreated. Jas. 3: 17.
Forsook the old men's counsel. 13.
Speak good words to them. 7.
With the ancient is wisdom. Job 12: 12.
Years should teach wisdom. Job 32: 7.
I will add to your yoke. 14.
A fool's—mouth calleth for strokes. Prov. 18: 6.
Shall put a yoke of iron. Deut. 28: 48.
Ye shall cry out in that day. 1 Sam. 8: 18.
My yoke is easy. Matt. 11: 30.
The cause was from the Lord. 15.
That he might perform his saying. 15.

I will rend the kingdom. 11:31.
Out of the hand of thy son. 11:12.

THE REBELLIOUS REPLY.

What portion have we in David? 16.

He that ruleth—must be just. 2 Sam. 23:3.
Faithfully judgeth—throne—established. Prov. 29:14.
Unjust man is an abomination. Prov. 29:27.

Neither—inheritance in the son of Jesse. 16.

Divide the inheritance with me. Luke 12:13.
Inheritance among—sanctified. Acts 20:32.
Inheritance incorruptible. 1 Pet. 1:4.
Where thieves do not—steal. Matt. 6:20.
Who shall separate us from the love of Christ. Rom. 8:35.

THE RENT KINGDOM.

Cities of Judah—reigned over them. 17.

Will give one tribe to thy son. 11:13.
My mercy shall not depart. 2 Sam. 7:15.
Will I not utterly take from him. Ps. 89:33.

All Israel stoned him. 18.

The heritage of oppressors. Job 27:13.
Took his servants—and stoned. Matt. 21:35.
Mocked the messengers of God. 2 Chr. 36:16.

Made speed—to flee. 18.

The wicked flee. Prov. 28:1.
Flee when none pursueth. Lev. 26:17.
Flee seven ways. Deut. 28:25.

Jeroboam—made him king. 20.

Thou shalt reign. 11:37.
I will—build thee a sure house. 11:38.
Afflict seed of David, but not forever. 11:39.

None followed—but the tribe of Judah. 20.

Shall be taken away even that he hath. Matt. 13:12.
With what measure ye mete. Mark 4:24.
Therefore—the kingdom—taken from. Matt. 21:43.
Purgeth it—bring forth more fruit. John 15:2.

NOTES AND COMMENTS.

Preliminary.

We come now to the saddest part of Jewish history—the division of the tribes. It came about in accordance with the divine prediction, but as the direct result of the unfettered acts of men. Under Solomon the kingdom had reached the highest prosperity ever known by the nation, before or since. Its territory stretched from "the river of Egypt unto the great river, the river Euphrates," as had been promised unto Abraham in the covenant made with him centuries before. Weakness was the result of the division. The two monarchies could not but jealously eye each other. Strifes were frequent between them. Lapses from faith occurred which would not have happened had all the tribes had Jerusalem as their common center. Both of the kingdoms finally were overcome, and in their utter overthrow reaped the legitimate fruit of their unnatural enmity toward each other. In all the changes and vicissitudes that followed the rupture, it is interesting to notice how God kept his promise to David. His mercy never entirely departed from the house of his servant. In one way and another his seed was preserved until at last there came the One whose throne was to "endure forever as the sun." He who reads the history with that idea in view, in the midst of tangled and broken threads, has hold of a line which runs through them all, unbroken to the end.

Rehoboam—Is the only son of Solomon of whom any mention is made. In 1 K. 14:21; 2 Chr. 12:13, it is stated that he was forty one years old when he commenced to reign. This by some has been supposed to be the error of some copyist in substituting that number for twenty-one, for, in 2 Chr. 13:7 he is spoken of as being, at the time of the division, "young and tender hearted, and could not withstand them." That might have applied to a young man of twenty-one, but would hardly fit a man of double that age. The mistake, if there was one, could be easily made if the figures, as is most probable, were expressed by letters. Those who understand Hebrew know how the slight difference between the two forms might be unobserved by a careless transcriber. Another thing that makes it probable that he was only twenty-one is that if he had been of the full age recorded, he would have been about a year old on the death of David; and that would involve the fact that Solomon was married to an Ammonite princess (14:31) with the full knowledge of his father—a thing quite improbable. David would hardly have sanctioned such a marriage, and 1 K. 11:1 seems to point to a time later in life when his heart went astray after "strange women." Rehoboam's actions are those of an immature, or a very

imbecile man. His rejection of the counsel of the elders, his braggart boast, and his weakness of character in dealing with the rebellious tribes indicate that his will was not yet fully developed. Perhaps it was this want of early decision that caused his father to say: "Yea, I hated all my labor which I had taken under the sun, because I should leave it unto the man that shall be after me — and who knoweth whether he shall be a wise man or a fool"! Eccl. 2:18, 19. Rehoboam reigned seventeen years, and though he was humiliated by the taking of Jerusalem, and the spoiling of the temple by Shishak, king of Egypt, because he had forsaken "the law of the Lord" (2 Chr. 11:1, 2), yet his later years seem to have been years of peace, prosperity, and devotion. 1 K. 14:22–31; 2 Chr. 12:1–16. He inherited the weakness of his father — "he desired many wives." His harem numbered eighteen wives and sixty concubines. 2 Chr. 11:21, 23. The sacred historian thus states the reason of his life-failure: "And he did evil because he prepared not his heart to seek the Lord." 2 Chr. 12:14. Alas, on how many tombstones that epitaph might be written!

Jeroboam.—The opposing figure, which divides our attention with Rehoboam, is Jeroboam, the son of Nebat, an Ephraimite. He was an ambitious man. In building the fortification of Millo, underneath the citadel of Zion, Jeroboam was made superintendent of the labor exacted from his tribe. The prophecy that he should reign over ten of the tribes of Israel he evidently endeavored to anticipate by some act which revealed his design to Solomon. His attempt was made too soon, and he was obliged to flee from the wrath of Solomon to Egypt. There he became familiar with its idolatrous worship and so tainted by it that he soon unhesitatingly introduced it after he became king. There was constant war between him and Judah, although the only recorded battle is between Jeroboam and Abijah, the son of Rehoboam. Chap. 15. In that his power was broken, and he died soon after in the twenty-second year of his reign.

The Lesson.

THE ROUGH ANSWER (14, 15)—All of the tribes came together at Shechem for the purpose of inaugurating the new king. Shechem was on the slope of Mt. Gerizim, and was the place where the ancient national gatherings were held in the tribe of Ephraim, and where Ahimelech, the son of Gideon, had attempted to reign as king. Josh. 24:1; Judg. 9. Saul had been made king in Gilgal, and David in Hebron. 1 Sam. 11:15; 2 Sam. 5:1–3. A coronation ceremony seems to have taken place in regard to Solomon. 1 Chr. 29:22. In the case both of Saul and of David the people and the king were bound by mutual covenants. Solomon was inaugurated by force of the will of David alone. 1 K. 1. In the latter part of his reign, Solomon had made himself very obnoxious to the people. His royal establishment was a very expensive one. He had seven hundred wives and three hundred concubines. The luxury which such a harem only hints at was felt by the people in burdensome taxation. The queen of Sheba, it will be remembered, was overcome by the magnificence and the prodigality of his court. When she saw "the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her." 10:5. "Thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl," was Solomon's provision for a single day. 4; 22, 23. Enough to feed, so it has been estimated, 14,000 persons! Besides the taxes, levied without stint, to support so heavy an outlay, there had been also heavy exactions of labor in building the fortification of Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezor, in addition to that required for

the building of the temple. But with all this selfish and profuse extravagance, let it be borne in mind, that he had brought the country into unexampled prosperity. He had made it possible for the people to pay heavy taxes more easily than formerly they could light ones; for he had made "silver and gold at Jerusalem as plenteous as stones." But people are wont to consider only the amount of their taxes, and not the ease with which they pay them.

With this glance at the situation we are prepared to study the motives of the meeting at Shechem. Ostensibly it was to crown Rehoboam king on condition of his alleviating the burdens put upon the people. Really, we should say, it was to obtain a good pretext for rebellion. It was, in the first place, an insult to Rehoboam to make him come to Shechem to be declared the king. Jerusalem, the capital of the nation, was the only fit place for such a ceremony. The selection of Shechem was the act of the Ephraimites, the hereditary enemies of Judah. It was a purposed humiliation. The demand made upon Rehoboam after he obeyed the summons there was a reasonable one; but it is exceedingly doubtful, if that had been acceded to, that the complaining tribes would have been satisfied. The recall of Jeroboam from Egypt, a man who had already attempted to seize the sovereignty over the disaffected tribes, looks more like a preconcerted plan for disruption than an attempt to reconcile matters by securing the reduction of taxation. If the malcontents had sent for him after having tried and failed to secure a reformation, their action, then, would have shown that a reduction of taxation was all that they really desired. But Jeroboam was present, his natural ambition strengthened by prophecy, and the prompt obedience to the cry: "To your tents, O Israel!" showed how thoroughly the programme for a rupture had been arranged.

The third day. Three days had been taken by Rehoboam for reflection and consultation. He had shown wisdom in coming to Shechem, though it was an humiliation so to do. There was a certain wisdom in taking time to consider the question; for an immediate acquiescence would have been construed to mean a fear of the people, whereas deliberation would have argued that it was done solely for the public good. A refusal, too, would be received with more grace if the proposition had first received a full and patient examination. *Forsook the counsel of the old men.* His father's counselors. They advised concession. They recommended that now he should be their servant in order that afterwards they might ever be his. Their counsel was wise. If followed it would have taken away all reasonable pretext for a rebellion and weakened to impotency all efforts to inaugurate one. But it takes wisdom to perceive wisdom, and Rehoboam was not possessed of it. Like many another young man, he turned from the wise counsel of his elders to take that of his young boon companions. By this step he lost the major part of his kingdom — by such a course many entirely lose the kingdom everlasting. *Spake to them after the counsel of the young men.* Their advice was not merely to refuse the request, but to threaten the petitioners. They thought to overawe the rabble crowd with bluster. They made the mistake, so often made by rulers, of supposing that subjects have no power of self-assertion when it comes to a conflict between them and royalty. And such a suggestion was a salve to the wounded pride of Rehoboam. He had been humiliated by being forced to come to Shechem, and now again humiliated by this demand upon him, when in his eyes the throne was his hereditarily, without the let or hindrance of the people. And so, at the instigation of his madcap counselors, he not only rejected their moderate requirement, but rejected it with the threat that he would add to the yoke already heavy, and would chastise with scorpions where his father had only used whips. There was a whip

whose lash had on it sharp metallic points, and this, because of its lacerating, stinging qualities, was called "a scorpion." The idea he wishes to convey is, that if they regarded the exactions of the monarchy hitherto as whips, they should be so increased now as to afflict them like "scorpions." Rehoboam would not have made this braggart boast had he not supposed that he was strong enough to carry it out. To him Solomon's throne seemed very strongly based. Jeroboam's attempt to unsettle it had been ludicrously ineffectual. He had, as he thought, but to mount the throne and the people would rally round it as they had done during his father's time and while David lived. It is said that "whom the gods wish to destroy they first make mad." Rehoboam certainly exhibited all the signs of a man bereft of reason when, before he had in his hands the reins of power at all, he so coolly flung an exasperating threat in the faces of an exasperated people.

The cause was from the Lord. It had been settled by divine decree that this separation should take place. The prophet Ahijah had rent his new garment into twelve pieces, and given ten of them to Jeroboam, to signify that he should reign over ten of the tribes of Israel, while but one should remain loyal to the house of David. Now Rehoboam, it is said, took the course he did that this saying of the prophet might be fulfilled. We come here right upon the old muddle of predestination and of free-will. All of the old, puzzling, and useless questions can be revived here for class use. The older classes can waste all their time, if they choose, and then come to no solid conclusion, on such queries as: "If God had decreed that this thing should happen, could Rehoboam have acted any differently?" "If it was foreordained, was he at all to blame?" etc. Once or twice we have seen a watch in a glass case with all its delicate mechanism exposed to view. And yet, although we have seen that, we are still unable to tell why the hour hand and the minute hand work together in such exact accord, though they appear to act so independently of each other. So here we have the fact clearly exposed, that man may do as he will and yet must do God's will—and we can not tell how that is done, either. It is a fact for Christians to rejoice over—not to speculate about how it can be. The fact that, no matter what man may do, God's will shall be done, is a sufficient reason why his children should never be discouraged. *Spake by Ahijah the Shilonite.* 11:28–36. It was spoken by Ahijah to Jeroboam, but first was declared by God himself to Solomon. 11:11–13. The reason of the decree was the fact that Solomon's heart had been turned away to idols by his numerous heathen wives. 11:1–10. God's covenant with David that his rule over Israel should be perpetual was hinged on the condition that his posterity should walk uprightly before him, even as he himself had walked. In his apostacy he had worshiped, and, by his example caused others to worship, "Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon." 11:33. *Ashtoreth* was the female consort of Baal. Gods went in sexual pairs. Baal represented the sun, or Jupiter; Ashtoreth the moon, or Venus. Ashtoreth was not the goddess of the Zidonians alone. She had numerous nation worshipers, but at Zidon, probably, was one of her principal temples. *Chemosh.* It is not known just what this idol represented. Jewish tradition affirms that it was adored under the symbol of a black star, and Malmonides states that his worshipers went bareheaded and abstained from the wearing of garments sewed with a needle. It is thought that it might have personified Saturn. Milcom is the same as the well known Moloch. The wisest man of all time, through the weakness consequent upon lust, had come to worship such idols!

THE REBELLIOUS REPLY (16, 17).—The haughty, menacing answer of the

king was all that Jeroboam could have desired to precipitate the rebellion. The disaffected tribes had now not only a pretext, but justifiable cause for it. The reign of the house of Jesse had always been a cause of jealousy in the tribe of Ephraim, and here was a chance to throw off the yoke of Judah too good to pass by unimproved. So they raised the cry: "What portion have we in David? neither have we inheritance in the son of Jesse." Their repudiation extended back even to David himself. Their cry is the utterance of tribal jealousy and hatred. So spake Sheba, the son of Bichri. 2 Sam. 20: 1. *Now see to thine own house, David!* This was not a threat, but an intimation that the tribe of Judah would be all that Rehoboam would have left to rule over. And then the great gathering melted away, the Israelites returning to their tents, leaving only the tribe of Judah to perform the inauguration ceremony.

THE RENT KINGDOM (18–20).— So quietly was all this done that the new king found it impossible to realize that actually a revolution had taken place. He sent Adoram, who was over the taxes, to collect them. As Adoram was the chief revenue officer, either he was sent to test the temper of the people, or, perhaps, to pacify them if possible, or, what is still more probable, to carry out the threat he had uttered. But he had gone too far. The revolution was already a fixed fact. Popular indignation was so excited by this act, that Adoram was stoned to death. The tea that was emptied out into Boston harbor witnessed just such another uprising. *King Rehoboam made speed — to flee.* Was near by, then, and not anticipating any resistance. Had not only sent Adoram, but had, it would seem, followed him at no great distance, and that without any special guard. The stoning of Adoram first drove the idea into the obtuse brain of the king that the people were in earnest. Then fearing for his own life, he hastily fled to Jerusalem. *So Israel rebelled — unto this day.* The book of Kings is generally ascribed to Jeremiah. "Unto this day," therefore, would refer to the time when he wrote that book — some 400 years later.

Having rebelled, the next step for the ten tribes to take was to compact themselves into a whole for self-preservation against any effort that might be made by Rehoboam to reduce them to subjection. This made it necessary to choose a ruler. For such a position no man stood forth so prominently as Jeroboam. His own natural qualities nominated him for it, and these, doubtless, were reinforced by a rumor of the way by which the Lord had already conveyed the sovereignty to him. *None that followed the house of David but the tribe of Judah only.* Judah was a large tribe, and so swallowed up in itself the tribes of Simeon and of Benjamin, that the two latter are not mentioned. It will be noticed that the tribe of Benjamin responded to Rehoboam's call for troops to put down the rebellion (21), and the boundaries of Simeon necessarily included its fortunes with those of Judah. How then could there be ten tribes given to Jeroboam, especially when the tribe of Levi took no part in political matters? The tribe of Joseph was divided into those of Ephraim and Manasseh, both of which ranked as tribes. This would give to Jeroboam nine tribes, and either it is to be understood that the prophet was speaking in whole numbers, not meaning to be precisely accurate, or else the two half-tribes of Manasseh are to be regarded in the count as whole tribes. They were so separated in territory that this would be a most natural thing to do, and this would make the number ten complete. Nevertheless we are inclined to think, with Keil, that the numbers are to be understood symbolically, and not arithmetically — that *ten*, as the number of completeness, is placed in contrast with *one*, to indicate that all Israel was to be torn away from the house of David. They made Jeroboam "king over all Israel." 20.

Rehoboam made but one attempt to

reverse the inevitable. He assembled a large army to march against Israel, but it was dispersed again at the command of the Lord, given through the prophet Shemaiah. The announcement that this thing was from the Lord was enough, apparently, for both king and people. Without the test of a combat all returned to their homes, and thus was the word of the Lord fulfilled. In this act Rehoboam at last exhibited some wisdom.

Filterings.

1.—However difficult of explanation it may be, nevertheless the fact is true that God foreordains and man performs without the free agency or responsibility of man being in the least interfered with. The secret of it is, we should say, that God compels no one to any act, but takes the act, whatever it may be, and makes it accomplish his will. Luke 22:22; John 19:11; Acts 2:23; 3:18; 4:27, 28; Eph. 3:9, 11; 1 Pet. 1:20.

2.—God never forgets his promises. He had covenanted with David that his mercy should not depart away as he had taken it away from Saul. In spite of the provocation of wicked men, God never lost sight of that covenant. Well might Paul say: "He is faithful that promised." Num. 23:19; Job 23:13; 1 Cor. 1:9; 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13; Heb. 10:23.

3.—"He did evil because he prepared not his heart to seek the Lord." The heart is weak to resist temptation that is not garrisoned with the Holy Spirit. If we keep the Lord within, he will keep us. Matt. 6:13; John 17:15; 1 Cor. 10:13; 2 Thess. 3:3; 2 Tim. 4:18; 2 Pet. 2:9; Rev. 3:10.

4.—"A soft answer turneth away wrath, but grievous words stir up anger." Prov. 15:1; 16:32; 19:11; Eccl. 7:8, 9; Rom. 12:21; Col. 3:13; Jas. 3:2-13; 1 Pet. 3:9.

5.—"What portion have we in David? neither have we inheritance in the son of Jesse." So, many, alas, say even to-day. The time shall surely come when, like Esau, they will desire to inherit the blessing, but shall find no place for repentance, though they seek it carefully, with tears. Therefore *now* lay up for yourselves treasure in heaven. Prov. 1:28, 29; Is. 1:15; Luke 6:20, 21; 13:24, 25; 16:24; John 7:34; 8:31; Col. 3:2; 1 Tim. 6:19; Heb. 12:17; 1 Pet. 1:4.

BLACKBOARD.

CHRIST REJECTED.	CHRIST ACCEPTED.
"What Portion have we IN DAVID?"	"Christ is ALL AND IN ALL."

THE PRIMARY CLASS.

1.—Make a complete story of the division and of the events that led to it. Recall what the children know about Solomon—the promise that God made to David concerning him, that he would not, for David's sake, utterly take away his mercy from him. Recall his great prosperity, his magnificent palace, his splendid appointments—all given to him of God. Then tell the story of his fall—his marriage with strange wives—his worshiping idols, because they led his heart away. Read what God said to him on account of his idolatry. 11:11-13. Dwell specially upon the fact that this punishment was deserved—more than deserved—and yet that for David's sake God allowed Solomon to reign while he lived, and promised to leave one tribe for his son to rule over. Next tell of the meeting between Jeroboam and Ahijah, the prophet, and of the rending of the garment to show that the kingdom would be divided.

2.—It took a great deal of money to pay all the expenses of such a king as was Solomon. The people got tired of being taxed to pay them. So when Solomon died and his son, Rehoboam, was to be made king, the people said: "We will make you king if you won't tax us so much." Tell of the different counsel sought by Rehoboam—the advice he finally adopted, and its effect—his attempt to collect the taxes, the killing of Adoram, his flight to Jerusalem, and the making of Jeroboam king over the ten tribes, thus leaving to Rehoboam just the one tribe promised to him. Everything took place just as God had said it would, and yet everybody had acted just as they pleased also. He makes everything work together for good to them that love him, and so as to punish those that disobey him.

HYMN.

Jesus is all in all to me,
Glory and grace in him I see;
Wisdom and riches, truth and love,
Mercy and goodness from above.

BLACKBOARD.

WHAT PORTION HAVE WE IN CHRIST?

LESSON II.—JAN. 14, 1877.—THE SIN OF JEROBOAM.

SCRIPTURE.—1 K. 12 : 25-33. Commit 26-31; Primary Verse, 30.

25 Then Jeroboam built Shechèm in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Bethel, and the other put he in Dan.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

GOLDEN TEXT.—"And he shall give Israel up because of the sins of Jeroboam, who did sin and who made Israel to sin."—14: 16.

TOPIC.—"The fear of man bringeth a snare."—PROV. 29: 25.

HOME READINGS.

M. 1 K. 11 : 26-39 .....The Covenant with Jeroboam.
T. 1 K. 12 : 25-33.....The Sin of Jeroboam.
W. 1 K. 13 : 1-34.....His First Warning.
Th. 1 K. 14 : 1-20.....His Last Warning.
F. 2 Chr. 13 : 1-22.....His Overthrow.
S. Prov. 29 : 1-27.....The Fear of Man.
S. Ps. 34 : 1-22.....The Fear of the Lord.

TIME.—B. C. 975. PLACES.—Bethel, Dan, etc.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

FEAR OF MAN.—What places did Jeroboam build? 25. Where was his capital? 25. Of what was Jeroboam afraid? 26. What made him think they would turn to Rehoboam? 27. Why were the people in the habit of going up to Jerusalem to sacrifice? Had he any real reason for such a fear? 11: 37, 38. Whom, then, instead of man, ought he to have feared?

FATAL STEPS.—What did Jeroboam do? 28. What did he do it for? 28. Did he do it without consulting any one? How did he speak of them to the Israelites? Where did he place them? Where are Bethel and Dan? Instead of seeking counsel of men, to whom ought he to have gone before he did this? Is. 30: 1. Did the people really worship these calves? 30. It is said, "he made a house of high places." This means that he built a temple at each of the two cities, Dan and Bethel. Where did he get his priests? 31. The Levites, the real priests, would worship God only, and his temple was at—what place? What did the Levites do? 2 Chr. 11: 13. Did any one else follow their example? 2 Chr. 11: 16.

FALSE WORSHIP.—What did Jeroboam ordain for his gods? 32. What feast was this like? 32. What feast was there in Judah like this? Lev. 23: 33, 34. Could anything have been more impudently irreverent than this? What did he do besides making a feast? 32, 33. How was this sin rebuked? 13: 1, 2. Look and see how this was fulfilled. 2 K. 23: 15, 16. What sign did the prophet give that this would be done? 13: 3. Was this, also, accomplished? 13: 5. What other sign was given of its truth that frightened Jeroboam? 13: 4. How was his hand restored? 13: 6. What effect did this have on Jeroboam? 13: 33. What effect was it to have on the house of Jeroboam? 13: 34. In the 14th chapter read how this came about in the case of Jeroboam himself.

General Questions.

1.—How is it shown that the "fear of man bringeth a snare"?
2.—That it is not wise to take counsel of men only?
3.—That one man can cause a whole nation to sin?
4.—That fear of man leads to contempt of God?
5.—That a wicked man will not hesitate to do anything to make sure of his own interests?

BIBLICAL LESSON OUTLINE.

A FAITHLESS KING.

"And he did evil because he prepared not his heart to seek the Lord." 2 Chr. 12: 14.

FEAR OF MAN.

Jeroboam built Shechem. 25.

Gods—under the oak—by S. Gen. 35: 4.
Appointed—Shechem in Mt. Ephraim. Josh. 20: 7.
All the tribes of Israel to Shechem. Josh. 24: 1.
Joseph buried they in Shechem. Josh. 24: 32.

Now shall the kingdom return. 26.

Wherefore didst thou doubt? Matt. 14: 21.
If ye have faith and doubt not. Matt. 21: 21.
Shall not doubt in his heart. Mark 11: 23.
Neither be ye of doubtful mind. Luke 12: 29.
Trust in the Lord shall be safe. Prov. 29: 25.

They shall kill me. 27.

Will fear no evil, for thou art with me. Ps. 23: 4.
Forgettest the Lord, thy maker. Is. 51: 13.
Who is he that will harm you? 1 Pet. 3: 13.
Thou wilt keep him in perfect peace. Is. 26: 3.
Fear him—cast—into hell. Luke 12: 5.

FATAL STEPS.

The king took counsel. 28.

Take counsel, but not of me. Is. 30: 1.
They waited not for his counsel. Ps. 106: 13.
Set at naught all my counsel. Prov. 1: 25.
Take counsel against the Lord. Ps. 2: 4.
The Lord shall have them in derision. Ps. 2: 2.

Made two calves of gold. 28.

Idols that they may be cut off. Hos. 8: 4.
The workmen made it. Hos. 8: 6.
Will not have this man to reign. Luke 19: 14.
Stubbornness is as idolatry. 1 Sam. 15: 23.

Too much—to go up to Jerusalem. 28.

Take thine ease, eat, drink. Luke 12: 19.
Way of the slothful is an hedge. Prov. 15: 19.
Way of the transgressors is hard. Prov. 13: 15.
My yoke is easy. Matt. 11: 30.

And this thing became a sin. 30.

Did sin, and—made Israel to sin. 14: 16.
Provoked me—with their vanities. Deut. 32: 21.
Do we provoke the Lord? 1 Cor. 10: 22.

Made a house of high places. 31.

Sacrificed—in high places. 2 Chr. 28: 4.
Provoked him—with their high places. Ps. 78: 58.
Abominations in the hills. Jer. 13: 27.

Made priests of the lowest. 31.

Priests said not, Where is the Lord. Jer. 2: 8.
On thee shall he offer the priests. 13: 2.
Burned them upon the altar. 2 K. 23: 16.

FALSE WORSHIP.

Ordained a feast—like that—in Judah. 32.

The feast of tabernacles. Lev. 23: 34.
The feast of ingathering. Ex. 23: 16.
Shall keep a feast—seven days. Lev. 23: 39.
Shall dwell in booths seven days. Lev. 23: 42.
May know—I brought them out. Lev. 23: 43.

Offered upon the altar and burnt incense. 33.

The altar shall be rent. 13: 3.
Shall cut off the house of J. 14: 14.
Lord shall smite Israel. 14: 15.
The Lord struck him. 2 Chr. 13: 20.

NOTES AND COMMENTS.

FEAR OF MAN (25–27).—The first act of the two rival kings was to strengthen their possessions. Rehoboam "built cities for defence in Judah," some fifteen in number, and strongly garrisoned them with men and provisions. 2 Chr. 11: 5–12. Jeroboam fortified Shechem and Penuel. "Built" should be understood in the sense of "fortified," for though Shechem in the time of the Judges had been destroyed by Abimelech, and its site sown with salt, still it must have been rebuilt long before the time of Jeroboam. Had it not been a place of some importance it is not likely that the tribes would have come together there to make Rehoboam king. Shechem was a place of great antiquity, was appointed as one of the cities of refuge, and there the bones of Joseph were buried. It was only the temporary dwelling place of Jeroboam. Tirzah, a place remarkable for its beauty, was chosen as a permanent royal residence. 14: 17. Here he and his successors lived till the royal palace was burned by Zimri in his act of self-destruction. 16: 18. Penuel, the other place fortified by Jeroboam, was the scene of Jacob's mysterious wrestling. He called the place "Peniel," *the face of God*, because he there had seen God "face to face." It was situated on the northern bank of the Jabbok, east of the Jordan, and was important because of the fact of its being on the caravan road between Shechem and Damascus. A fortification there commanded that highway and was a protection to all of Jeroboam's trans-Jordanic possessions.

This done, Jeroboam had leisure to reflect. He was but newly established in his kingdom. It was but natural that he should regard his new throne as being essentially insecure, and that he should seek to buttress it on that side where it gave evidence of being likely to topple over. He showed himself to be a man of great insight into human character when he distrusted the permanency of the popular feeling which had lifted him

to his position. Tidal waves of feeling among the people are apt to be followed by a subsidence as great in the opposite direction. But he showed his natural sagacity most when he saw that if Jerusalem continued to be the center of worship, it must be the center also of political power. Except God interfered, this would have been the natural, inevitable result. Such interposition had in effect been promised him. In the covenant which God had made with Jeroboam, through the prophet Ahijah, the Lord had promised him that in case he walked uprightly before him, he would build him "a sure house," and that he should reign according to all that his soul desired. 11:37, 38. Pity that Jeroboam had not had faith to rely on that promise! He was not content to let the Lord build him a sure house, but must try to make it sure himself; and the result was that the very efforts he put forth to make it secure pulled it down about his ears. No one can improve on the salvation that is given of God. He was the less excusable for his want of faith because of the fact that already God had once interfered to prevent the overthrow of his kingdom. When Rehoboam had gathered 180,000 to compel the tribes to obedience the mere word of the Lord scattered that army. Jeroboam had no occasion to lift even a finger in his own defence. The Lord had been to him an all-sufficient protector. But now his trouble was that he did not see how the Lord was to avert this danger. His past experience had not taught him to walk by faith instead of by sight. How hard that lesson is to learn! Very probably he thought that it was not exactly the Lord's interest to interpose for him as against his own worship at Jerusalem, and, as he did not see how his throne was to be made secure unless the people were prevented from going up there, he took the matter into his own hands. Jeroboam's object was to make the present separation irreparable. He calculated that if the unity of worship was permanently destroyed, the breach in the kingdom would never be healed. He calculated well, for though its destruction did not result in the benefit to his own house that he expected, it did so widen the chasm that none of the old fraternity was again possible.

Two things he dreaded. 1st, That the hearts of the people would be turned again "unto their lord, even unto Rehoboam, king of Judah"—an expression which indicates that even in the eyes of Jeroboam, his rival was the rightful ruler of the land, despite the fact that the Lord had assured himself of his sovereignty. 2d, He was afraid of being killed. The fate of Ishbosheth (2 Sam. 4:7) was cause enough for such a fear. If the people had once more turned to the house of David, assassins would not have been wanting who would have slain Jeroboam to secure the desired unity again, and to carry favor for themselves.

FATAL STEPS (28–31).—Fear of man leads directly to contempt of God. First, "the king took counsel"—but not of God. He acted on the advice of others, but it is plain enough that he set forth the exigencies of the case so strongly as to compel their verdict. The counselors of a king very rarely have stamina enough to oppose the royal will when it is evidently fixed in its purpose. And then, too, the plan probably met with their full approbation; for, if carried out, it would exalt the new kingdom and still further cripple the old. *Made two calves.* Jerusalem contained the temple, the ark, the cherubim—all the articles which commanded the veneration of the people. To decentralize the worship it was necessary to have something to take their place, which should excite equal devotion and reverence. Inasmuch as the calf was regarded as a proper representation of deity—a notion inherited by the Israelites from the Egyptians who worshiped Apis, the sacred bull—he made "two calves of gold," or, probably, of wood, plated with gold. Such a calf Aaron had made in

the apostacy in the wilderness. Ex. 32:4. He had, therefore, high priestly authority for the form in which he cast his images. He had high priestly authority, also, for his exclamation: "Behold thy gods, O Israel, which brought thee up out of the land of Egypt"; for these words are nearly identical with those used by Aaron in presenting his image to the people. It is more than likely that Jeroboam had Aaron's example in mind and patterned after it, although he must have known of the terrible rebuke which was administered to Aaron and the nation on account of it. Neither could he have been ignorant of the command: "Thou shalt not make unto thee any graven image," etc. But in all this Jeroboam acted cunningly. He did not desire to seem to be introducing a new religion. The worship he inaugurated at Dan and Bethel, he claimed was still a worship of Jehovah. The prophets of the new sanctuaries claimed to be the prophets of the Lord. 22:6. Rehoboam himself may even have thought that God would manifest himself as quickly at Bethel or at Dan as at Jerusalem. It is pretty easy for a man to believe what he wants very much to believe. And yet the injunction in Deut. 12:5 is very plain. God was to choose the place where his name should be put, and that was to be the only place for sacrifice. But this is not the only instance when the self-will of man has overridden the plain directions of Scripture. He soothed his conscience with the idea that he was still worshiping the Lord — that place made no difference — and that he only had substituted calves in the place of the cherubim. Many men try to quiet their consciences with the idea that they are doing "pretty near right."

It is too much for you to go up to Jerusalem. How tender and thoughtful for the ease of his people! To them he made it appear as though the movement was inaugurated wholly out of consideration for their comfort. In going up to Jerusalem to worship, some of them were compelled to journey over a hundred miles. He knew that in announcing that this injunction was removed he would speak very welcomely to human nature. *Set the one in Bethel, and the other put he in Dan.* They were at the two extremes of his kingdom, neither one being much more than a day's journey from any part of his dominions. How this convenience contrasted with the former stern regime! The flesh is very ready to rejoice at the removal of all occasion for self-denial and wearying labor. *Bethel.* Rehoboam exhibited rare judgment in locating his so-called sanctuaries. Bethel, for such a purpose, was a much better place than Shechem. It already had about it an odor of sanctity. Religious associations clung thickly around it. It was at Bethel that God had twice appeared to Jacob. Gen. 28:11–19; 35:9–15. There he had established an altar. Gen. 35:1, 7. For a long time, it is thought, the ark rested there. 1 Sam. 10:3; Judg. 20:26. It was one of the three places where Samuel judged Israel. 1 Sam. 7:16. Its very name suggested that it was a proper locality for the worship of God, for Beth-el means "the house of God," and Jacob had said of it: "This is none other but the house of God, and this is the gate of heaven." Gen. 28:17. Dan had not the same sacred reputation as Bethel. The Danites who stole the images from Micah and his Levite priest brought them to Dan, and for a long time illicit worship through them was there continued. Judg. 18:12–31. It, therefore, had the prestige of worship — such as it was. Probably Rehoboam, in selecting it, was moved to do so by this, as well as by the fact that it was located conveniently for the people in the northern part of Israel. The two places, and, especially the first, were consummately well chosen. But Bethel, by this desecration, utterly lost its fair name. Instead of being called Bethel, "the house of God," it came to be known as Beth-aven, "the house of vanity." When the prophet Jeremiah wanted to describe the loathing in which Chemosh would be

held, he could use no stronger comparison than to say: "Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence." Jer. 48: 13. It has been identified in the modern *Beitan*, a corruption of Beth-aven, and which, strangely enough, perpetuates in its meaning the disgrace that fell upon it from this calf-worship, for its signification is—"*naught*"! Irreligion always leaves a smirch on man or city.

This thing became a sin. A very grievous sin. It opened a long career of idolatry to the people. It was a disobedience to the second commandment. It led to the high-handed outrage of ordaining a new, man-appointed priesthood, to the changing of one of the prescribed sacred feasts, to the driving from their homes those that remained loyal to their faith, and to Jeroboam's officiating as a high-priest without the pretext of even the least authority so to do. "This thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth." 13: 34. *Went to worship before the one, even unto Dan.* Went to both—even to Dan, is the meaning. *Made a house of high places.* In each place he built a temple. The term "high places" is ironical. It compares Rehoboam's sanctuaries with "the high places" where idolaters were wont to worship their images. It means to imply that they were no more sacred than those places, without number, where the original idolaters in the land bowed before their gods "upon the high mountains, and upon the hills, and under every green tree." Deut. 12: 2.

Made priests of the lowest. The translation is not exact—"from all ranks of the people" is the real reading. Impiety could scarcely go farther. Ahijah accused Jeroboam of having "cast out the priests of the Lord"—but it is not likely that he did it until he found that they would not serve at his altars. Unexpectedly he found that he could not bend them to his will. Instead of profaning their holy calling by waiting upon idols, they preferred expatriation, and actually suffered the loss of all they had—"left their suburbs and their possessions and came to Judah and Jerusalem." 2 Chr. 11: 13, 14. Nor were they alone. "And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel came to Jerusalem to sacrifice." 2 Chr. 11: 16. They came to stay, for it is said in the next verse: "So they strengthened the kingdom of Judah." Jeroboam's iniquitous innovation did not lack the rebuke of the real priests of the Lord, and of many others who disdained the idolatry practiced under the specious sophistry of worshiping the Lord through these images. There were some in Israel who feared God more than they did Jeroboam. When he found that he could not get the real priests, he ordained, it appears, any one as priest who came "to consecrate himself with a young bullock and seven rams." 2 Chr. 13: 9. Priestly honors were cheap at his hands! And yet, as Aaron and his sons, and the priests under them, were hallowed to their office by the sacrifice of one bullock and only two rams (Ex. 29: 1; Lev. 8: 2), perhaps Jeroboam thought to impress upon the people the greater sanctity of the new order of priesthood! In 2 Chron. 11: 15 he is charged with ordaining him "priests for the high places, and for the devils, and for the calves which he had made. "Devils" in that passage is, literally, "goats." Under the symbol of a goat, Pan, Faunas, and Saturn were worshiped in Egypt, and it therefore appears that something more than the calves were set up at Bethel. The ceremonies observed in the adoration of these gods were so licentious and obscene as to give peculiar significance to Moses' charge to the people: "They shall no more offer sacrifices unto devils after whom they have gone a-whoring." Lev. 17: 7. Whether or not such impure rites were introduced with the new order of worship, Jeroboam must have come to the limits of his

conscience, if he had not come there before, when he drove the Levites out of his dominions. But he had adopted a desperate measure, and was bound to push it to a desperate end. To go forward was dangerous, but to go back seemed suicidal. He did not know that the Lord would help the one who sincerely repents of partly accomplished evil. And how many have been led on to utter destruction by the thought: "I have taken the first step, now I might as well go on"—have recklessly gone to the bottom of the hill because of a few slips near the top!

FALSE WORSHIP (32, 33).—For the purpose of entirely weaning away the people from all desire of going up to Jerusalem, Jeroboam ordained that the feast of tabernacles should be observed at Bethel. This was one of the three great feasts of the people. It was not only the feast of ingathering, but also was a celebration of the time when the Israelites dwelt in tents during their wilderness journey. While it lasted, in commemoration of that fact, the people dwelt again in tents, or in booths. Had this feast, so long and so deeply rooted in the regards of the people, been left to be observed at Jerusalem only, once a year, at least, he would have been in danger of having all his people go to that city, to participate in its celebration. The memories it awakened of mutual hardships, mutual triumphs, and mutual love, might have set the tide of feeling running back toward unity with a current too strong for the safety of the new kingdom. Jeroboam was astute enough to see this, and hence his ordaining that the feast should be kept in Bethel. In doing it, however, he could still plead Aaron for a precedent, for, when Aaron had made his calf he also made proclamation: "To-morrow is a feast to the Lord." Ex. 32:5. But Jeroboam, following his bad bent for innovation, changed the month from the seventh to the eighth — probably to correspond with the later vintage of his kingdom, and to make the separation still more complete. For the sticklers for times and seasons, he still kept the same day of the month, and could urge for the change in the month the absurdity of observing a feast of ingathering before the fruit was gathered in.

Devised of his own heart. His whole system of worship was of his own invention. No revelation through men of God — no voice from on high spoke it into being. It was selfishly conceived—born from a want of faith in God — and carried out with a high-handed disregard of the well known commands of God. The very fringe of his garments testified against this movement, for it was commanded of the Lord to be put there that every one might "look upon it and remember all the commandments of the Lord, and do them, and that ye seek not after your own heart, and your own eyes." Num. 15:39. *Offered upon the altar.* Jeroboam ordained himself as the high priest of this new regime! He had no Scripture precedent for this, but this was the custom of Egyptian kings, and he was fresh from the Egyptian court. Very likely he argued that that man would be doubly secure on his throne who united in himself the offices of king and of high-priest.

The subsequent history and punishment of Jeroboam is an interesting and necessary supplement to this lesson. The testimony of the man of God against the altar at Bethel is given in the next chapter. His prophecy that the priests who then offered incense upon it should be burnt thereon themselves was literally fulfilled. 2 K. 23:15, 16. The sign that was then given in testimony of its truth, enforced as it was by the sudden withering and restoration of his own hand, had no lasting effect on the king. "He returned not from his evil way." 13:33. Next came the death of his child as another warning, and, finally, his defeat by the son of Rehoboam. After he had resolved upon his evil course he was stubbornly perverse till the end. When he was dead his bad reputation lived on after him. He became

known to subsequent generations as "Jeroboam, who made Israel to sin." 2 K. 10: 31; 13: 6; 14: 24. By his iniquity he not only caused his own house to be cut off, but Israel itself was given up because of his sins. 14: 16. The judgments that followed the worship of the first golden calf, and those that resulted from the worship of these, and of others, have given rise to a proverb among the Jews which reads: "No punishment happeneth to thee, O Israel, wherein there is not an ounce of the sin of the calf."

Filterings.

1.—Jeroboam lost his faith in the power of God to keep him in the position in which he placed him. Does no one now lose hope in his ability to retain what God has given him? Brethren, let us be "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Josh. 1: 5; Is. 43: 2; Jer. 1: 19; Ps. 121: 5, 7, 8; 145: 20; Rom. 8: 28; 1 Cor. 1: 7, 8; Phil. 1: 6; 2: 13; Heb. 13: 5.

2.—If Jeroboam had only been of the class that seek first the kingdom of righteousness all the things he desired would have been added unto him. But he was of that large class—pathetically large—who seek to save their lives and lose them. Matt. 6: 33; 7: 14; Mark 8: 35; Luke 9: 24; 17: 33; John 12: 25; 15: 7; 1 Tim. 4: 8.

3.—For the sake of a little ease, the people of Israel exchanged their worship of the true God for the worship of calves! How powerfully does the flesh war against the soul! And whenever one falls away from God he makes just such a wretched exchange. Ps. 106: 20, 21; Is. 55: 1, 2; Jer. 2: 11–13; Ezek. 8: 10; Mark 8: 36, 37; Luke 15: 15, 16; Rom. 1: 23.

4.—One evil step most always leads to another. The path downwards is very slippery and very steep. When one once gets to going—he goes so much farther than he ever meant to! Therefore, "walk circumspectly, not as fools but as wise." Deut. 4: 9; Ps. 1: 1; 19: 13; 141: 3, 4; 119: 37; Rom. 12: 4; Eph. 5: 5, 11.

5.—But if one has slipped somewhat, let him not recklessly rush downwards still farther. All hope of recovery need not be thrown away. The farther down the hill, the harder it is again to climb up. One should not spend all his substance in riotous living and feed on husks before he starts for his Father's house. But there is hope for all the erring. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him turn to the Lord, and he will have mercy upon him"! Lev. 26: 40; 2 Chr. 7: 14; Prov. 28: 13; Is. 55: 7; Hos. 14: 1, 2; Joel 2: 13; Micah 7: 18, 19; Luke 15: 18.

HYMN.

Yield not to temptation,
For yielding is sin,
Each victory will help us
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.

BLACKBOARD.

"This Thing Became
A SIN
To the House of Jeroboam,
EVEN TO CUT IT OFF."

THE PRIMARY CLASS.

For the infant class the whole story of Jeroboam's sin is capable of easily being put into narrative shape. 1.—Recall God's promise to him that he should be king and that he should have "a sure house," if only he would do that which was right in the sight of God. Read 11: 38. What, then, had Jeroboam to be careful about? All he had to do was to walk uprightly before God, and the Lord would see that he was kept on his throne. God proved that he would do this, for once, when Rehoboam gathered a great army to overthrow him, God scattered it by sending word through his prophet that they must not march against Jeroboam and his people.

2.—But after all that, Jeroboam became afraid he would lose his kingdom. He was afraid that the people would turn away from him to Rehoboam because they were in the habit of going up to Jerusalem to worship, for it was there where Rehoboam lived. So he took counsel to stop it. He did not ask the Lord what he should do—and hence he did very wickedly. He set up two golden calves for the people to worship, so that they might not go up to Jerusalem. One he placed at Bethel and the other at Dan. (Show on map.) Then he made a great feast (tell about the feast of tabernacles and how this was made to take its place), he made priests of anybody he chose, because the real priests would not serve at an idol altar, and he acted as high-priest himself, and sacrificed to the two calves. Became very wicked. When one commences to sin there is no telling what he may do.

3.—The consequences to Jeroboam and to Israel. His house was cut off and Israel given up. Tell of the prophet's prediction against the altar and its fulfillment—the death of Jeroboam's child—his defeat by Ahijah, and his being smitten by God. Punishment is sure, sooner or later, to overtake the wicked.

HYMN.

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame;
Oh, what shall the harvest be?
Oh, what shall the harvest be?

BLACKBOARD.

THE WAGES OF SIN IS DEATH.

LESSON III.—JAN. 21, 1877.—OMRI AND AHAB.

SCRIPTURE.—1 K. **16: 23-34.** Commit **30-33**; Primary Verse, **33.**

23 In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam, the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab, his son, reigned in his stead.

29 And in the thirty and eighth year of Asa, king of Judah, began Ahab, the son of Omri, to reign over Israel in Samaria twenty and two years.

30 And Ahab, the son of Omri, did evil in the sight of the Lord above all that were before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshiped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel, the Bethelite, build Jericho: he laid the foundation thereof in Abiram, his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun.

GOLDEN TEXT.—"But evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 TIM. 3: 13.

TOPIC.—"Deliver ye every man his soul from the fierce anger of the Lord."—JER. 51: 45.

HOME READINGS.

M. 1 K. 15: 1- 8.....Spared for David's Sake.
T. 1 K. 15: 9-24.....Loved for His Own Sake.
W. 2 Chr. 14: 1-15.....Helped for His Own Sake.
Th. 2 Chr. 15: 1-19.....Covenant to Seek God.
F. 1 K. 15: 25-34.....Anger Against Nadab.
S. 1 K. 16: 1- 7.....Anger Against Baasha.
S. Rev. 6: 1-17.....The Great Day of His Wrath.

TIME.—B. C. 929-918. PLACES.—Tirzah and Samaria, in the kingdom of Israel.

NOTE.—Read the Home Readings this week very carefully. Find out, while doing it, the names of all the kings both of Israel and of Judah, and make a table showing how long each one reigned, and how often the dynasties were changed. You will find it exceedingly interesting. Was the dynasty of Judah changed, and, if not, why?

NAMES.—Na'dab, "free," "liberal." Na'a mah, "sweet." Ma'a chah, "oppression." A bi'jah, "the Lord is my father." A'sa, "physician," or "cure." Ba'a sha, "he that seeks or lays waste." Gib'be thon, "a hill." Ha na'ni, "gift of the Lord." E'lah, "strength," "an oak." Zim'ri, "sung, celebrated." Om'ri, "pupil of Jehovah," "unskillful." Tib'ni, "intelligent," or "building of God." Gi'nath, "protection," "garden." Eth'ba al "with Baal." Jez'e bel, "untouched, chaste." A'hab, "uncle." She'mer, "kept," "lees of wine." Je'hu, "the living; Jehovah is he." Hi'el, "God lives."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

OMRI.—Who succeeded Rehoboam as king of Judah? 14: 31. How long did he reign? 15: 2. What sort of a man was he? 15: 3. Why did God spare him? 15: 4, 5. Who succeeded him? 15: 8. What sort of a man was he? 15: 11-14. How long did he reign? 15: 10. At the time our lesson opens who was king of Judah? 16: 15. Who succeeded Jeroboam as king of Israel? 15: 25. Was he a good king? 15: 26. How did he die? 15: 27. Who reigned in his stead? 15: 28. What did Baasha do to the house of Jeroboam? 15: 29. Of what prophecy was that a fulfillment? 14: 7-11. How long did Baasha reign? 15: 33. What prophecy was spoken against him? 16: 1-4. How was that ful-

filled? 11. Who was his successor? 6. How long was his reign? 8. How was he killed? 9. How long did Zimri reign? 15. What sort of a death was his? 16–19. Did Omri have no opposition then? 21, 22. Omri, then, was king—of what? How long did he reign? 23. Where was his capital? 23. To what place did he change it? How much did he pay for it? What sort of a king did he make? 26. Whose example did he follow? 26. Where was he buried? 28.

AHAB.—Who succeeded Omri? 29. How long was he king? Was *he* a good king? 30. In what was he worse? 31–33. Whom did he marry? What did Jezebel do? 18: 4. What made Ahab so wicked? 21: 25. To whom did he build a temple and an altar? 32. "Baal" was the sun-god. What else did he make? 33. A "grove" hid from sight the abominable things which were done. What happened to Hiel, the Bethelite? 34. What was the "word" referred to? Josh. 6: 26.

General Questions.

1.—How was God's promise to David in 1 K. 8: 25, kept down to King Asa?

2.—How does the history, from Jeroboam down, teach that the wicked shall not go unpunished?

3.—How is it proven that it is best for kings to serve God?

4.—How is the Golden Text shown to be true?

5.—How is it shown that it is a bad thing to marry a wicked wife?

BIBLICAL LESSON OUTLINE.

TWO DEPRAVED KINGS.

"There was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord." 21: 25.

OMRI.

In the thirty and first year of Asa. 23.

Asa did that which was right. 15: 11.
Took away the Sodomites. 15: 12.
Removed all the idols. 15: 12.
Also Maachah, his mother. 15: 13.

Bought the hill Samaria. 24.

King of Assyria—placed men in. 2 K. 17: 24.
Must needs go through. John 4: 4.
Philip went down to. Acts 8: 5.

Wrought evil in the eyes of the Lord. 25.

The statutes of Omri are kept. Micah 6: 16.
I—compelled them to blaspheme. Acts 26: 11.
Eyes of the Lord are in every place. Prov. 15: 3.

Did worse than all—before him. 25.

Evil men—shall wax worse. 2 Tim. 3: 13.
Corrupted—more than their fathers. Judg. 2: 19.
Did worse than their fathers. Jer. 7: 26.

Walked—the way of Jeroboam. 26.

Sacrificing unto the calves. 12: 32.
Behold thy gods, O Israel. 12: 28.
Made Israel to sin. 26.

Provoke the Lord—with their vanities. 26.

They are no gods. Jer. 16: 20.
Have walked after vanity. Jer. 2: 5.
Turn from—vanities to—living God. Acts 14: 15.

So Omri slept with his fathers. 28.

Died in his own sin. Num. 27: 3.
No wisdom in the grave. Eccl. 9: 10.
Shall come forth. John 5: 29.
Every work into judgment. Eccl. 12: 14.

AHAB.

Did evil—above all—before him. 30.

None like unto Ahab. 21: 25.
Abominably—as did the Amorites. 21: 26.
Not like his father. 2 K. 3: 2.

As if it had been a light thing. 31.

Set at nought all my counsel. Prov. 1: 25.
Despisest—the riches of his goodness? Rom. 2: 4.
They made light of it. Matt. 22: 5.

Took to wife Jezebel. 31.

Neither shalt thou make marriages. Deut. 7: 3.
His wives turned away his heart. 11: 3.
Did outlandish women cause to sin. Neh. 13: 26.
Went and served Baal. 31.

Reared up an altar. 32.

And Ahab made a grove. 33.
Made an idol in a grove. 15: 13.
Remained the grove—in Samaria. 2 K. 13: 6.
Destroy their altars. Ex. 34: 13.

Did more to provoke the Lord. 33.

Do we provoke the Lord to jealousy? 1 Cor. 10: 22.
The Lord whose name is Jealous. Ex. 34: 14.
Jealousy with strange gods. Deut. 32: 16.
Who—against him—hath prospered? Job 9: 4.

Did Hiel—build Jericho. 34.

Cursed be the man. Josh. 6: 26.
My words shall not pass away. Matt. 24: 35.

NOTES AND COMMENTS.

Connecting History.

The history of the forty-six years that intervene between the last lesson and this is indispensable to the perfect mastery of the present one. They were years of derangement and incertitude in the kingdom of Israel, and of uninterrupted and increasing stability in the kingdom of Judah. The two keys, which unlock the mysteries of these changes in the one kingdom and of permanence in the other, are, 1st, the prophecy of evil which hung over Israel on account of the calf-worship which Jeroboam had set up (14: 7–16), and, 2nd, the covenant of the Lord with David that his mercy should not depart from his successors as it had from Saul. He was always to have "a light" before him in Jerusalem.

11:36. We study, therefore, the fulfillment of a threat and of a promise. We are to see that God is both terrible in his judgments and unstinting in his mercies — that it is futile and self-destructive to man to war with him, and that it is for one's peace and profit to be upon his side. Let us first trace the history of Judah.

The successor of Rehoboam was his son, Abijam. His reign was a short one — lasting only three years. He had a bad mother, Maachah, the daughter, or, rather, the grand-daughter, of Absalom, and, hence, it is not strange that he turned out to be bad himself. She set up an idol in a grove, and it was through her influence that the idolatrous and licentious rites of Astarte and Moloch gained their strongest foothold in Judah. Her power as queen was taken away by her devout grandson, Asa. Abijam's heart was "not perfect with the Lord." Still God did not cut off him and his house, as he unhesitatingly did in regard to the idol-worshiping kings of Israel. What was the secret of his forbearance? It is the secret already alluded to — the covenant with David. "Nevertheless," the record says, "for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him." 15:4. Through his unfeigned worship and life of obedience, "save only in the matter of Uriah the Hittite," how strong a hold David must have obtained upon God, when, for his sake, the Lord manifested so much forbearance in the case of his three recreant descendants! This was now the third generation, and still he continued to bear with evil for the sake of one whose life had been so nearly perfect. If Abijam could find a refuge in David from destruction, so much deserved, certainly we can find a more certain shelter in that greater David, who is the very Son of God!

His son, Asa, came to the throne after Abijam. Unlike his father, his heart "was perfect with the Lord all his days." 15:14. He expelled the Sodomites, removed all the idols, and even deposed Maachah, who still held the position of queen, that then was accorded to the mother instead of the wife of the king. His great mistake seems to have been that instead of relying upon God, he sought aid from Ben-hadad, the Syrian king, to defeat Baasha. The mistake was, apparently, a lack of faith only, and not a deviation of the heart. For this he was condemned to suffer from wars instead of dwelling in peace, as for the most part he had done. His reign lasted for forty-one years, and in its peace, prosperity, and divine patronage was in marked contrast to the short, troubled reigns of the kings of Israel. The continuity of the line from David, be it noted, was unbroken. The "one tribe" which the Lord had assured Solomon should not be taken away from his son still gave its fealty to his descendants. In every particular his promise had been kept, and his mercy had never failed. Now let us see how it fared in the rival kingdom.

Jeroboam was succeeded by his son, Nadab. He reigned but two years. The history of his life is all summed up in two verses. 15:25, 26. His epitaph is short but significant: "He did evil in the sight of the Lord, and walked in the way of his father." There is no need of filling out the details of such a life. He perished by the hand of Baasha, of the tribe of Issachar, who smote him while Nadab was besieging the Philistines in Gibbethon. To insure himself against the revenge of the next of kin to the murdered man, he completely destroyed all the descendants of Jeroboam. Thus was the house of Jeroboam entirely cut off, as had been predicted by Ahijah, the Shilonite. 14:9–11. All Jeroboam's efforts to render it secure availed nothing as against the wrath of God. But how safe it might have been had he only obeyed and trusted in the Lord! 11:38.

Baasha, Nadab's successor, reigned twenty-four years. Though from a tribe farther north, he retained Tirzah as the capital of his kingdom. He, likewise, "did evil in the sight of the Lord, and

walked in the way of Jeroboam." 15: 33, 34. To prevent any more of the Israelites from going to Jerusalem to worship, and to hinder any from coming out of Judah to stir them up to going, he commenced the fortification of Ramah, within the borders of Judah. This he was obliged to abandon because of the invasion in the northern part of his kingdom of the Syrian king, who was incited to the act by Asa, the king of Judah. Asa took away the stones with which he had begun the work, and used them to fortify, in his turn, Geba and Mizpah. 2 Chr. 16: 1–6. Nearly the same prophecy that was uttered against Jeroboam was spoken by the prophet, Jehu, against Baasha. 16: 1–4. Its fulfillment, too, was almost identical. For his son, Elah, like Ahab, reigned only two years, and then was slain, while in a drunken carousal, by Zimri, "captain of half his chariots." 8–10. Taking cue from the example of Baasha himself, "he slew all the house of Baasha," leaving no kinsman to avenge the death of Elah. 11: 12. A man's bad actions towards others sometimes return to plague his own house. At the time of his assassination, Zimri appears to have been the commander of the forces at the capital, and Omri the leader of those in the field. Very naturally, therefore, when Zimri's act came to the ears of his co-ordinate officer, the throne became a subject of contention between the two. Omri gave up the siege of Gibbethon, which, then, already, had lasted quite a number of years, and marched toward Tirzah, and besieged that instead. Veteran soldiers make short work of home guards, and Tirzah soon fell before them. When Zimri saw that his overthrow was certain, he went into the inner part of the palace, probably the harem, and, like Sardanapalus, perished in the flames which he himself had lighted. His reign lasted just seven days, but during that brief time "he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam." 19. Omri's title to the throne found a disputant in one Tibni, son of Ginath. He was no mean opponent, as is manifest from the fact that, though Omri was an experienced general, and with a disciplined army at his back, it took four years of war to put down the rebellion and dispose of its author. Compare verses 15 and 23. Omri at last was securely in the possession of Judah, but with his accession to power there had been four changes of dynasty within the forty-eight years since Jeroboam had accomplished his successful revolution. Jeroboam's line was cut off with Nadab; Baasha's stopped in Elah; Zimri had no successor, and Omri inaugurated still another royal succession. It is amazing to see how one king after another followed in the footsteps of his predecessors in spite of the fact that prophecy had made it evident that each one had been punished because of his doing evil in the sight of the Lord. None took warning from the example of others, but deliberately courted the same fate. Of how little effect upon living sinners is the fact that thousands are perishing or have terribly perished in their sins! Warnings avail little when the heart is set on evil.

To aid the teacher in memorizing and comparing the order of succession we append the following table:

Yrs.	JUDAH.		ISRAEL.	Yrs.	PROPHETS.
17	Rehoboam.	975	Jeroboam.	22	Ahijah, Shemaiah
3	Abijam.	958	"		
41	Asa.	955	"		
	"	954	Nadab.	2	Azariah.
	"	953	Baasha.	24	Hanani.
	"	930	Elah.	2	
	"	929	Zimri.	7 dys.	
	"	929	Omri.	12	
	"	918	Ahab.	22	
	Jehoshaphat.	914	"		
	"	910	"		Elijah.

The Lesson.

OMRI (23–28).—The recorded acts of Omri are very few. One of them was to change the capital of his kingdom from Tirzah to Samaria. In the "six years" he reigned in the former place, it is evident that the four years of war must be included; or, otherwise, his whole reign would be extended to sixteen years instead of twelve. His reason for the change, probably, was the fact that the destruction of the royal palace

by the fire in which Zimri perished, together with the loss of other buildings which must have burned with it, had so marred the beauty of the place as to make it no longer the desirable location that it was before. Samaria, the place chosen in its stead, was remarkable both for strength and for beauty of situation. In these respects it is said to be far superior to Jerusalem itself, of which it became the rival. The hill is oblong in shape, has steep, but accessible sides, and has a level top from which one can behold the sea, the plain of Sharon, and the vale of Shechem. Omri showed his military sagacity in seizing upon a place naturally so strong for the capital of Israel. Tirzah was noted for beauty only, but he realized that in a kingdom having so jealous and powerful a neighbor as Judah, whose right to rule all the tribes was still asserted, its kings must have a seat with something more to recommend it than its being a garden of flowers and the center of a charming landscape. For this hill he paid two talents of silver, or a little over $3,000. Possibly it was a stipulation of its purchase that it should be called Shemeron, or Samaria, after its owner. It continued to be the official residence of the Israelite kings until Shalmanezer, king of Assyria, besieged and took it, about two centuries after it was founded. 2 K. 18: 9, 10. During its entire existence it was the center of idolatry in Israel, and as such was often denounced by the prophets. It was the scene of the remarkable deliverance foretold by Elisha, when the city was near the point of absolute starvation and the Syrian host fled during the night in a causeless panic. 2 K. 7: 1–20. Shechem became the capital of the new comers when the ten tribes were carried into captivity. Samaria was rebuilt by Herod and named Sebaste, the Greek equivalent for Augustus, the emperor whom he served. The modern village of Sebastieh, constructed mostly out of the ruins of the ancient city, now occupies its place. Though the name of the former owner was affixed to it, and it has come down to us with that appellation, still it must, also, have been known by the name of its founder, for, in the excavations of Nineveh an inscription was found which referred to it as Beth-Khrumri or "the house of Omri."

Wrought evil. Omri introduced another dynasty, but no new course of action. The new helmsman kept the ship of state on the same old course instead of turning it sharp round. The rocks upon which his predecessors had been wrecked had taught him no lesson. *In the eyes of the Lord.* In those of the people probably he was approved. In nearly half a century of idolatry it is to be presumed that they had lost nearly all sense of their obligations to the Lord, and of their constant trespassing against him. *Did worse than all that were before him.* From Micah 6: 16 we get a clue to that which he did that was worse than anything done by his predecessors. There it speaks of "the statutes of Omri" in such connection with "the works of the house of Ahab," as to indicate that the two are to be classed together because they concerned the same or similar things. That in regard to which both were alike could be nothing else than "the evil" which both did in walking in the sin of Jeroboam. The "statutes of Omri," therefore, must have been decrees requiring all Israelites to bow before the calves which Jeroboam had set up. Jeroboam endeavored to entice the people to worship his idols by saying: "It is too much for you to go up to Jerusalem." Baasha endeavored to prevent his subjects from deserting to Judah that they might worship the true God, but it was left for Omri to compel all the people to bow before the images of Dan and Bethel.

Walked in all the way of Jeroboam. He was an adept scholar in evil, forgot no portion of his lesson, and surpassed his master in making it obligatory upon all Israel. *With their vanities.* "Vanities" was an admirable term to apply to idols. It was "vain" to worship them, vain to

sacrifice to them, and vain to trust in them. "Vain" means "empty," and they were empty of power, empty of thought, empty of love—empty of every thing — and, hence, the appropriateness of calling them vanities. The things which now take their place are no better. *The rest of the acts of Omri.* What they were is not definitely known. He appears to have tried to strengthen his sovereignty, both in commercial relations and by war. "His might" plainly indicates the last, and gives him the compliment of being, at least, a brave man. Whatever his acts were, they were written "in the book of the chronicles of the kings of Israel"—not the Bible book of the same name, but a court record that long since has perished. *Slept with his fathers.* The word "slept" inevitably suggests his waking. After death cometh judgment. "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John. 5:29. *Buried in Samaria.* The city he had founded was his monument. It told the story of his idolatry for two centuries and more. Sometimes it is better to have no monument.

AHAB (29–33).—The foundation for idolatry which was laid by Jeroboam and strengthened by Omri had the proper superstructure put upon it by Ahab. The other two, with the intervening kings, had prepared the way for idolatry pure and simple, and Ahab introduced it. Hence it is that he was declared to have done evil in the sight of the Lord "above all that were before him." In the homage paid to the calves there was a pretense of worshiping Jehovah. In this there was none. Ahab was a weak rather than an evil-minded king. He was a lover of ease, and had it not been for Jezebel, his wife, his reign might have been remarkable for indulgence, but never for vigorous cruelty. She was his inspiring genius, and it was through her that his reign became pre-eminent for wickedness and for defiance of Jehovah. Pettish as a spoiled child, he refused to eat because Naboth would not give him his vineyard—Jezebel had its owner killed and took it. She was to him brains and energy and power—saved him a world of trouble in planning and pushing and executing. Through her tireless activity he purchased the ease he coveted, and, in this way, "did sell himself to work wickedness." *Did evil in the sight of the Lord.* In his sight only. The people were prepared even for unadulterated idolatry. *As if it had been a light thing.* This clause should be a parenthetical question—"was it a light thing"? etc. Was it a light thing to walk in the sin of Jeroboam that he must add to it by marrying Jezebel and serving Baal! As has been often explained, Baal was the chief male deity of whom Ashtoreth was the female complement. Baal usually represented the sun, that luminary being naturally regarded as the chief power of the heavens, and Ashtoreth, as naturally, was represented by the moon. In some nations, however, other heavenly bodies took their places, such as Jupiter and Venus, etc. Innocent children were frequently offered to Baal as sacrifices. Jer. 19:5. His priests during the sacrifice danced (or in the sarcastic expression of the original in 1 K. 18:26, *limped*) about the altar, and, when their prayers were not heard, cut themselves with knives. Homage, also, was paid him by bowing the knee, and kissing his image. 19:18. *Jezebel.* Was the daughter of the high-priest of Baal. He is represented by Josephus as king over the Tyrians as well as the Sidonians, and this fact identifies him as Eithobalus, who obtained the throne of Tyre by the assassination of Pheles. Worthy daughter was she of her infamous sire! She brought in with her 450 prophets of Baal and 400 of Astarte. 18:19. By her orders the prophets of Jehovah were put to death. 18:13; 2 K. 9:7. No one could have been a fitter instrument to introduce the worship of Baal and of Ashtoreth. She was relentless and mur-

derous. By example and by compulsion she made the new religion popular. *Reared up an altar — made a grove.* She was successful. Ahab reared a temple to Baal in the very capital of the kingdom. Dan and Bethel were forgotten. The new religion became fashionable, for mighty is the power of a court, both for good and for evil. All pretence of worshiping the Lord of Israel was thrown away. Every mountain became a "high place" where smoked the sacrifices of Baal, and every grove thinly hid the impure and disgusting rites of Astarte.

HIEL.—The chapter closes with the chronicle of the fulfillment of the remarkable prophecy concerning him who should rebuild Jericho. Joshua uttered the prophetic curse over five hundred years before. The prediction and its fulfillment are stated in nearly the same words. See Josh. 6:26. *How* it was realized — how his sons became the victims of the act — we are not told, and it is not material that we should know. As Jericho was inhabited after the curse (Jud. 3:13; 2 Sam. 10:5), the anathema must have been directed especially against the rebuilding of its walls as a fortification. It is likely that Ahab desired to fortify it on account of its strong strategic position, as it would admirably defend his trans-Jordanic possessions from any incursions from Judah. It shows the reckless disregard of the word of Jehovah at this period that any one could be found rash enough to brave this curse. And it was a striking testimony to the power of the God whose worship had been cast aside, that this curse was satisfied in its most minute particulars. In that he showed the king and his people a warning as plainly as the one that was afterwards written on the walls of the palace of Belshazzar.

Filterings.

1.—The history of the new kingdom of Israel from Jeroboam down to Omri, brings out with special force the fact that should encourage the Lord's people, and effectually warn all those who set God's precepts at defiance — that no one has prospered who has lifted his hand against the Lord. Job 9:4; Ps. 2:1-4; 11:4; Prov. 21:30; Is. 45:9; 46:10; Jer. 18:6; Acts 5:39; 9:5; 1 Cor. 1:25.

2.—Just as strongly does the history of Judah show that God forgets not the covenant he makes with his servants. For the sake of a sinful man, who loved him, he withheld deserved destruction from generations of his descendants. "Know, therefore, that the Lord thy God he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Num. 23:19; Deut. 7:9; Neh. 1:5; Dan. 9:4; 1 Cor. 1:9; Phil. 1:6; 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13; 1 John 1:9.

3.—No one of these reprobate kings perished without a warning. It was given to them either by word of prophecy or by the fate of their immediate predecessors. No sinner is lost who has not been duly warned. "They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way." Prov. 1:31; 14:14; Eccl. 8:11; Is. 65:2, 12; 66:4; Ezek. 33:11; Zech. 7:11-13; Heb. 4:7.

4.—It is no light matter to provoke the Lord to anger. When Love flames out, then is anger terrible. In the great day of his indignation it is from the wrath of the *Lamb* that men shall call upon the rocks and the mountains to hide them. "It is a fearful thing to fall into the hands of the living God." Deut. 28:63; Is. 1:24; 3:14; 13:6-9; Ezek. 8:18; Joel 1:15; Zeph. 1:14-18; Hab. 3:16; Mal. 4:1; Rev. 6:15-17.

5.—It was Jezebel that made Ahab wicked. Beware, therefore, of evil associations, of entangling alliances, and of ill-assorted, godless marriages. "What part hath he that believeth with an infidel?" Deut. 7:2, 3; Ps. 1:1; 26:4; 119:115; Prov. 1:10; 4:14, 15; Jer. 15:17; Matt. 6:24; 2 Cor. 6:14-18; Eph. 5:6-11.

HYMN.

Thou hast been called to God, rebellious heart,
By many an awful and neglected sign,
By many a joy which came and did depart
For that thou didst not fear to call them thine.

Thou hast been called when o'er thy trembling head
The storm in all its fury hath swept by,
And whelmed with greedy roar the struggling dead,
Who never more may meet thy anxious eye.

BLACKBOARD.

"Do we Provoke
THE LORD?
Are we STRONGER
THAN HE?"

THE PRIMARY CLASS.

1.—Canaan was divided now into two kingdoms. (Make a map on the board showing the two kingdoms.) Why was it that God permitted it? Because of the sins of Solomon. How many tribes were the sons of Solomon to have? Only one, because of his guilt. Rehoboam, the son of Solomon, ruled over that one tribe. His son, Abijam, did so also, though he was a bad man. He reigned only three years. Then came *his* son, good king Asa, who ruled forty-one years, and who was greatly prospered because his heart was "perfect with the Lord." But the heart of Jeroboam, who ruled Israel, was not perfect. He set up—what sort of worship? His son Nadab was just as bad as he was, and he was killed by a man named Baasha, who wanted the throne for himself. God had said that this should be so. Read 14: 9-11 and 15: 29. Of course Baasha was no better, and so God said that *his* house should also be cut off. Tell how, and, also, about the death of Zimri.

2.—Shouldn't you think that by this time the kings ought to have learned that it would not do to disobey God? Omri, the next king, was worse than the rest. He *commanded* that everybody should worship those calves. When he died his son Ahab was worse even than he was, for he married a wicked woman and worshiped Baal. Tell what they did in his worship—kissed the idol—cut themselves with knives—offered up children. He provoked the Lord to anger more than all those who went before him. Dwell on the fearfulness of provoking the Lord to anger.

HYMN.

Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners, spare?

BLACKBOARD.

Provoke not the Lord
TO ANGER.

LESSON IV.—JAN. 28, 1877.—ELIJAH THE TISHBITE.

SCRIPTURE.—1 K. 17: 1-16. Commit 5-9; Primary Verse, 16.

1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of the Lord came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of God, which he spake by Elijah.

GOLDEN TEXT.—"In famine he shall redeem thee from death."—Job 5: 20.

TOPIC.—The Lord will Provide.

HOME READINGS.

M. Ps. 104: 1-28.....Their Meat in due Season.
T. Ps. 136: 1-26.....Giveth Food to all Flesh.
W. Matt. 6: 19-34.....Take no Thought for the Morrow.
Th. Ps. 34: 1-22.....Shall not want any Good Thing.
F. Ps. 37: 1-28.....Not seen Begging Bread.
S. Phil. 4: 1-20.....God shall Supply all your Need.
S. Ps. 23: 1- 6.....The Lord is my Shepherd.

NAMES.—E li'jah, "my God is Jehovah." Tish'bite, "of Tishbe," or "the stranger." Che'rith (sound of k) "cutting, separation." Zar'e phath, "smelting house."

PLACES.—Samaria, Cherith, Zarephath. TIME.—B. C. 910-906. RULERS.—Jehoshaphat, king of Judah · Ahab, king of Israel; Eth'baal, king of Sidon and Tyre.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

BEFORE AHAB.—In what place was Elijah born? 1. See "NAMES." In what part of Palestine was that? 1. Where was Gilead? What did he tell Ahab? 1. According to whose word? Why was this drouth to come upon Israel? 16: 30; Lev. 26: 18, 19. How long did this drouth last? Luke 4: 25. How could Elijah say that it would not rain? Jas. 5: 17. He, then, prayed — with what?

AT THE BROOK.—Where was Elijah then told to go? 2, 3. Why, do you think, he was told to hide? Near what was the brook Cherith? 3. How was he to live there during the drouth? 4. Do you suppose that God is less thoughtful of *you* than he was of Elijah? Matt. 6: 28–33. Did Elijah hesitate about going? 5. What did he prove by that? John 15: 14. How was God's promise to him fulfilled? 6. How many times each day was he fed? Had God ever fed any one so miraculously before? Ex. 16:35; Num. 11: 31. How else did he sustain his people? Ps. 78: 15, 16. Did Elijah's brook last? 7. Was not that a time for Elijah to feel that the Lord had forgotten him? Heb. 13: 5, 6.

WITH THE WIDOW.—Where next was Elijah sent? 8, 9. To whom? What for? How much food did she have? 12. Sidon was in a foreign country, where Eth-baal ruled — were there no widows in Israel, that he should be sent there? Luke 4: 25, 26. Why not to them? What did the prophet find the woman doing? 10. Where? What did he ask of her? Water was precious in those days when there was no rain. And if there was no rain, there could be no wheat, and, so, no flour, and no bread. What next did he ask for? 11. How much did she have left? 12. How many sticks would cook it? 12. What was the oil for? When that was gone—then what? What did Elijah tell her to do? 13. What did he promise her? 14. How long did the three eat of the meal? 15, 16. How was the widow otherwise repaid for doing as the prophet said? 17–24.

General Questions.

1.—What in the lesson shows that God does not forget to punish iniquity?
2.—What indicates the power of prayer?
3.—How is it shown that the Lord will provide?
4.—How that he gives help only just as it is needed?
5.—How that for every good deed there is a reward?

BIBLICAL LESSON OUTLINE.

A WONDERFUL PROPHET.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." JAMES 5: 17.

BEFORE AHAB.

Said unto Ahab. 1.

Did more to provoke the Lord. 16: 33.
Suddenly I cursed his habitation. Job 5: 3.
Such an hour as ye think not. Matt. 24: 44.

As the Lord God of Israel liveth. 1.

An idol is nothing. 1 Cor. 8: 4.
From his place shall he not remove. Is. 46: 7.
They must needs be borne. Jer. 10: 5.
I know my Redeemer liveth. Job 19: 25.

Before whom I stand. 1.

Ye stand—all—before the Lord. Deut. 29: 10.
Who is able to stand before—God? 1 Sam. 6: 20.
Worthy—to stand before the Son. Luke 21: 36.

Shall not be dew nor rain. 1.

I will make your heaven as iron. Lev. 26: 19.
Shut up the heaven. Deut. 11: 17.
I have withholden the rain. Am. 4: 7.
Prayed earnestly that it might not rain. Jas. 5: 17.

AT THE BROOK.

Get thee hence, turn thee eastward. 3.

Thine ears shall hear a word. Is. 30: 21.
I will guide thee with mine eye. Ps. 32: 8.
The Lord shall guide thee continually. Is. 58: 11.
He shall direct thy paths. Prov. 3: 6.

Hide thyself by the brook. 3.

They wandered in deserts. Heb. 11: 38.
In—trouble he shall hide me. Ps. 27: 5.
Abide under the shadow. Ps. 91: 1.
Your life is hid with Christ in God. Col. 3: 3.

Ravens brought him bread and flesh. 6.

With God all things are possible. Matt. 19: 26.
Did eat manna forty years. Ex. 16: 35.
Shall not want any good thing. Ps. 34: 10.
Lacked ye anything? Luke 22: 35.
Knoweth that ye have need. Matt. 6: 32.

WITH THE WIDOW.

So he arose and went to Zarephath. 10.

Save unto Sarepta. Luke 4: 26.
Staggered not at the promise. Rom. 4: 20.
Trust in the Lord with all thine heart. Prov. 3: 5.

Fetch me—a little water—morsel of bread. 10, 11.

Receiveth — prophet's reward. Matt. 10: 41.
Ye have done it unto me. Matt. 25: 40.
Shall reward every man. Matt. 16: 27.
See, thy son liveth. 23.

The barrel of meal shall not waste. 14.

Scattereth and yet increaseth. Prov. 11: 24.
Give and it shall be given you. Luke 6: 38.
So shall thy barns be filled. Prov. 3: 10.
Not be room enough to receive it. Mal. 3: 10.

The barrel of meal wasted not. 16.

Said I not—thou shouldest see? John 11: 40.
All came to pass. Josh. 21: 45.
Not one thing hath failed. Josh. 23: 14.
My words shall not pass away. Luke 21: 33.

NOTES AND COMMENTS.

BEFORE AHAB.—It is no sign that God has forgotten a man or a nation because, unfettered and unharmed, they go on in their evil ways. He had not forgotten Saul all those years when he was successfully persecuting his saints. It was in the very climax of his career that the light from heaven shone suddenly round about him, as he was on his way to Damascus, breathing out threatenings and slaughter, and in that awful instant he found himself in the very presence of the Son of God. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11. Saul and Ahab both, no doubt, were rendered more and more bold in their wickedness by the fact that no fatal consequences seemed to follow on their acts. Ahab built his temple, and erected his altar to Baal, and set out the grove for Ashtoreth, and by no calamity did God enter his protest against this profanation. Other altars were erected and other groves planted to these false deities, and their worship became popular; and still God was silent. Prosperity attended his reign, and his rule was strengthened. Doubtless, at first, he had had misgivings as to the introduction of a worship like that of Baal and Ashtoreth, but the impunity that attended it had lulled him into fancied security. As in the case of Saul, it was at this moment of supreme self-congratulation that the Lord suddenly tore away this sense of security, and brought him face to face with the God of Israel whom he had despised.

Elijah the Tishbite. As a flash of lightning out of a clear sky, so appears Elijah in this history. He comes suddenly, and as suddenly goes. His appearance and disappearance are instantaneous—but, nevertheless, the lightning leaves its mark. We know nothing of his antecedents. Of Moses we know something of the way in which the Lord prepared him for his work, by his education in Egypt and his forty years of exile in Midian; we know the circumstances which surrounded David when a child, and which helped to fashion his character; the childhood of Samuel, as he grew up in the temple, is open somewhat to our inspection; but of this man we know absolutely nothing. From the suddenness with which he came into view, it would seem as if God had laid his hand on some wild mountaineer, instead of one brought up in some school of the prophets, or educated at the feet of some Gamaliel. His appearance was wild, and calculated to strike terror. "He was an hairy man, and girt with a girdle of leather about his loins." 2 K. 1: 8. Except that we know his parentage, so came and so appeared John the Baptist, his antitype, who was to come in his spirit and his power. Mark 1: 4. His domiciliary name of "Tishbite" gives no clue as to his nativity. Scholars wrangle over the question as to whether it means "of Tishbe" or "a stranger." If it means the first, they are still divided on the question whether Tishbi was in Galilee or Gilead, and, in either event, can not locate the place. If it means "a stranger," only, then Galilee has the stronger claim. The only certain thing seems to be that he was then of the inhabitants of Gilead. Gilead was, as its name indicates, "a hard, rocky region," whose boundaries were the Jordan on the west, Bashan on the north, the Arabian plateau on the east, and Moab and Ammon on the south. It fell partly within the lot of Gad and partly in that of Manasseh. Its rocky fastnesses and wild scenery seem a fitting home for such a prophet as was Elijah. Stern, solitary, disdaining the luxuries of life, uncompromising and punitive, such surroundings would be congenial to his character, and, perhaps, helped to make it. But it is a wrong conception of Elijah that limns him with no human tendernesses. He who could scathingly denounce Ahab was distressed

with the pity he felt for the widow of Sarepta at the loss of her child. For Ahab and for Jezebel and for the priests of Baal he had no compassion, but for the sorrows of such as she, there was in his heart an unfathomed well of tenderness. It is likely that his life had another side to it than the unsparing one that is turned to our view. Near the close of his life, we read of "the sons of the prophets" at Bethel and at Jericho. 2 K. 2:3, 5. See, also, 2 K. 4:38. What more likely than that the one who destroyed the prophets of Baal should seek to multiply the prophets of the Lord, and, to that end, establish schools for them, as Samuel did before him? These would in some measure compensate for the absence of the Levites, and an inaccessible temple. But his name is the best index to his character. That means "*My God is Jehovah.*" That was the watchword that he carried into the very midst of the startled camp of Baal. It was the proclamation that he made everywhere. Every worshiper of idols in Israel knew whom was the God of Elijah. There was no doubting where he stood. He knew whom he believed, and there was no resisting the power of his conviction. The church will have her strength augmented a thousand fold when her members carry that motto everywhere with the same constancy, faith, and unwavering fidelity.

As the Lord God of Israel liveth. It was necessary to remind Ahab that God was still living. Apparently he had come to the belief that Jehovah was no longer in existence. He at least had comforted himself with the thought that "The Lord shall not see, neither shall the God of Jacob regard it." Rather a startling way to be thus disabused of one's illusions! *Before whom I stand*—"serve." Deut. 18:5. Very unpopular thing in those days to serve God. Baal was the reigning divinity. To confess the true God was to incur odium and run the risk even of death. Most dangerous of all to avow him to the very face of Ahab. *Shall not be dew nor rain.* That meant famine, and famine at its worst. For had the rain only ceased, the dew, which there is nearly the equivalent of rain, would have still nourished some vegetable life. But to have them both cut off was to make the heaven overhead as brass, the earth beneath as iron, and to scorch and shrivel up all vegetation. Such a punishment for idolatry was distinctly threatened in the law. Deut. 11:16, 17; 28:23, 24; Lev. 26:19. In making this threat, then, Elijah only spoke the mind of God as it had been expressed centuries before. Had Ahab and his people but read the law, they would have needed no word of a prophet to tell them the danger in which they stood. *According to my word.* How came the prophet to know this? From James 5:17, 18 we learn that he had earnestly prayed that it might not rain. His assurance, therefore, was based on some intimation that his prayer would be answered. Very possibly this prayer was offered because the people were attributing their prosperity in agriculture to the beneficent influences of Baal, the chief force in nature, as an answer to their devotion to him. His jealousy for the honor of Jehovah was aroused, and he desired to see him vindicated. His message to Ahab was a sort of defiance—a challenge to Baal. It was as if he had said: "My God shall shut up the heavens—let Baal, to whom such power is ascribed, open them again if he can." Elijah's first conflict with Baal was upon his own ground, where it was claimed that he was supreme—his power over nature.

AT THE BROOK (2–7).—It may be that, instead of being startled, Ahab laughed at this as the idle threat of a crazy man. Elijah's appearance, in the midst of an elegant court, betokened anything but sanity. Rough, wild, uncouth, shaggy of locks, clothed in skins, vehement in speech and action, it is not at all improbable, that, after the first shock, Ahab said to himself: "It is only some lunatic old prophet of a religion we have completely overthrown. There is no harm in him. The idea that any one can cause

or withhold rain at his bidding — it's absurd!" So there was still undisturbed serenity in Ahab's palace. But when days and nights passed without either dew or rain — when the days ran into weeks, and weeks into months, and overhead the heavens were as a furnace, and no dew cooled the heated earth at night — when the vegetation began to crisp, and curl, and blacken, then, no doubt, Ahab remembered the uncouth prophet and his strange prophecy, and began to think that what he had thought was an idle threat, after all had actually come to pass. *Then* he made search for him. If he could only have found him! Either he would have succeeded in getting rain by persuading or by imprisoning or by torturing this servant of God — if any of those means could have been effectual. Hence the wisdom of hiding him. And not from him only, but from all the people who were suffering the consequences of drouth. God hid him by the brook Cherith, in a solitary place, where he might not witness the mortal anguish which the fulfillment of his prayer had caused, and, so, prevent him from relenting before the mission of the punishment had been accomplished. By secluding him, he guarded him from all importunities, all danger, and from unwise sympathy with the suffering. Where was the brook Cherith the wording of the text in the original does not indicate. It is not known whether it emptied into the Jordan from the east or from the west. It is not essential to know. There are many brooks on either side that might well have served for a hiding place. One in particular is described, the *Wady Kelt*, which runs, a mere thread of silver, at the bottom of a gorge five hundred feet deep, whose steep, precipitous sides are here and there penetrated with caves. In this, or in some similar locality the prophet was hidden beyond the possibility of discovery by Ahab's spies.

Thou shalt drink of the brook. But the brook, from lack of rain, was sure to fail. *Commanded ravens to feed thee.* They were unclean, selfishly voracious birds, rarely ever domesticated. Most unlikely purveyors for man were they. Doves, seemingly, would have been more adapted to the purpose. The designation of ravens suggest a bill-of-fare of carrion. Elijah must have had a wonderful faith in God to have started on his journey with no other basis for food than this promise! But like Abraham, he "staggered not at the promise of God through unbelief." *So he went.* The obedience of faith. Did not stop to ask God what he was going to do when the brook should be dried up, nor with what the ravens were to feed him. Was willing to eat carrion if it were God's will. *Brought him bread and flesh in the morning and bread and flesh in the evening.* Fed him twice a day. Did not bring enough to last him even for a single day. He had to trust God for every meal. Had he had a store laid by he would have depended upon that instead of upon God. So God gives our daily supplies of grace. He never gives us enough to last even through a whole day. "Evening and morning and at noon will I pray." Ps. 55: 17.

Nearly every miracle has been assailed in some way or other by those whose want of faith will not allow them to accept the supernatural. Materialists have been at work on this as well as others. By dropping the vowel points in the original, which have no authority, the word translated "ravens" may mean either merchants, Arabians, or Orbites, the inhabitants of Orebo, and, hence, they claim that Elijah was fed by one of these three classes, and not by ravens at all. The silencing answers to this assumption are: 1st. — No men would have brought him food twice a day. That would have been unnecessary, and pretty sure to have discovered his hiding place. 2d.—He was there to be hid. It is utterly improbable that a famine-stricken community, or any portion of one, would unmurmuringly have contributed to the support of the prophet for any length of time. His retreat would surely have

been made known, and people would have swarmed in upon him with threats and petitions. 3d.—The city of Oreb or Orebo is purely a fanciful place. There was a rock called Oreb, but no city of that name. Judg. 7:25. 4th.—The narrative is clearly intended to be understood as a miracle. It is only ingenious substitution that can make it any thing else. 5th.—It is a miracle no more incredible than the one which follows it. And, lastly, Elijah was not only in this way shut off from clashing with men, but his own faith was wonderfully strengthened by it.

The brook dried up. Day by day it became lower. Was there no trial of the prophet's faith in that? When he saw it dwindling down from a brook to a mere rill, and from a rill to a mere thread of water, from which he could get enough to quench his thirst only by hollowing out a sort of reservoir for it to fall into and collect—were there no misgivings as to what should become of himself? And, finally, when the brook all dried up, without any sign from the Lord of his knowledge of the extremity of his servant—was there then no thought in his mind that God must have forgotten him? Perhaps not. And yet it is not likely, for he was "a man subject to like passions as we are"—and who of us could have stood such a test without wavering!

WITH THE WIDOW (8–16).—At last, but, nevertheless, in time for his necessities, the word of the Lord came to him bidding him to go to Zarephath. Zarephath, or Sarepta, as it is called in the New Testament, was seven or eight miles from Sidon, near the Zaharani River. It was in the country of Ethbaal, from which the prevailing idolatry had been brought. In connection with the fact that he himself was not appreciated in his own country, Christ called the attention of the Jews to the fact that it was even so, also, with Elijah. "Many widows were in Israel in the time of Elias—but unto none of them was he sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." Luke 4:26. *I have commanded a widow.* By no revelation of the prophet's coming, but by preparing her heart for it. When he came to the gate, she was there gathering sticks for her last meal. Despondent times these were for her. Water was scarce, and no food left but a little meal and a little oil. She was thinking of death, when before her stands a singular looking man, who at first demands of her a little water. That she readily consents to give, partly out of compassion, and partly, perhaps, from the thought that the giving of a little water would make no special difference—it was starvation that was looking her in the face. *Bring me I pray thee a morsel of bread.* Then her despair finds utterance. She has only a handful of meal in a pail—only a little oil in a pitcher. She was just going to make a cake of them (oil was used there in place of butter), and then wait for death. Elijah might well have said: "Surely this woman is not the one who is to sustain me; she has not enough even to sustain herself." But Elijah had learned that God's ways are not as our ways, nor his thoughts as our thoughts. *Make me thereof a little cake first.* Amazingly cool that must have sounded in her ears! *The barrel of meal shall not waste.* Most extraordinary promise. Had this widow woman ever heard of such a propagation of food that she so unhesitatingly does the prophet's bidding? It has been both asserted and denied, on account of her saying, "As the Lord thy God liveth," that she was a worshiper of Jehovah. By some it is contended that she would not have used the expression at all if she were not, while others call attention to the fact that she said "*thy* God." But if her words are ambiguous, her acts are not. They clearly prove her faith. She trusted in the power of "the Lord God of Israel," and in the word of his prophet. For the sake of the God of Israel she gave up her last meal to his servant. Certainly faith could in no way be more clearly shown. Elijah was sent not

merely to be fed by her — for she, really, was the one that was fed—but in response to her faith. No real child of his, when he had so few sons and daughters, could God suffer to perish by a famine sent to punish the ungodly. *Barrel of meal wasted not.* God could not take the last morsel this poor woman had without providing more. The widow gave her two mites, all that she had, but who ever heard of her coming to want! "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again." Prov. 19: 17. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Ps. 41: 1. This lesson, Mrs. Charles, the authoress of "The Schonberg Cotta Family," has put into rhythm in the following beautiful stanzas:

Is thy cruse of comfort failing? Rise and share
it with another,
And, through all the years of famine, it shall serve
thee and thy brother.
Love divine will fill thy storehouse, or thy hand-
ful still renew;
Scanty fare for one will, often, make a royal feast
for two.

For the heart grows rich in giving. All its wealth
is living grain;
Seeds which mildew in the garner, scattered, fill
with gold the plain.
Is thy burden hard and heavy? Do thy steps drag
wearily?
Help to bear thy brother's burden; God will bear
both it and thee.

Numb and weary on the mountain, wouldst thou
sleep amidst the snow?
Chafe that frozen form beside thee, and together
both shall glow.
Art thou stricken in life's battle? Many wounded
round thee moan;
Lavish on their wounds thy balsam, and that balm
shall heal thine own.

Wasted not. God did not fill up the barrel. He only renewed the amount that was in it. As did Elijah at the brook, so were they all compelled to do here—rely on God for every meal. Said a little girl to her mother, who many times had come to her last meal, and yet, after all, had found that it was not her last, —"Mamma, I think God always hears us *when we scrape the bottom of the barrel.*" The widow of Sarepta tried that way of making God hear, day after day, twice each day, for a long time, and never failed. The little amount that the widow gave to the prophet — what an interest it bore! For months, perhaps for years, twice a day, she got back all that she gave away. Verily the Lord is a good paymaster! And not only that, she received her son back to life. The latter part of the chapter tells the affecting story of his death and restoration. "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister." Heb. 6: 10.

Filterings.

1.—God's judgments are slow, but they are swift enough to overtake every sinner. Soon or late, they will suddenly burst upon him. None can escape them. "He shall bring upon them their own iniquity, and shall cut them off in their own wickedness." Job 11: 20; Ps. 52: 7; 94: 23; Prov. 6: 15; Eccl. 8: 11–13; Mal. 3: 15, 18; Matt. 24: 50; Gal. 6: 7, 8; 1 Thess. 5: 3.

2.—Such a judgment as came upon Ahab and his people was sent in mercy. It seemed terrible, but really it was kind. God felt as tenderly toward Ahab as toward the persecuting Saul. "When we are judged we are chastened of the Lord, that we should not be condemned with the world." Job. 5: 17; 33: 27–30; Ps. 50: 21; 78: 38; Prov. 3: 11; Rom. 2: 4, 5; 1 Cor. 11: 32; Heb. 12: 6–11; 2 Pet. 3: 8, 9.

3.—Those who are sent on the Lord's business are sure of a support. "Who goeth a warfare at his own charges?" He will care for the household of faith. "Take no thought for your life, what ye shall eat; nor for your body, what ye shall put on." Ps. 34: 9, 10; 55: 22; Luke 12: 22–24; 22: 35; 1 Cor. 9: 7; Phil. 4: 19; 1 Tim. 5: 8.

4.—Man's extremity is God's opportunity." He helps men only when they really need help. "When the poor and needy seek water, *and there is none*, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel, will not forsake them." Ps. 18: 6; 27: 10; 50: 15; 66: 12; 91: 14, 15; Is. 41: 17; 43: 2; 44: 3; Dan. 3: 27.

5.—The Lord is not penuriously accurate in his payments. He does not return the exact principle with legal interest thereon; but those who make him their debtor find that he restores double, treble—"an hundred fold." 2 Chr. 25: 9; Job 42: 10; Prov. 3: 9, 10; Is. 61: 7; Hag. 2: 8, 9; Mal. 3: 10; Matt. 19: 29; 1 Cor. 2: 9; 2 Cor. 4: 17; 2 Tim. 2: 12; 1 Pet. 4: 13.

HYMN.

In some way or other the Lord will provide;
It may not be my way,
It may not be thy way;
And yet in his own way
"The Lord will provide."

Despond then no longer; the Lord will provide;
And this be the token—
No word he hath spoken
Hath ever been broken—
"The Lord will provide."

BLACKBOARD.

"My God shall Supply
ALL YOUR NEED
According to His Riches in Glory
BY CHRIST JESUS."

THE PRIMARY CLASS.

1.—We have a lesson that is sure to interest the little ones. Bring out first the spiritual condition of Israel—its worship of Baal and its sacrifices, even of children, to that idol. What ought God to have done to such a wicked people? They deserved to be destroyed, but God was too tender-hearted to do that. He wanted to make them good once more—not to destroy them. So he sent them Elijah the prophet. Describe how he looked and tell what he said.

2.—When Elijah said that, we think King Ahab laughed to think that any one could suppose that he could make it rain or not, just as he chose. And Elijah could not have done it unless God had given him the power. He gave him the power in answer to prayer. (Read Jas. 5: 17, 18.) God told Elijah to go and hide by the brook Cherith, which emptied into the Jordan, so that nobody could find him. King Ahab and everybody else, you see, when everything all dried up, would have wanted to have gotten hold of Elijah in order to have him make it rain. And that would not have done at all, before the people felt sorry for their sins. So Elijah hid himself away from every one. How was *he* to get any food? Ah, that is the most beautiful part of the story—God made some ravens bring it to him. (Tell what sort of birds the ravens are.) They brought him flesh and bread twice a day, and he drank out of the brook.

3.—But by and by the brook dried up. Then God sent him to a poor widow woman living in Zarephath, near this place (Sidon—show it), so that she might feed him. But this poor woman had only one meal left for herself and her little boy. She had left only a little meal in a pail and a little oil in a pitcher. She was going to mix the two and make a little cake—for they use oil there in the place of butter—and then was going to cook it, and afterwards she expected to die of starvation. What did God send Elijah to *her* for? Why didn't he send him to some one who had a store-house full of good things? Because he wanted to help this woman; for she loved him. Tell about the way she gave all to the prophet, and how her pail of meal and pitcher of oil never wasted away. Then enforce the lesson that if *we* trust God and serve him as we ought to do, he will always take care of us in some way or other.

RECITATION.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

BLACKBOARD.

The Lord is my Shepherd
I SHALL NOT WANT.

Editorial Miscellany.

For the many pleasant personal words which we have received the past year, we feel very grateful. Overburdened with work in the office, and engagements outside of it, it has not been possible to reply to a tithe of the cordial Godspeeds which have been showered upon us. But, though unanswered, they have not failed of their purpose. They have mightily cheered both the editor and the publishers. Every appreciative word is a stimulant to do a little better. When we cease to receive them, we shall begin to think that our work is depreciating in value, and, unless we can evoke them again, by more conscientious labor, shall

request the publishers to look out for an editor who can. But for all the warm commendations of which we are now the recipients, we are under obligations which we find it hard to repay—in words. The annual wish for "A Happy New Year"! to all who have given them, sounds a little too formal as an exchange for such glowing words. And yet, because we feel it deeply, we proffer it in return, and pray that it may be a happy one to all our friends, pastors, superintendents, and teachers — happy in work and happy in rewards, happy in the closet and happy in official ministrations, happy in all activities and happy in rest, happy in giving and happy in receiving — happy in all the relations of life, and happier in them than ever before! And in this desire we grasp the hands of all of those whom THE TEACHER enables us to reach, this year of grace, A. D. 1877.

IT is yet too soon for us to say how large a constituency THE TEACHER will have for 1877. As we now write—early in December—the white letters are falling around as thickly as do the snowflakes outside. If this shower follows its usual fashion, and increases in volume until the middle of January, and gradually subsides through February till March, we shall have even better sledding this year than the last. Father Paxson says that three things are necessary in running a Sunday-school: "Grace, Grit, and Greenbacks." The three are absolute requisites, also, for a Sunday-school magazine. The first is to be had for the devout asking, the second we are endowed with a fair share of, and the third is likely freely to be furnished by our subscribers.

THE Fourth Illinois District Sunday School Convention was small in numbers, but several things conspired to make it a very enjoyable and memorable affair. In the first place, it assembled in Winchester, in a county where, if reports be correct, was held, in 1832, the very first Sabbath-school convention that was ever appointed. In the second place, we had to put with this notable circumstance the unique fact that this original exemplar county was now one of the last four counties in the state marked with a black spot, showing that, in this age of conventions, they were entirely without such means of grace and of instruction. In the third place, Winchester was the town where Stephen Paxson lived when his little daughter led him into the Sunday-school. Then he was a jovial, dissipated dancing-master — now he has the enviable record of having led about 70,000 children into Sabbath-schools which he has organized for them. In the fourth place, Father Paxson was there himself! It was a delightful thing to see the re-union between himself and his old neighbors. When, in response to the address of welcome, he recalled the old days, and then began to enumerate those fellow-laborers who had passed to their reward, he broke down and was unable to finish the list. His emotion was more eloquent than speech, as was shown by the answering tears of the audience. Father Paxson, as he deserved to be, was the lion of the occasion. It seems to us as if yearly he were growing younger rather than older. His step is elastic, his eye clear, while his zeal and enthusiasm are on the increase. If he continues to labor on in the Sunday-school work — as there is no doubt he will do—there is no telling how young he will become.

POLITICAL elections always have been times of demoralization among men, and of late years have been very corrupting to the boys. The *Methodist* calls deserved attention to this matter. Boys are wanted by both parties for their processions, to wear uniforms and carry torches. Stimulants are freely distributed on such occasions. The fomentation of party feelings, the exhilaration of the evening marches, the roystering sociability encouraged by the leaders, are calculated to turn and do turn even the older heads. And the boys, before they are aware of

it, are caught within the maelstrom of this bad excitement, and whirled swiftly around it to a drunkard's doom. The ward politicians are in league with the saloons. To all the sins of which they are guilty — bribery, trickery, repeating, and ballot-box stuffing — we have to add this, the worst of all, that they recklessly slaughter the innocents. Such a wholesale manufacture of drunkards we can hardly afford, even for the sake of triumphing at a presidential election.

IT is Mr. Sankey's idea that no church should have a large organ, or a quartette choir, or a set of singers who speak their words in a way impossible to be understood, or who sing according to musical taste instead of from the heart. He recommends that the choir be composed of Christians trained in the Sabbath-school, and who shall have their place near the pulpit, where they can face the congregation, and be near the minister. We think the result of such an arrangement might be that there would be so much life and vigor thrown into the singing that those who have comfortably drawled all their lives through the old tunes would hardly be able to catch their breath.

THERE is nothing that lately has so sickened us as the revelation of the inhuman and ingenious mutilation of children that for years has been practiced at Radna, the chief city of Central Hungary. The deforming of little ones, kidnapped from various cities, has been carried on until it has reached fine art. They have been made to assume forms of distortion most terrible and painfully grotesque. Victor Hugo's character, "The Man Who Laughs," who went through some such manipulation when a child, was supposed to be a creation of the fertile novelist, but turns out to be a reality. Radna, on account of the cathedral there which contains the bones of "St. Nepomuck," is the Mecca yearly visited, it is said, by hundreds of thousands of pilgrims. It has for that reason proved to be a profitable place for beggary. The children thus disfigured have been compelled by those who marred them to exhibit their deformities for the purpose of exciting the compassionate charity of these worshipers. Three persons have shared the profits of this iniquity, and have become rich out of it. One of them is called "The Operateur," from the part that he has taken in the manufacture of these cripples. He is over fifty years of age, and has had thirty years of experience in his craft, and has operated upon so many that he has acquired a skill that is perfectly devilish. At the time of the discovery, three children had but recently passed under his hands. One, a pretty girl of five years, had lost her right hand, and the other two, both boys, had lost their hands and their feet respectively. Underneath the torture chamber, in a compost of chloride of lime and quick-lime, were buried a dozen members of the human body. And in the infamous den were a hundred living miserable wrecks of humanity, armless, legless, handless, feetless, blind and woefully disfigured. We do not wonder that a howling mob endeavored to tear these malefactors to pieces, and that it took two regiments to protect the criminals on their way from court to prison. One of the worst features of this case is that it was known to the city authorities. The mayor and two other officials have been arrested for accepting bribes to keep the infamy secret. If they can be punished only for taking bribes, what a mockery of justice that will be!

THERE are criticisms and criticisms upon the Sabbath-school. Whenever one is really deserved we are glad that it is made — but they are not all merited. We rather suspect that the *Presbyterian Banner* has overshot the mark. It charges that "in some places in the west, in a few towns in New England, and in one or two instances nearer home," Sunday-schools, when they need money, get up a dramatic entertainment, outlandish costumes are provided, the

announcement is made from the pulpit, "and at the appointed time the play goes on, accompanied with music and dancing." Grave pastors, it asserts, are among the audience, and it concludes its lament in these words: "It matters not if the piece selected should be dull and the acting be poor, as it must necessarily be, the music is generally passable—sometimes good, and the dancing is immensely enjoyed. The boys and girls have 'a good time,' and the money is obtained."

Our experience, we know, is limited—too limited for us ever to have witnessed such an entertainment. In fact we never heard of one connected with any evangelical church — that was authentic. If the *Banner* can furnish the names of any particular schools that have done such things, we are prepared, immediately, also, to go into mourning — for those special schools. But on account of a few instances of that kind, should there prove to be any, we would find it hard to get up a feeling of sadness over the state of the Sabbath-schools generally.

THERE are some very curious "lesson leaves" used in some of the schools of a certain denomination in this country. They teach that Adam was "a child-man," much like a modern savage, having a language made up of a few words and of many signs. This "child-man" told some very interesting, but not wholly reliable, fairy-stories concerning the creation and the Garden of Eden. The creation is still going on, and all those who manufacture plows and reapers and sewing-machines and pianos are helping God in this work. Adam and Abel and Noah were poor representatives of humanity. Abraham was going to sacrifice his son to God, but his better nature told him that the Lord would not be pleased with such an offering. Satan and the Wandering Jew were two mythical characters of about the same authority, and had the same propensity for "going about." The adult classes, in the particular school where these leaves were observed, were taught that creeds originated in councils, and that Huxley and Darwin and Tyndall have the true revelation of the process of creation. It is strange how accurately this sort of teaching was predicted. Look in 2 Tim. 4: 3, 4, and read: "They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." In spite of such an attractive way of putting things, all the Sabbath-schools round about were full of wide-awake, jubilant, and enthusiastic scholars, while the few present there made the empty benches seem extraordinarily numerous. The superintendent frankly admitted that the children did not like to come there. Some new attractions will have to be added to that fairy story about the garden of Eden, and some more Bible characters will have to be discredited and degraded before they can draw a crowd.

A VERY highly esteemed pastor, so says the *Congregationalist*, made the remark that for his part he would be very willing for the little girls to bring their dolls to church, rather than that they should stay away. Upon this, a cotemporary observes that children of the age to be interested in dolls would probably require too much of the attention of others, and should stay at home. Of the wisdom of this last, we are not so sure. Good habits can scarcely begin too young, and, if they can be formed by a process very unlike compelling one to go into a strait-jacket, so much the better. We agree with the *Congregationalist* that there are things more to be regretted than that a little girl should carry her doll to church — and one such thing is that she should stay away. Her coming with it would argue an unfearing confidence and love for the place, that of itself is a delightful thing to think of. But, nevertheless, we are fully persuaded that the permission to carry dolls, or the giving of them as a reward for coming,

is not needed. If the pastors will only occasionally toss a morsel of instruction to the little ones, adapted specially to their capacities, we will warrant that they will come to church, and be so keenly on the lookout for it as never once to care for dolls.

MATHEMATICIANS are much interested in some of the new discoveries relating to the Pyramids. Prof. Eaton writes that the most accurate squaring of the circle is found in the Pyramid itself rather than in the coffee. The height of the Pyramid is to the perimeter of its base as the radius is to the circumference of a circle—or nearly 3.14159. Again, the length of "the king's chamber" is 412,132 pyramid inches. The Egyptian sacred cubit has been found to be 25,025 cubic inches. If the length of the king's chamber and the pyramid cubit be multiplied together it gives the diameter of a circle equal in area to the square base of the structure. And, still again, the parallax of the sun, as deduced from the late transit of Venus, gives a sun distance almost in exact accordance with the Pyramid distance! It appears as if, ages ago, the Egyptians had in those Pyramids set up some mathematical enigmas which it will pay this generation to puzzle out.

WE are sorry that Vincent is in trouble again. We wish he would keep out of it. At the late Massachusetts Sunday School Convention he is reported to have said that, "every superintendent should have enough of the 'old Adam' in him to assert himself, if necessary, in the presence of his pastor." *Zion's Herald* drily remarks that, in all its observation, it has never been impressed with any grievous absence of old Adam anywhere—not even among superintendents. It diffidently thinks that the "second Adam, who is from heaven," is much the more desirable of the two. The *Sabbath School Monthly* pities the pastor who has to meet the "old man" in his under shepherd of the Sunday-school. And so on. From all of which it is apparent that the "old man" is catching it!

SUNDAY SCHOOL GLEANINGS.

IT is the opinion of Dr. Cuyler, as expressed in the *Evangelist*, that if every pastor would "work up" his lay element to the best advantage, there would be no necessity for that doubtful experiment called a "Lay College." He thinks that the best training school for a lay laborer is a live church and Sunday-school, and that the best educators are an efficient pastor and superintendent. The scores of workmen that needeth not to be ashamed, who obtained their efficiency in that way, testify to the truth of the Dr.'s words. ———The *Watchman* mentions the excellence of the Biblical literature now furnished to the Sabbath-schools as one of the beneficial results achieved by the International series of lessons. One will hardly feel the full force of this remark without hunting up some of the lesson helps of that day. Then he will be surprised.———A writer in the *Christian Mirror*, contrasting the influence that the clergy formerly had over boys, and that exerted by them now, says: "And to me now, one of the saddest things in the training of the youth of this generation is, not that the Sabbath-school has so much influence, but that the ministry have so little, over the children." His remedy for this does not contemplate that the Sabbath-school shall do less for the children, but the ministers more.———John B. Gough, in his temperance address to the children through the *Sunday School Times*, quoted the remark of a gentleman to him, who said: "If you can find a command in the Bible, 'Thou shalt abstain from intoxicating liquors as a beverage,' I will abstain, but not till then."

He quoted this, and then, very wisely, as well as very cleverly, replied: "In view of the evils of intemperance, and in view of its cause, we ask of the Bible only a permission to let liquor alone." That is a good answer, but many, no doubt, have wondered why he did not tell that man of that text: "Look not thou upon the wine,' etc. ——— One of the latest suggestions was made to the *Presbyterian at Work*. It was that the main thoughts of the lesson should be turned into verse and put upon the blackboard, to be sung by the school! We trust that some means will be found to prevent this threatening avalanche of bad poetry from precipitating itself upon an unoffending generation. ——— The Presbyterian General Assembly has declared: "We can not be too careful in inquiring who are teaching our children, and whether the churches are adopting the proper means to insure the competency of their teachers." That, though tardy, is a move in the right direction. When the church takes up this thing in earnest, the superintendents will not be compelled to resort to the slip-shod way of picking up any body who is too good-natured to refuse. If the church ought to be careful of any thing, it should be heedful concerning the characters, attainments, and fitness of those who are instructing her children.——The *Normal Class* lays it down that "itinerancy may be good for ministers, but it is poor economy in the Sabbath-school. The same teacher should have the same class for a series of years." If the teacher be at all qualified for the position, the doctrine is a good one. That would be a queer statue which should be chiselled and pecked at by a dozen different artists. But we would never sacrifice a class to the sentiment of permanency. If a poor artist is at work on your block, ship him and get another before he spoils it.——— *The Herald and Torchlight* publishes the following obituary of a summer Baptist Sunday-school:

DIED.—In R———, Mich., Nov. 26th, '76, R——— Baptist Sunday-school, daughter of Baptist Church, aged six months.

That paper adds that "this family have lost all their children—by neglect!" It died, however, in the hope of a glorious spring resurrection, when tender things may once more venture out of doors. If all the religious papers would publish faithful "obituary notices" like the above, putting in real names in place of the blanks, perhaps that sort of medicine would do much to prevent such a fatal Sunday-school mortality every fall.

SUNDAY SCHOOL WORK.

THE "Sunday School Encampment" grows apace. The time fixed for its session is July 24th to August 2d. Place, Loveland, Ohio, near Cincinnati. It is to have four departments: 1.—*The Academy*, in which will be given instruction in sacred history, biography, geography, chronology, hagiology, archæology, mental philosophy, and doctrine; 2.—*The Normal*, whose purpose will be to teach and train in the theory and practice of teaching, and Sunday-school management; 3.—*The Assembly*, a popular gathering for the exchange of opinion, the awakening of fervor and zeal, and the promotion of spirituality; 4.—*The Concert*, having for its object teaching and training in Sunday-school music. This outline seems to cover about all the ground, and in its fashioning we see the competent hand of Rev. James E. Gilbert, of Lexington, Ky., who has been appointed its Superintendent of Instruction. We understand that it is to be a bipartite affair, the session at Loveland being preceded by a similar one at Put-in-Bay, the place which was a rival aspirant for its location. We doubt about the wisdom of such a division. It will be apt to make two failures instead of one success.

——— Girard College, in accordance with the will of its founder, has a rigid rule for excluding all clergymen from its premises. This was cleverly avoided during the Centennial by asking no questions of strangers. It was "presumed" that every caller was a layman. By some method of interpretation the clause excluding the Bible has been frustrated. Ministers are not allowed to preach — but laymen can, and do. A Bible service is held in the evening, and a Sunday-school in the afternoon.——— The lessons for 1878 take up, for the first half of the year, selections from 2 Chronicles, Daniel, and Jeremiah, and, for the last half, the Gospel of Luke.———Stephenson County is one of the best "worked" counties in this state. For about five years Freeport has furnished "a visiting committee," which has annually visited all the schools of the county, and held conventions in about every township. Such a visiting committee accomplishes a hundred-fold more than a county convention, although that, also, is indispensable.———The late annual meeting of the Foreign Sunday School Association was a very interesting occasion. Wm. E. Dodge occupied the chair, and addresses were made by Rev. F. H. Marling, of New York, and Dr. R. S. Storrs and Dr. Baker, of Brooklyn. Great progress was reported in France, Germany, Portugal, Greece, China, Japan, and even in Spain. The Association can take to itself no small share of credit for the advancement thus exhibited.——— This is the way a pastor of a Congregational Sunday-school, in Pierce City, Mo., defeated the attractions of that perambulating abomination, called a "circus." He told the children that if they would not go they might all come to his house on that day and have a regular "romp." A "romp" with the minister was more alluring than the show, and he obtained the children. They met at his house, were feasted well, had a capital good time, and, we surmise, went away thinking more of their pastor than they ever did before. Might it not be well to put up in every vestry: "On circus days children are invited to a romp with the pastor"?———The programme of the Plainfield Sabbath-school Normal Class, for '76–'77, embraces such topics as "Evidences of the Bible," "Bible Interpretation," "Institutions of the Bible," etc., and announces among its lecturers, besides its own accomplished corps of instructors, such men as Rev. Lyman Abbott, Rev. Charles H. Fowler, D.D., and Rev. Charles G. Sims, D. D. Plainfield is a sort of Sunday-school Elysium.——A young man connected with Harvard University has so little doubt of his own qualifications for such a place that he does not hesitate to advertise for the position of superintendent of a Unitarian Sunday-school. "The best of references given," etc.——— The Detroit Sabbath-school teachers have a friend whom they appreciate. On Thanksgiving day "Uncle Luther Beecher" entertains them at the Biddle House with turkey and accompanying delicacies. A man that can "talk turkey" like that is sure to be a favorite with all concerned.

Foreign.

Connected with Dr. Newman Hall's church, in London, are thirteen Sunday-schools, officered by 400 teachers, and having the small army of 6,000 scholars. That is surpassed, however, by George Mueller's Orphanage, at Bristol. That carries on twenty-nine Sunday-schools. In either case, it takes a general to manage them all.——The famous Stockport school numbers, now, something over 4,000, and has 424 teachers. Since its organization it has had on its rolls 4,992 teachers and 89,324 scholars.——— It is the custom annually to have a sermon preached to children on "Innocents' Day," in Westminster Abbey. This

year it was preached by Dean Stanley. ——English "breakfast meetings" must be quite seductive, or else they certainly would not be quite so numerous. If they want to raise money for a Sunday School Union, they have a breakfast meeting, and the thing is done. Our climate, we are satisfied, is adverse to such early experiments.——The Scotch Reformed Church has had a bequest of $1,500 to aid in establishing Sunday-schools in the poorer and more destitute parts of Scotland. The testator was willing that his money should go toward purchasing books, or making the school-rooms more comfortable and attractive, but, with a true Scotchman's horror of instrumental music, the will prohibits the spending of a cent upon organs and such.———The incidents of the life of Joseph were brought out by a Sabbath-school in Wales as a drama, with all the adjuncts and paraphernalia usual to a theater. The "coat of many colors" was, perhaps, the most powerful attraction of the evening. The house, it is said, was crowded. This can hardly be one of the Sunday-schools which Dr. John Hall so strongly commended.—— In the Vaudois valleys, in Switzerland, there are six Sunday-schools, under the care of one pastor, all of which commence at 5 o'clock A. M. On account of the necessity for pasturing the cattle upon the mountain-sides every day during the week, the children must attend at that hour or not at all. And yet, many come long distances, and come very punctually and very regularly, and without being waked up by their parents. Once a month the pastor gets the parents to tend the cattle, and then they have a union meeting, at some convenient place, that is sure to be well attended and enthusiastic. ——— In Chemnitz is a man who is called "Holy Mueller," because he started a Sabbath-school among some abandoned men, and now, out of his own means, is about to build a hall for a Sunday-school. Such unusual devotion and practical generosity has made a saint out of him in the eyes of the people for whom he has labored.———At Stetin, Malvina, Pastor Ruret has a way of conducting a teachers' meeting from which we may catch a hint. He has each teacher write out a plan of the lesson for the coming Sunday, and returns it with such emendations, criticisms, and suggestions as it appears to need. His teachers are, at least, sure to be prepared.————The United Presbyterian Church is said to have a successful mission in Egypt. One of its Sunday-schools educated the wife of a certain "Maharajah Dhuleep," who is so thankful for this fact, that annually, for the last eleven years, on the anniversary of his marriage, he has presented that school with a contribution of $5,000. People in this land are not quite so grateful.

The Teachers' Meeting.

[Being a social gathering where our friends can ask questions, furnish condensations of thought and experience, and give hints about Sabbath-school work. Write for it.]

—Dr. Vincent would organize a school in six grades. 1st, *Primary class*, made up of children from five to eight years of age. 2d, *Intermediate*, eight to ten years. 3d, *Junior*, ten to fifteen. 4th, *Senior*, composed of people who do not come to be questioned, but merely to hear what a teacher has to say. 5th, *Normal Class*. 6th, *Advanced class*. This last is permanent. Its members are life members. Into this there is a door leading from all other classes, but out of it no door except the one that opens into heaven.

—If a man is really bound to succeed, it is amazing, sometimes, to see the ingenious ways he will take to get around the obstacles he can not overcome. A pastor writes us from Wisconsin that on being settled in his new position, he found the school without a blackboard,

and unable to buy one. He extemporized one out of green curtain paper, and finds it answers the purpose admirably. He made it some three feet wide and ten feet long, tacked it up in front of the school, divided it off into spaces corresponding to our Review Chart, wrote down the appropriate headings, and fills in a line each week with the facts, text, topic, etc., of each lesson, and thus has an eye-review constantly before the school, from which all the essentials can readily be recalled. Where blackboards are an impossibility, we think green curtain paper will be in demand.

—In Bay City, Mich., the First Presbyterian school, in canvassing the city for scholars, divided the place into districts, and sent into each one a committee of three, appointed from the teachers and the scholars. That drilled the children into work, as well as reinforced the teachers. Each committee carried with them the following card of invitation for distribution, addressed to "*Young men! Parents! Children! All!*" The card is to be commended, because so undenominational in spirit, and to be criticised, because it does not give the time for the holding of the Sunday-school service. On the reverse side should have been a full directory of the church services:

If not a member of any Sabbath-school, you are cordially invited to join ours, which meets at close of Sabbath morning service, at First Presbyterian Church, on Washington Street, near Tenth. If other schools are more conveniently located to your residence, or for other reasons you should prefer another Sunday-school, we shall be glad to have you become a member where you will feel at home; at any rate we desire that you should join the Sunday-school army.

In our own school we have classes and room for old and young, and a kind welcome will be given to all who may visit us or desire to become permanent members of the Sunday-school.

F. A. BANCROFT, Supt.
J. F. ROMER, Asst. Supt.

Presented by.....

LITERATURE

FOR nearly sixty years Rev. Asa Bullard has been connected with the Sabbath-school. He has witnessed its growth from the germ, and been in it and of it. No one has a better right, or is better qualified, to tell the story of its progress. We are glad that he has given the world the benefit of his experience in a volume entitled *Fifty Years with the Sabbath Schools*. There is scarcely a topic with such a half-century of interest as this has. For three years, commencing in 1831, Mr. Bullard was the general agent of the Maine Sabbath School Union, and for forty-two years has held the same position in the Massachusetts Sabbath School Society, whose name now has been changed to the Congregational Publishing Society. The book treats not only upon the history, but, also, upon the methods and the different relations of the Sabbath-school. No one interested in obtaining an accurate knowledge of the growth of this movement can afford to be without Mr. Bullard's book. Boston: Lockwood, Brooks, & Co. Chicago: W. G. Holmes. $1.75.

TEACHERS will find *Sermons on the International Series of Sunday School Lessons* a very suggestive help for 1877. They are by the "Monday Club," of Boston—an organization that promises to become famous. The sermons do not aim to give a careful exegesis of the lessons, but, after the fashion of sermons generally, from a single text to preach a homily that shall, at least, cover the main thought of each lesson. They grasp the great truths and set them forth with remarkable effectiveness. Any teacher will find them a good investment. Boston: Lockwood, Brooks, & Co. Chicago: W. G. Holmes. $1.50.

ANOTHER very desirable aid is *Elijah the Prophet*, by Rev. W. M. Taylor, D. D. Last year we used with great satisfaction his *David, King of Israel*, and now most gladly welcome this new work. It is delightful reading after Mr. Taylor, 1st, on account of the attractiveness and clearness of his style, and, 2d, because of the really valuable thoughts he presents. Teachers are on the hunt after nuggets, and, in this book, they will find them. New York: Harper & Bros.

THE publishers of THE TEACHER issue two diaries, one for superintendents and one for teachers. They contain blanks for recording the names, residences, and attendance, a list of the lessons of the year, a blank page is devoted to each lesson, and quite a number of pages are given for "illustrative memoranda"—a sort of "catch-all" for useful hints and notes and anecdotes. No one can do his work well who does not keep accurate track of it, and he loses a vast amount of useful material who has no place immediately to jot it down. A diary is indispensable to superintendent and teacher. Chicago: Adams, Blackmer, & Lyon Pub. Co. Sup'ts' Diary, $1.00. T'rs' Diary, 75 c.

THE
NATIONAL
SUNDAY SCHOOL TEACHER.

VOL. XII.—FEBRUARY, 1877.—No. II.

THE STILL SMALL VOICE AND ITS LESSONS.

BY REV. WM. M. TAYLOR, D. D., BROADWAY TABERNACLE, NEW YORK.

"ELIJAH was a man subject to like passions as we are," and at no time are we more convinced of that than when we find him here in the cave. Not long before he had been on the top of Carmel, bidding defiance to Ahab and the priests of Baal; but now he has fled from the post of duty, and the cruel threat of a woman has frightened him almost into despair. We might wonder at this, and speak of it as a moral incongruity, if not also a psycological impossibility, if we did not know by experience something of those alternations of ebb and flow in faith and feeling which seem to be inseparable from public life in the service of the Lord. After such a day as that in Carmel the reaction was sure to come; and in one who was by nature so intense as Elijah, it was sure to be terrible when it did come. Yet let us not do him injustice, or imagine that he was most deeply exercised about his own individual interests. It is true that once and again he refers to the fact that he only was left to be jealous for the Lord God of hosts, and that they sought his life. But he cared for his life only in so far as it was connected with the triumph of Jehovah's cause, and it was because that seemed to him for the moment to be lost, that he was so dreadfully cast down. His heart was set upon the regeneration of Israel. He had, as he believed, inaugurated a great reform, and he supposed that God would carry it to immediate success. But instead of that, he found Jezebel as determined and as unscrupulous as ever in her antagonism; and thinking that the conflict would have to be fought over again, he became dispirited and fled. He expected that from the moment of his Carmel victory everything would go right, and that the people as a whole would enthusiastically declare themselves, not by an emotional cheer, but by a life-long determination for Jehovah; but when he found that this was very far from being the case he gave up the struggle and went into the wilderness.

Now, such being his state of mind, we can not but admire and adore the wisdom of the course which the Lord took with him. When he lay beneath the juniper tree the angel did not upbraid him, but ministered to his wants in the kindest manner, and then led him to Horeb, where the very associations of the place might preach to him of the majesty and the might of Jehovah. Then when the Lord appeared to him in the cave, he was not in the whirlwind, or the earthquake, or the fire, but in the still, small voice — to teach him that it was not by such "*coups d' etat*" as that on

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACHMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

Carmel that the work of regenerating Israel was to be accomplished, but by the quiet influence of love. The earthquake, the whirlwind, the fire, were but the outriders of the divine majesty, but that majesty itself is gentleness, for it is by *that* he makes men great.

The one lesson, good for all times, of this cave scene is, that "the kingdom of God cometh not with observation," and that the salvation of the world is to be wrought out by him of whom the prophet spake: "He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench." Not John the Baptist, but Jesus, is the regeneration of humanity, and though John must go before Jesus, yet to expect that he alone shall succeed in reforming the world is as absurd as to suppose that the plowshare and the harrow will produce a harvest apart from the genial heat of the sun and the kindly rain of the clouds.

In particular we may learn these three things:

First, that in the order of God's government the quietest influence is often the most powerful. God greatest works are carried on in silence. All noiselessly the planets move in their orbits. No sound attends the crystallization of the dew drops on the myriad blades of grass in the summer evenings; and while the crops are growing in the fields so profound sometimes is the stillness that all nature seems asleep. What greater revolution can there be than that which recurs at every morning's dawn, when night quits her "ebon throne" and resigns her empire to the king of day? Yet how quietly it is accomplished! There is first a streak of light along the edge of the eastern horizon, so faint that you wonder if it has not shot out of that brilliant star; then a few stray gleams of glory, as if the northern lights had flitted to another corner of the heavens; then a flush of ruddy beauty, before which the stars begin to pale; and as we watch how one by one these faithful sentinels put out their lamps, the sun himself appears, and becomes the undisputed monarch of the heavens. But it is all so silent that the sleeper is not awakened on his couch, and the pale sick one, who has been longing for the morning, knows not that it is there until through the shadowed casement it looks in upon him with its smile. Such also is the coming of true spiritual life and light to the world. No herald goes before to cry Lo here! or Lo there! It comes without ostentation. Its simple presence is its power.

This is a truth which in these days we are very apt to forget. We have fallen upon a generation of fuss, and bustle, and trumpet-blowing and advertising. It would almost seem as if many among us believed that we were to take the world by storm. There is more faith in the whirlwind and the earthquake, than in the still, small voice. But the vision given to Elijah in the cave holds for us also; and it would be well that the voices among us were less loud, and the actions more pronounced. The noblest power in the world, next only to that of the Spirit of God, is Christ-like character; and its operation is quiet. LIFE is more potent than WORDS, and if Christians generally would seek to act out the principles of the Sermon on the Mount, the effluence of their characters would exhale from them like the fragrance from the rose, and fill the land with its delicious perfume.

Secondly, we may learn from this cave-vision that the force of love is always greater than that of sternness. Every one has heard of the old fable which tells how the sun and the wind strove which of them should make the traveler first divest himself of his mantle. The harder the wind blew, the more firmly the wayfaring man gathered his outer garment around him. But when the sun shone warmly upon him, he threw off his cloak. So antagonism creates antagonism. If you wish to drag me by force, it is in my nature to resist you, and I will pull against you; but if you wish to

attract me by love, it is equally in my nature to yield to its influence, and I follow you without a struggle. What the hammer can not weld together without long and painful labor, the magnet will bring together and hold together in a moment. So, in dealing with men, the mightiest influence is love. By love Christ attracts us to himself at the first, and by love we are to attract others, through ourselves, to him. Law and terrors do but harden the heart; but love melts it and makes it impressible. See how this came out in our Saviour's dealing with the woman, whom her accusers dragged rudely before him as taken in the very act of sin. Her soul was chafing at their harshness. She was in a mood to be defiant. Angry words had no doubt first been upon her lips. But when she saw his benignant countenance, and listened to his gracious words, the frown passed from her face, and the determination to vindicate herself went out of her heart. Yet she was not injured by his kindness, for her sin never seemed so hideous to her as it did when he said to her, "neither do I condemn thee," and she never so thoroughly condemned herself as in the moment when she received his forgiveness. Let us learn, therefore, to work with the still, small voice of love; for when sternness has had its Carmel victory, Jezebel is as defiant as ever, but when love succeeds, the woman of Samaria becomes a preacher of the gospel. Sternness would have said to Nicodemus when he came by night: "You are a coward. When you come out in open day and repeat what you have said here in secret, then I will speak with you." But love told him of God's gift of his Son to men, and the result was seen that day, when at the foot of the cross, whence ten of the apostles had fled, Nicodemus was found, "made great" by the Redeemer's "gentleness."

Finally, we may learn from this cave vision that *the apparently insignificant is oftentimes really the most important.* The still voice was also small. Yet it moved Elijah more than either the whirlwind, the earthquake, or the fire. He was at home with the raging elements. But the small voice bowed him down; and "it was so, when he heard it, that he wrapped his face in his mantle and went out, and stood in the entering in of the cave." So, sometimes yet, the man who is unmoved by the most awful expostulations and the most desolating judgments is subdued at last by the prattling pathos of a little child. We must not undervalue agencies because they seem to be insignificant. It was said of the Lord himself: "Can any good thing come out of Nazareth?" and the first apostles were despised as "unlearned and ignorant men." Yet though God used only "the weak things of the world," he did confound with them "the things which are mighty." The Mariposa trees have sprung from seeds each of which is no bigger than a grain of wheat. And the river, which at its source is a tiny, tinkling rill, over which a child may stride, is at its mouth broad enough and deep enough to bear a navy on its bosom. Let us not, therefore, despise the day of small things, or say of any agency, "is it not a little one?" A few drops of water rightly used may raise a heavy weight; and even a Sunday-school scholar may by the help of God, be the means of lifting up some sinner from his degradation, and bringing him at once to himself and to his Saviour. One does not need to be an Elijah to do good service for the Lord. His clarion voice indeed was powerful in his generation; but the "small voice" of the obscure believer of whom men have scarcely heard has, before now, inaugurated a movement that has blessed a multitude. Say not, therefore, that you can do nothing, for still the promise holds: "One man of you shall chase a thousand; for the Lord your God he it is that fighteth for you, as he hath promised you." And again: "A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in his time."

THE DIVISION OF ISRAEL AND ITS CONSEQUENCES.

BY REV. LEONARD BACON, D.D.

IN all the kingdoms and empires of modern Christendom, the royal or imperial office is hereditary. The crown and the throne are an heir-loom in a certain family; and which one of the family shall inherit that particular piece of property with all its dignities and power, is carefully regulated by law; so that, when one sovereign dies, there is no question about the successor. It is not for Queen Victoria to determine, by any choice or nomination of her own, who shall reign in her stead when she shall be gathered to her fathers. The same law which silently and instantaneously made the Princess Victoria queen, when her uncle William died with no child of his own that could inherit, will make her eldest son (Albert Edward, now Prince of Wales), king of Great Britain and emperor of India, at whatever moment her life shall end. Without the exactness with which the succession to the throne is determined by law, the question, "Who shall be king?" might become (as it often was in the old time) a dispute to be decided by war, or it might end in a division of the kingdom.

There had been three kings of united Israel, but there was no settled law concerning the succession to the throne. Saul was nominated (as we say) by the great prophet Samuel, and divinely designated, to be the king whom the people had demanded; and in a great assembly, which might be described as a parliament or congress of all Israel, he was accepted by the people as their king. 1 Sam. 10: 17–25. On that occasion the prophet "told the people the manner of the kingdom, and wrote it in a book, and laid it before the Lord." In other words, there was a charter — a written compact defining the powers and duties of a king; and that charter was to be preserved among the sacred things in the tabernacle. But it does not appear that the kingly power was to be of course hereditary, more than the power of successive judges had been.* The reigning king would naturally designate his own successor, and as naturally his choice would fall upon one of his own sons. Jonathan, Saul's eldest and favorite son, would naturally have succeeded his father, but for that battle of Gilboa, in which the king and the crown-prince fell together. One consequence of that disaster was that, for a time, the union of the tribes was broken. David, whom Saul's frenzied jealousy had driven into the country of the Philistines, returned to the neighborhood of his birth-place, and made his headquarters at Hebron, the chief city of his own tribe. There, by the choice of the tribe, in conformity with a prophetic designation of him by Samuel years before, he became "king over the house of Judah." 2 Sam. 2: 4. The other tribes, influenced by Abner, accepted Ishbosheth as their king; but when he was dead "all the tribes of Israel," or more accurately, "all the elders (*shekks*) of Israel" came to David at Hebron, and after negotiating with him, made him king over the re-united nation. 2 Sam. 5: 1–3. Who would reign after him was not determined by any such law as now prevails in the kingdoms and empires of Christendom. Amnon, the "first-born" among the king's sons, was slain by the vengeance of his brother Absalom. The next in age makes no figure in the story. Absalom, the third son,

*The office of "judge" was beginning to be hereditary, when the sons of the judge became princes in pomp and power. Judg. 10: 4; 12: 8–14. The story of Eli and his sons shows the same tendency; and the fact that Samuel's sons were to inherit his power was one reason why the people demanded a king. 1 Sam. 8: 1–5.

attempted to usurp the throne in his father's lifetime, and perished. The fourth son was Adonijah, a favorite with his father and with the people; but though he hoped to be king, and was supported by a powerful party, the throne was not for him. While it seems to have been supposed that some one of the royal princes would be king, the precedence of seniority was entirely disregarded. There was a much younger son, Solomon, on whom the hopes of the prophet Nathan rested, and who seems to have been designated by that prophet as Saul and David had been successively designated by Samuel. David had already promised Bathsheba that his successor should be Solomon, but that promise would be ineffectual without the consent of the people. "Thou, my lord, O king," said Bathsheba, at Nathan's prompting, "the eyes of all Israel are upon thee that thou shouldest tell them who shall sit on the throne of my lord the king after him." So the accession of Solomon to the throne was effected in his father's lifetime; and he was publicly anointed by priest and prophet without a formal convention of the tribes. There was beginning to be a dynasty of the house of David, son succeeding to father with the implied consent of the people, but under no law of primogeniture.

It was natural, therefore, for Rehoboam, after the long and splendid reign of his father Solomon, to assume the sovereignty as if it were his by right of birth. But at this point we find the old republicanism of Israel asserting itself. The young king's title to his father's throne needs to be confirmed. He must go to Shechem, the ancient capital; for "all Israel"—the princes of tribes and the *shekhs* of towns and villages—"all the congregation of Israel" (see Josh. 23: 2; 24: 1) "are come to Shechem to make him king." But before they make him king, they demand relief from the intolerable burthens which the profuse magnificence of the preceding reign has imposed upon them. If King Rehoboam is to be king of Israel, he must promise retrenchment and reform. In the tone of a free people, they say: "Make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." They wait three days for the king's answer to their demand; and when it comes it is the answer of a despot. In reply, they renounce the dynasty of the house of David, and assert their right of choosing their own king, as David, and before him, Saul was chosen.

The most conspicuous man in that assembly was Jeroboam. To him the prophet Ahijah had foretold the impending division of Israel—ten tribes against two, and prophetic intimations had designated him as king of the ten tribes. Not long afterwards, at another assembly, the people "sent and called him to the congregation, and made him king." So the division was effected. From that time there were two kingdoms—the kingdom of Israel in the north, and the much smaller kingdom of Judah in the south. When Rehoboam attempted to make war on the ten tribes, a prophet protested in the name of God, and the attempt to re-unite Israel under the house of David was abandoned. Had that protest not been made, or had it not been heeded, the course of history would have been changed, and the nation might have been re-united under Jeroboam.

Observe that the division was, at first, political only, and for political reasons. It was not an apostasy of the ten tribes from the national religion. Jerusalem, the capital of the southern kingdom, was still the religious capital of the nation—as Rome, to-day, is at once the capital of Italy and the religious capital of the Roman Catholic world. The priesthood, and with them the great body of the Levites, adhered to the temple where the national worship was performed. In all the tribes, the "God who brought them up out of Egypt" was acknowledged. Solomon, in his later years, had defiled Jerusalem with altars and temples

of foreign gods—the Phenician Ashtoreth, the Moabite Chemosh, the Ammonite Molech; and, therefore, it was (as prophets testified) that God permitted so much of the kingdom to be wrested from the house of David. But there is no intimation that before the division the obscene and cruel worship of such gods had infested the northern tribes more than the southern. On the other hand, the two conspicuous prophets of the period, Ahijah and Shemaiah, seem to have given a divine sanction to the withdrawal of Israel from Judah. The ancient schools of the prophets were all in Israel: and in that kingdom there was a great succession of prophets—some, like Elijah and Elisha, known to us only by their part in history—others, like Hosea and Amos, known by their inspired writings. The *great* prophets of the southern kingdom made their appearance only when Israel was ceasing to be a kingdom.

The consequences of that division may be traced through all the subsequent history.

I.—The nation was weakened by disunion. United under one government, it would have been capable of effectual self-defence against foreign enemies. Maintaining its independence, it might have checked the tendency to despotism in its kings; it might have cherished and strengthened the spirit of liberty; it might have guarded against that recklessness of public expenditure, and that profligacy in public men which impoverish and demoralize the people. Its peace might have been like a river, and its righteousness like the waves of the sea; and, in the progress of its religious civilization, it might have experienced, age after age, the full blessedness of a people whose God is the Lord. But under two rival and mutually hostile governments, the strength necessary to national independence was wanting. Each of the two kingdoms needed to strengthen itself against the other; each of the two royal courts was an example to the other in profusion of expenditure, and in profligacy of manners; and all the evils which Samuel predicted as incidental to monarchy had full scope.

II.—Religious apostasy was another consequence of disunion. Jeroboam thought that considerations of public policy required him to withdraw his people from the national worship at Jerusalem. So, after consultation and some preparation (doubtless) of the public mind, he established new centers of worship—one at Dan, near his northern frontier; the other not far from Jerusalem, at Bethel, the place of Jacob's vision. His wife had made him familiar with the imposing ritualism of Egypt, and from that he borrowed what seemed to him an impressive and attractive representation of the Godhead. The story does not show us that he intended to break the first commandment, but only that he, like so many others in later centuries, overlooked the second. All who doubt the permanent importance of that second commandment, and are inclined to think that pictures and statues, the gilded crucifix, or the embroidered cross, may be helpful in the worship of the invisible God, should remember the infamy of "Jeroboam, the son of Nebat, who made Israel to sin." Those symbolic figures at Dan and Bethel, with their plausible offers of help to devotion, were more than an obstacle to the re-union of a divided nation; they were the beginning of an apostasy which ended in the extinction of that northern kingdom. Instead of holding those tribes to the worship of the God who brought them up out of Egypt, they made it easier for Ahab to introduce the abominations of Phenician idolatry.

In Judah, the apostasy which Solomon had begun, and which was denounced by prophets as the reason, in God's providence, for the dismemberment of the kingdom, went on, for a time, unchecked. The worship of such gods as Molech and Ashtoreth was a foul and cruel religion, and its hideous observances infected the people with unutterable vices. But in that kingdom, God

raised up, from time to time, reforming kings, as in the other kingdom he raised up reforming prophets. In Jerusalem, where the temple was, and the ark with its sacred treasures, where the great festivals brought worshipers together from all the tribes, and where the memory of David, and of Samuel and Moses, and of Abraham, was continually celebrated, there were influences that counteracted in some measure those foreign ideas and fashions which were inseparable from the alliances of the feeble monarchy with neighboring powers. Yet the great prophets, Isaiah, Jeremiah, and Ezekiel, tell us, most impressively, to what extent wickedness of all sorts was prevalent in that kingdom—how the rich oppressed the poor—how licentiousness and violence abounded, "the land full of blood and the city full of perverseness," the holy city "casting out its wickedness as a fountain casteth out its waters"—how the leaders of public opinion "called evil good, and good evil, and put darkness for light and light for darkness"—how they were "mighty to drink wine, and men of strength to mingle strong drink"—how they "justified the wicked for a reward, and took away the righteousness of the righteous from him." Even the forms of religion—the sacrifices and oblations, the new moons and Sabbaths, the incense smoking over solemn assemblies, the hands spread forth in prayer, became an abomination to God, because the forms of worship were substituted for the spirit of obedience. The cry of the prophet, in God's name, was: "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers!" "Wash ye, make you clean—cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Nothing can be more fatal to the soul, nothing more fatal to a people, than to make religion (or what is thought to be religion) a substitute for obedience to God's law of justice and of love.

III.—The final consequence of the division was the destruction of both kingdoms. Israel, after more than two hundred years of progressive apostasy—one dynasty after another extinguished in blood—was conquered by the Assyrian power; and its ten tribes were carried into a captivity from which there was no return. Judah, ever loyal to the house of David, outlived the rival kingdom, but when it fell before the power of Babylon, and its people swept into exile, it ceased to be a kingdom. There was a return from that captivity, and a rebuilding of the city and the temple, but the kingdom was not restored. No king of the lineage of David reigned till THE ANOINTED came, whose kingdom is not of this world, yet shall subdue the world and shall endure forever.

"He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God."

BAAL, THE SUN-GOD.

BY REV. C. D. HELMER.

THE mystery of life and power in the Sun, as related to our planet, has been, from very early times, the fruitful source of misbelief and misconduct in the sphere of religion. Light and heat as generative forces in nature, producing the vegetable life of the globe, easily take on a divine look. The palpable cause of abundant harvests and fruit-bearing trees would be, to men low down in sense-life, the most natural substitute for the real invisible deity.

Such a god as this, to many nations, Baal seems to have been. It is not possible to trace this mighty and most pernicious idol back to any definite historical origin. When the clouds begin to lift along the horizon of historic

periods we behold this dreadful monster of superstition enthroned in the belief and homage of great nations. It is altogether probable that the Tower of Babel stood on the basis of this theology. Baal was at home in Chaldea. Not unlikely that mysterious prophet of Midian, Balaam, whom the king of Moab summoned to defeat the advancing Israelites with disastrous curses, had some relation to the Sun-god, although at the same time he was somewhat familiar with an older and truer theology.

From the Euphrates to the Mediterranean, and from the Mediterranean to Scotland, Baal, under modified forms, has held sway over the thoughts and lives of many nations and tribes of men. The special theories of his character and the methods of his worship varied with localities and circumstances. Sometimes the Sun-god pure and simple; at other times the god of the dead, and of all manner of corrupt ideas and impure practices. Sometimes reigning alone, and at other times the male deity, with Ashtoreth as the female. In this an apparent modification of Osiris and Isis in Egypt, and of Jupiter and Venus among the Greeks and Romans.

This Baal idolatry verifies what Paul wrote to the Romans, where in speaking of man's apostasy, he says: "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." No single generalization could be more perfect than this. It expresses exactly the great mistake and evil of the Hebrew people from the time they were liberated from Egyptian bondage, until the feeble remnant of the nation, after their return from Babylon, finally and forever abandoned idolatry.

Nothing is more amazing to a modern reader of the Pentateuch than the abruptness of the fall of Israel's children, from allegiance to the God of their fathers to the base worship of Baal. One would expect that such displays of power as those which overthrew Pharaoh and devastated his land, and gave deliverance to the oppressed nation, would make a permanent impression upon the minds of the liberated people. But even before Jehovah can bring them into the land of promise they yield to the temptations of idolatry. While Moses is still with them, the very man whom God chose to lead the nation forth to independence, they corrupt themselves with the foul religious rites of Baal-peor. Balaam was not allowed to curse them in any authoritatively prophetic way, but he did curse them most effectively by a base scheme of temptation, through the "daughters of Moab." And this sudden and violent attack of idolatry was cured only by the death of four and twenty thousand Israelites.

But even such a terrible lesson as this was remembered only for a few years. Indecently soon after the death of Joshua, their renowned general, the new generation abandoned the Jehovah of their history, and established the worship of Baal and Ashtoreth. And this fact interprets the troubles and misfortunes and defeats that burst in successive storms upon the Hebrews. Jehovah employed the surrounding nations to scourge his chosen people, chastising them for their apostasy.

Gideon began his brilliant career by a zealous onslaught upon the false religion. Under the cover of night he demolished the altar of Baal, and cut down the adjacent sacred grove. He received for his successful reformation the title of Jerub-Baal, which a free translation would render, "let Baal take care of himself." This mighty man of genuine faith and holy zeal succeeded for a time in averting the almost irresistible tendency to idolatry in the nation. But no sooner was his influence broken by his death, than the people relapsed into the worship of Baal.

It is not to be supposed that there were left no faithful adherents to Jehovah. The Lord never left himself without witnesses; but the popular ideas and prevailing practices were under the sway of Baal. In the time of Samuel it is

narrated: "Then the children of Israel did put away Baalim and Ashtoreth, and served the Lord only."

During the reign of Saul and David the religion of the nation was comparatively pure. But in Solomon's time, by reason of his pagan wives, idolatrous rites again became common, and his immediate successors became utterly shameless in their idol-worship. Ahab outdid all before him in his devotion to Baal. And this was brought about through his wife Jezebel, the daughter of Ethbaal, king of the Zidonians. Baal was especially the god of the Phenicians. Under the influence of this idolatrous and wicked princess the king of Israel built in Samaria a temple for Baal, erected an altar in it for sacrifices, and planted a grove sacred to the idol. It was a complete abandonment of Jehovah, and the most base and defiant violation of the fundamental law of the nation, which solemnly declared: "Thou shalt have no other gods before me," and prohibited all images or representations as objects of worship. The reader can hardly believe it possible that Ahab and his subjects are really the posterity of Abraham, Isaac, and Jacob.

It was when this worship of Baal had thus culminated among the revolted tribes, that Elijah of Gilead was raised up by Jehovah to effect a religious revolution. By the orders of Jezebel, who seems to have controlled the religion of the kingdom, the prophets of Jehovah were persecuted, and those who did not leave the country were slain. Many fled to the kingdom of Judah. At this juncture the great prophet confronted Ahab with divine denunciations. A protracted and severe drouth attested his commission and gave authority to his words.

At the end of three rainless years Elijah, overawing the king by his mighty presence, commanded Ahab to gather all Israel unto Mount Carmel. He demanded, also, the presence of all the prophets of Baal. It was to make a public test of the claims of the worshippers of the false god. That wonderful scene on Carmel is familiar to all. The frantic appeals to Baal; the leaping and dancing about the altar; the self-lacerations of the false prophets; the irony of the solitary Elijah; his simple prayer to the Lord God of Abraham, Isaac, and Jacob, and then the hissing rush of the fire from heaven that consumed the victims. "And when all the people saw it, they fell on their faces; and they said, The Lord, he is God, the Lord, he is God." It only remained for Elijah to slay the prophets of Baal at the brook Kishon. But this check to the rage of Baal-worship soon gave way to the old tendency. Ahab's son not only followed in the footsteps of his father and mother, but paid homage to the calves of Jeroboam. And the pernicious influence of that execrated household extended down into Judah, whose king married Ahab's daughter, and married her religion, too. Ahaz became a devotee to Baal. Manasseh thoroughly established the worship. The whole nation had become hopelessly enslaved by the idolatry of Baal. Finally Jehovah raised up the king of Assyria, who besieged the kingdom of Israel, conquered the revolted tribes, and carried away the best and the most of the people into a bondage from which they never returned. Thus disappear from history the ten tribes, after two hundred and seventy one years of separate government, during which period the worship of Baal had been an almost continuous offence to Jehovah.

The kingdom of Judah existed for another century; but as Jezebel had corrupted the Samarian court and kingdom with the worship of her Phenician god, Baal, so, also, did her daughter, Athaliah, establish this foul and cruel idolatry in Judah. And, in spite of the reforms accomplished by Hezekiah and Josiah, the apostasy of the people continued, until God delivered them to Nebuchadnezzer, who destroyed Jerusalem and the temple, and carried captive to Babylon the pride and glory of the nation. And thus was ended the idolatry of the Jews.

International Series of Sunday School Lessons.

LESSON V.—FEB. 4, 1877.—ELIJAH AND AHAB.

SCRIPTURE.—1 K. 18: 5-18. Memorize 15-18; Primary Verse, 18.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he can not find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord Behold, Elijah is here: and he shall slay me.

15 And Elijah said, As the Lord of hosts liveth before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

GOLDEN TEXT.—"And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day."—Josh. 7: 25.

TOPIC.—Sin is a Troubler.

HOME READINGS.

M. Gen. 42: 1-38 .....**Troubled by their Sin.**
T. Josh. 7: 1-26.....**Troubled by Achan's Sin.**
W. 2 K. 5: 1-27.....**Sin-troubled Gehazi.**
Th. 2 K. 17: 1-23.....**Sin-troubled Israel.**
F. Is. 1: 1-31.....**Sin-troubled Judah.**
S. Matt. 27: 1-10.....**Sin-troubled Judas.**
S. Acts 5: 1-14.....**Sin-troubled Ananias and Sapphira.**

TIME.—B. C. 906. PLACES.—Samaria, etc. RULERS.—Ahab in Israel; Jehoshaphat in Judah

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE EXPLORATION (1-6).—How long a time was it before rain was given? Jas. 5: 17. At the end of that time what did God tell Elijah to do? 1. Why did he not send rain without sending Elijah to Ahab? 17: 1. What was the condition of the place in which Ahab lived? 2. How was it that Ahab should have expected this? Lev. 26: 23, 26. Whom did Ahab have for his steward? 3. What sort of a man was he? 3. What had he done to prove it? 4. How many were there in Israel like him? 19: 18. What were he and Ahab trying to do? 5. What plan did they follow to find the water? 6.

THE EXPOSTULATION (7-15).—Who met Obadiah? 7. Did Obadiah know who Elijah was? What did Elijah tell him to do? 8. What did Obadiah think of that? 9. How much pains had Ahab taken to find the prophet? 10. Why did he object to telling Ahab? 11, 12. Whom did the Spirit of the Lord ever carry away? 2 K. 2: 16; Acts 8: 39. What reason did he give why he ought not to be asked to run this danger? 13. Of whom was he afraid? 14. Of whom should he have been afraid? Matt. 10: 28. What pledge did Elijah give him which took away his fear? 15.

THE ENCOUNTER (16-18).—What did Ahab do when Obadiah told him that Elijah was near? 16. What impudent thing did he say to him? Why did he say it? 17: 1. What similar thing was said about Christ? Luke 23: 2. About Paul? Acts 24: 5 Were any of these things true? Who was the troubler in Israel? 18. Why? 18. Did Elijah tell Ahab there would be rain? 41-45.

General Questions.

1.—How does this lesson show that God sympathizes with suffering?

2.—That circumstances need not prevent one from serving God?

3.—That one should fear God and not man?

4.—That judgments do not always make one repentant?

5.—That sin is a troubler?

BIBLICAL LESSON OUTLINE.

THE PROPHET DISCOVERED.

"The Lord—is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 PET. 3:9.

THE EXPLORATION.

Go shew thyself to Ahab. 1.

Nor rain—but according to my word. 17: 1.
Warn the wicked from his way. Ezek. 3: 18.
Warn them that are unruly. 1 Thess 5: 14.

I will send rain upon the earth. 1.

I will give you rain in due season. Lev. 26: 4.
The Lord—give that which is good. Ps. 85: 12.
Without me can do nothing. John 15: 5.

There was a sore famine in Samaria. 2.

Ye shall eat and not be satisfied. Lev. 26: 26.
Will break the staff of the bread. Ezek. 14: 13.
Shall eat bread by weight. Ezek. 4: 16.

Obadiah feared the Lord greatly. 3.

Took a hundred prophets and hid them. 4.
Joseph said—I fear God. Gen. 42: 18.
Fear of the Lord is to hate evil. Prov. 8: 13.

Go—unto all fountains of water. 5.

His fountain shall be dried up. Hos. 13: 15.
Lead them to living fountains. Rev. 7: 17.
Worship him that made—fountains. Rev. 14: 7.

May find grass to save the horses. 5.

Eyes did fail—there was no grass. Jer. 14: 6.
The herds of cattle are perplexed. Joel 1: 18.
Whole creation groaneth. Rom. 8: 22.

Elijah met him. 7.

And God met Balaam. Num. 23: 4.
Jesus himself drew near. Luke 24: 15.
In such an hour as ye think not. Matt. 24: 44.

THE EXPOSTULATION.

What have I sinned? 9.

Believed—but did not confess. John 12: 42.
No man spake openly—for fear. John 7: 13.
Whosoever—deny me before men. Matt. 10: 33.

The Spirit of the Lord shall carry thee. 12.

Peradventure the Spirit—taken him. 2 K. 2: 16.
The Spirit—caught away Philip. Acts 8: 39.
The Spirit lifted me up. Ezek. 3: 14.

And he shall slay me. 14.

Of whom shall I be afraid? Ps. 27: 1.
I will not fear what man shall do. Heb. 13: 6.
Fear him—able to destroy both soul. Matt. 10:28.

THE ENCOUNTER.

Art thou he that troubleth Israel? 17.

Seeketh not the welfare of this people. Jer. 38: 4.
Found this—perverting the nation. Luke 23. 2.
Found this man a pestilent fellow. Acts 24: 5.

I have not troubled Israel; but thou. 18.

In that ye have forsaken the commandments. 18.
His own iniquities—take the wicked. Prov. 5: 22.
If ye forsake him, he will forsake you. 2Chr. 15:2.
Transgress—can not prosper. 2 Chr. 24: 20.

NOTES AND COMMENTS.

THE EXPLORATION.—Three years and a half of drouth and its accompanying famine is a terrible visitation upon any country. Specially terrible are they in a land whose fertile valleys are subject to such tropical heats as are those of Palestine. The disappearance of the verdure, the dry, sapless trees, whose naked limbs were stretched upward to a brazen sky, the ceasing of the brooks, and the drying up of the springs — the utter desolation of the land, the pinching want that followed the withering of the vegetation, the scanty and scantier allowance permitted to each one as the gathered store grew less and less, and, finally, the total destitution which fills a land with graves and with gaunt, famine-stricken spectres—all this Israel suffered because of its sinful, lecherous idolatry. The Scriptures, with their usual disregard of dramatic particulars, only state the fact that "there was a sore famine in Samaria," and leave it to the reader to fill up the details. But unless one permits his imagination to fill up the picture, he will fail of an adequate conception of the judgment that fell on Ahab and his people because of their transgressions. In our time the intercourse between different countries is so speedy that the superabundance in one may easily supply the destitution which exists in another. But all of the slow, defective means of transportation in Oriental countries then were inadequate to carry to the sufferers the amount necessary to subsist the inhabitants of a country as large as was Israel. Arabian historians describe two such catastrophes that took place in the eleventh and twelfth centuries. The description of the last one is full of horrors. Great numbers emigrated. The poor ate dogs, carrion, and even corpses and little children. The eating of human flesh became so common as to excite no surprise. Large villages were untenanted. The road between Egypt and Syria was so strewn with dead bodies that it was "like a plain which had just been swept with the scythe of the mower." It became a

banquet-hall for the birds, wild beasts, and dogs, which gorged themselves on human flesh. It was with a scourge somewhat like this, though less severe, that God endeavored to bring back his people in Israel to himself. He took no delight in their suffering, for "he doth not afflict willingly nor grieve the children of men." No doubt their crying touched his heart, but he was too faithful to their eternal interests on that account to lay by the rod. "Chasten thy son while there is hope and let not thy soul spare for his crying," is the rule which he has given to earthly parents and by which he is governed himself.

In the third year. The famine lasted three years and six months, and commentators, generally, are agreed that the "third year" here referred to was that of Elijah's stay with the widow in Zarephath. Six months or so of drouth would be likely to dry up a mountain torrent such as probably was the brook Cherith. *Go show thyself unto Ahab and I will send rain.* Elijah had told Ahab that there should "not be dew nor rain these years but according to my word." To make it apparent that that was no idle boast, it was necessary that the coming of rain should be announced by Elijah. The famine had, indeed, come immediately after his interview with Ahab, but if rain had descended without pre-intimation by the prophet, then the reactionary conclusion would have been that his threat and the drouth were mere fortuitous circumstances. Elijah does not, it will be noticed, upon his first meeting with Ahab say any thing about rain. It is only after the contest upon Carmel, and after the Lord has been duly recognized to be God, that he tells the king that "there is a sound of abundance of rain." 41. Then the rain comes down in a blinding torrent "according to my word." When it did come it came, as the drouth came, in answer to prayer. 42. But though both the drouth and the rain occurred according to the word of Elijah, yet, be it noted, the times and seasons of each were not entirely in his hand. God told Elijah to go show himself unto Ahab, "and *I* will send rain upon the earth." The prophet was thus given to understand that the time for the cessation of the drouth was drawing nigh. It was left to him only to fix the day and the hour. God had given Elijah control only of particulars, and had not intrusted him with a *carte-blanche.* God would never thus commit himself to the caprice of a mortal. He who knows the end from the beginning, and to whom the mysteries of the human heart are as an open book, would not suffer man, indiscreet and unwise in such matters as he must be, to measure for his fellows the amount of punishment he thinks they ought to suffer. One might be too severe, and another too lenient — God only can mete out the just measure. And so, while he answered Ahab's prayer that rain might be withheld, he reserved to himself the decision of how long the earth should parch and his people suffer for the want of it. *And Elijah went.* No hint of hesitation, though Elijah must have known how irate the king had become, and how unavailingly he had searched for him. It is a marvel to see how little this man, unfriended and alone, feared the king and all the power back of royalty. "*My God is Jehovah*" was the secret of his boldness. He felt himself panoplied in the Most High. He could well afford to travel unweaponed who was defended by the arm of the Almighty. He had no need of friends or following whose companion was the God of Israel. There might be many more unfearing Elijahs if there were more who had the consciousness that their God is "Jehovah." *There was a sore famine in Samaria.* From the particular attention that is called to it, we should say that in that place the famine was specially sore. That was the capital of Ahab's kingdom, though he had a royal palace at Jezreel. It was the center of Baal worship. There it was where Ahab had erected a splendid temple to Baal. Elijah's challenge to that god to prevent the drouth if he could was, of

course, unaccepted, and the impotency of that deity most clearly exhibited by the fact that the very place where his temple was located was the most affected by famine.

Obadiah. His name means "servant of the Lord." His position was that of steward of Ahab's palace. It was singular that such an office should be held by one who remained faithful to Jehovah. It is just possible, as has been suggested, that Ahab wanted one in that place upon whose honesty he could rely; and there were none among the devotees of Baal who possessed the integrity of principle which would be shown by any devout worshiper of the God of Israel. But though this is possible, it is scarcely probable. For, though the easy good nature of Ahab might tolerate the presence of a confessed believer in God and an open disbeliever in Baal, yet the jealous nature of Jezebel would not for an instant have permitted such a censure upon the religion of Baal and its adherents. She who so unhesitatingly slew the prophets of the Lord, and who was so relentless in their persecution, would not have hesitated for a moment in making away with one like Obadiah. By all accounts this man was a very timid man. He was afraid to bear the message of Elijah to the king for fear of the personal consequences to himself. What is there more probable than that this timorous man should indeed have kept his faith, but kept it in secret? — like those "chief rulers" among the Jews, who believed in Christ, "but because of the Pharisees they did not confess him, lest they should be put out of the synagogues." John 12: 42. The Levites "left their suburbs and their possession," and in like manner did all of those out of all the tribes of Israel who set their hearts to seek the Lord God of Israel," and went unto Judah, where they would be free from all compulsion as to their religion. Obadiah did no such thing. He stayed, and stayed, apparently, for the sake of an office and its perquisites. He hid his real sentiments for the sake of his salary. He served the Lord in private, but wore the livery of and received his pay from the other party. *Feared the Lord greatly.* That exactly expresses the quality of his service. His ruler seems to have been fear. He feared the Lord too much to bow the knee to Baal and to kiss his image. But true fear of the Lord is to hate evil. That he had not the courage openly to do. There were seven thousand just like him in Israel. 19: 18. And had it not been for one Elijah, there would have been no testimony in that whole kingdom for the God of Israel. *When Jezebel cut off the prophets of the Lord.* Here we have merely a glimpse of a persecution which that tigress had been carrying on. What she did was done with vigor. When she set up the worship of Baal, she did not intend that it ever should be endangered by appeals to the people by the prophets of the God whom she was attempting to dethrone. She knew that it must be either God or Baal, and she was intensely determined that it should be Baal. Ah, if the followers of Christ were only so thoroughly in earnest! It has been conjectured by some that this destruction of the Lord's prophets was Jezebel's reply to the threat of Elijah that it should not rain, and that his own life was but barely saved by his sudden retreat to the brook Cherith. *Obadiah took an hundred prophets and hid them.* The "prophets" here referred to were not those who were gifted with the power of foreseeing the future, but those "sons of the prophets" who went about praising the Lord and instructing the people in righteousness. Their presence did much to compensate for the absence of the priesthood. The secreting of these men was a most praiseworthy act in Obadiah. By doing it he became liable to lose his position, and even his life. But conscience, in this case, overruled his natural fear, and he not only hid them but supplied them with food. Not necessarily with nothing but "bread and water;" for that expression means nothing more than that he provided sustenance for them. The caves that abound

in Judea and Samaria give ample choice for such hiding places.

Go into the land. Luxurious indolence was possible no longer to ease-loving Ahab. Even the king must bestir himself. Long ago he had ceased to think of Elijah as a crazy old lunatic, and began instead to curse him for interfering with his pleasures. A time of famine brings king and subject down to the same level. If Ahab would find water, he must hunt for it. And now what agitates his kingly soul that he is moved to leave his repose in Samaria and travel wearily through the land to all the fountains of water and to the brooks? Sympathy for his people, may be. For them he makes an humble, but right royal journey throughout the land to see what can be done to alleviate the sufferings of the people! Ah, no! David would have made that, but Ahab never. The last-named monarch, so far from having a thought concerning the people, was only anxious for his own stables! He was fearful lest he should lose all, or, rather should it be translated, "a portion" of his beasts. Horses and mules were more to him than his subjects. Famine at last rouses the indolent king to exertion, but it sends him on a journey for fodder and not for food. *So they divided the land between them.* That act shows how severe was the famine and to what extremities the people had come. They were to go to all the springs, and the places where usually there were running brooks, and it was only a "peradventure" that they might find a little oasis of grass in the desert to which the land had been reduced.

THE EXPOSTULATION (7–15).—It was not wholly chance that threw Obadiah in the way of Elijah instead of Ahab. That timid soul needed just the strengthening which he obtained at this interview with Elijah. And perhaps it did the prophet good, also, to find that God had at least one secret friend in the court of Ahab. *Art thou that my lord Elijah?* The peculiar dress, and the weird, wild appearance of the prophet, made it impossible not to guess that this must be the man for whom such fruitless search had been made. Ahab, no doubt, had given a faithful description of him over and over again to all his officers and his spies. Obadiah, standing in his presence of authority, and remembering how the heavens had been shut up, and quailing before his intense and burning look, involuntarily calls him "my lord." It was the instinctive homage that a weak nature gives to one that is strong and imperious. *Go tell thy lord, Behold Elijah is here.* It had been so that, for over three years, any one who could have brought that news to the king would have been a welcome messenger, sure of reward and of position. But Obadiah dreads the office imposed upon him. *What have I sinned?* Conscience accused Obadiah then and not Elijah. If he had lived openly and boldly a life of faith in Jehovah, he would not now have hesitated to have carried this message, or thought that its delivering was sent to him as a punishment for his iniquities. He would have rejoiced, rather, at the opportunity. "Thus conscience does make cowards of us all." In the presence of Elijah, worshiping God in secret did not seem such justifiable and commendable conduct as he had often tried to convince himself that it was. *There is no nation nor kingdom whither*, etc. An Oriental exaggeration. Ahab was not a king powerful enough to compel an oath of any nations, except, it may be, from the Hittites, Moabites, Edomites, and others like them. It is not an intended falsification, either; but means only that wherever he could do so, Ahab had made thorough and imperative search. Besides making diligent enquiry all through his own country, he had engaged the kings of the neighboring dominions to prosecute a like search in theirs. Such pains taken to find the prophet indicate how thoroughly Ahab had come to believe that the drouth had come because of the "word" of Elijah. The unceasing, peremptory character of the search for him betokens that it was Jezebel and not Ahab that

was pushing it. The quality of it meant that it would fare ill with the man who had thus "troubled Israel." *The Spirit shall carry thee.* Elijah's disappearance before had been very mysterious. The most rigorous quest had failed to find him. What more natural to suppose than that the one who showed such supernatural power had been spirited away, and might be again? But Elijah's charge to Obadiah was a sufficient guaranty that he would send him on no bootless errand. Personal fear led Obadiah unthinkingly to reflect on the character of Elijah. *Was it not told my lord.* Inasmuch as persons of a persecuted faith somehow are apt to find each other, though their persecutors hunt for them in vain, Obadiah supposed that it might be that some of the escaped prophets had fallen in with Elijah, and narrated to him how he had hid and fed them. *Shall slay me.* In his disappointed rage at not finding him, and because Obadiah had not used force to detain the prophet. *I will surely shew myself.* This timid servant of the Lord was ready to go now that his own safety was assured. He went on the errand, but with never a thought of the danger that Elijah himself might incur in meeting with Ahab.

THE ENCOUNTER (16–18).—The message brought the man. No time for Ahab to enforce court etiquette, and insist that Elijah shall come to meet him. The prophet was the one to command, and it was Ahab's part to obey. *Art thou (here) that troubleth Israel?* Marvelous impudence was this! One would have thought that Ahab would have feared, or at least had some respect for, a man clothed with such superhuman power that he closes the heavens at his word, and keeps them closed for so long a time as Elijah had done. The explanation of this, as given by some, is that Ahab regarded Elijah as only a sort of a necromancer, who, by the power of his art, had caused the rains to cease. It is, however, much the more probable that he recognized Elijah to be what he pretended to be—the servant of God. 17: 1. But as an animal will sometimes bite the spear that wounds him instead of the hand that threw it, so Ahab unreasoningly charged the calamity of Israel upon Elijah instead of bowing to the will of God who sent it. It is plain that the visitation had not subdued the heart of the king. *I have not troubled Israel but thou and thy father's house.* Elijah had only announced the famine — not brought it upon Israel. He had prayed that it might not rain, but it was not because of that, merely, that God sent no rain, but because of the sins of Ahab and the people. Such apostasy as was theirs was to be followed by drouth. Deut. 28; 23, 24. *Ye have forsaken the commandments of the Lord:* "Thou shalt have no other gods before me," "Thou shalt not make unto thee any graven image," etc. Their main sin was not that they had been selfish, impure, frivolous, sensual, but that they had deposed the Lord God from his rightful supremacy over Israel. That greater sin included the lesser ones. Had they not done this, they would not have committed the others. *Served Baalim.* Plural form of Baal. Worshiped not only Baal, pure and simple, but Baal-peor, Baal-zebub, Baal-berith, etc.—all modifications, for the worse, of the original deity.

Ahab had found his master. The hairy garment of the prophet was better than the royal mantle of the king, and his staff was more powerful than the king's scepter. Ahab can utter no more words of reprobation. Conscience, and the sense of being in the presence of a man of God, utterly closes his mouth. So shall those stand in the judgment day who have withstood God.

Points.

1.—"God doth not afflict willingly, nor grieve the children of men." Elijah prayed that it might not rain, but it was God who first desired to end the drouth and the suffering. Our fathers "chastened us after their own pleasure, but he for our profit." Deut. 8: 5; Ps. 94: 12; 119: 75; Lam. 3: 33; Heb. 12: 6–10; Jas. 1: 12; 1 Pet. 5: 6, 7; Rev. 3: 19.

2.—God desires one who will serve him in public as well as in secret. He delights not in an

Obadiah who fears to confess him before men, but in a David who declares: "I will speak of thy testimonies before kings,and will not be ashamed." Ps. 119: 46; Matt. 10: 32. 33; Luke 12: 8, 9; 9: 26; Acts 9: 29; Rom. 10: 9, 10; 1 Tim. 6: 12, 13; Rev. 20: 4.

3.—Obadiah's fear was ill-placed. He greatly feared the Lord, but he feared man more. "The Lord is my helper, I will not fear what man shall do unto me." Ps. 27: 1; 56: 3, 4; 118: 6; Prov. 29: 25; Is. 12: 2; 51: 12, 13; Luke 12: 4, 5; Rom. 8: 31; Heb. 13: 6; 1 Pet. 3: 14.

4.—Judgments do not always soften the heart, but frequently harden it as well. Of this we have memorable examples in the cases of Pharaoh and of Ahab. Often have our own eyes seen a like hardness of heart. "Thou hast stricken, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." But God will not continue always to send unavailing punishments. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 27: 22; 29: 1; Is. 9: 13; Jer. 5: 3; Mal. 3: 13, 14; Matt. 11: 16, 17; John 12: 37-40; Acts 28: 26, 27.

5.—Sin is a troubler. It is that which has brought,and which is still bringing, calamities into this world. They are the miseries earned by sin. "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Job 15: 20; Ps. 11: 6; 32: 10; Prov. 13: 21; Is. 3: 11; 48: 22; 57: 20, 21; Mal. 3: 18; Rom. 2: 13; 3: 16, 17.

HYMN.

We praise thee, O God! for the Son of thy love,
For Jesus who died, and is now gone above.

We praise thee, O God! for thy Spirit of light,
Who has shown us our Saviour, and scattered our night.

All glory and praise, to the Lamb that was slain,
Who has borne all our sins, and has cleansed every stain.

BLACKBOARD.

With SIN Comes
TROUBLE.
With CHRIST Comes
PEACE.

THE PRIMARY CLASS.

1.—For three years and a half no rain fell in Ahab's kingdom. Who said that this should be so? If no rain should fa l in this country for that length of time what would be the effect? Draw out from the class all that they can imagine as resulting from it, and then supplement it with such facts as are beyond their knowledge. Tell about the extremity to which Samaria was reduced —how Ahab and Obad ah had to hunt all over the kingdom for grass to feed the horses and mules in Ahab's stab es. When the people were thus punished for their idolatry, the Lord told Elijah to go and show himself to Ahab, for he was going to send rain. God did not want to see them suffer any more, and was going to try them once more to see if they would serve him.

2.—The meeting of Obadiah and Elijah. What sort of a man Obadiah was. Held the office of steward (provider for) Ahab's house—because he did not tell that he worshiped Jehovah. Would not bow the knee to Baal nor kiss his image, but did not openly confess the true God. Was that right? His hiding the prophets and feeding them. His meeting with Elijah—his fear for himself—Elijah's promise. Whom ought he to have feared?

3.—The meeting of Elijah and Ahab—Ahab's impudent accusation. Who was the real troubler? Why? Elijah told Ahab that he and his father's house were the ones that really had troubled Israel. How? By not keeping the commandments, "Thou shalt have no other gods before me," etc., and by worshiping Baal. Those who do wrong, you see, get others into trouble as well as themselves.

HYMN.

Closer, by day, though my sky be all bright,
Closer to Jesus when falleth the night;
Earth has no spot where without him I'm safe,
Time has no moment I need not his grace.

BLACKBOARD.

INTO SIN—INTO TROUBLE.

LESSON VI.—FEB. 11, 1877.—ELIJAH AND THE PROPHETS OF BAAL.

SCRIPTURE.—1 K. 18: 19-29. Memorize 25-29; Primary Verse, 21.

19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

24 And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

GOLDEN TEXT.—"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—21.

TOPIC.—"Choose you this day whom ye will serve."

HOME READINGS.

M. Josh. 24: 1-24.....Choose whom ye shall Serve.
T. Rom. 6: 1-23.....Servants to whom ye Obey.
W. John 8: 13-36.....Committeth Sin is its Servant.
Th. Matt. 6: 1-24.....Can not Serve two Masters.
F. John 6: 41-69.....To whom shall we go?
S. Is. 55: 1-13.....Return unto the Lord.
S. 1 Sam. 7: 1-15.....Serve Him Only.

TIME.—B. C. 906. PLACE.—Mount Carmel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE CONVOCATION.—Which acted the most like a king—Ahab or Elijah? 19. What did Elijah command Ahab to do? 19. How many prophets of Baal were there? How many of Ashtaroth? Who fed the latter? 19. Did the king obey the prophet? 20. To what place were they gathered? 20. Where is Mount Carmel? Who else came besides the prophets and Elijah? 21. Did the prophets of the groves come? 22; 22: 6. What did Elijah say to the people? 21. Had any one ever said anything like that? Josh. 24: 15. Was that fair? Which one would they serve, if they followed out this command? Is this command meant for *you*? Matt. 6: 24.

THE CHALLENGE.—How many prophets had the Lord? 22. How many had Baal? So Elijah was one to—how many? Who was the strongest—Elijah or the prophets of Baal? Rom. 8: 31; 2 Chr. 32: 7, 8. What challenge did Elijah make to the prophets of Baal? 23, 24. What was each to have? What was to be done with it? What, then, was each to do? What was to decide which was God? What did the people think of this? Had God ever before consumed sacrifices by miraculous fire? Lev. 9: 24; Judg. 6: 21; 1 Chr. 21: 26; 2 Chr. 7: 1.

THE CRYING.—Who was first to try the experiment? 25. Why? How long did they call? 26. What did they say? What answer did they get? What did they do when they received no answer? How did Elijah make fun of their calling upon Baal? 27. When did he commence doing it? What did he say must be the matter? 27. What did Baal's prophets then do? 28. What did they do that for? Were God's servants allowed to do that? Deut. 14: 1. How long did they continue? 29. What time of day was this? Acts 3: 1. About how many hours had they been trying to call down fire? Was there any answer at all? Why? 1 Cor. 8: 4.

General Questions.

1.—What is the only thing which the lesson admits to be a good reason for not immediately serving God?

2.—When does it teach that all should begin?

3.—How does it prove that the majority may be the weakest?

4.—That conscience closes the mouths of people?

5.—That no god can hear?

BIBLICAL LESSON OUTLINE.

THE DISCOMFITED PROPHETS.

"Woe unto the foolish prophets that follow their own spirit and have seen nothing." EZEK. 13: 3.

THE CONVOCATION.

Gather to me all Israel. 19.

Compel them to come in. Luke 14: 23.
He will—purge his floor. Matt. 3: 12.
He hath appointed a day. Acts 17: 31.

And the prophets of Baal. 19.

Gather—first the tares. Matt. 13: 30.
He will burn up the chaff. Matt. 3: 12.
Shall separate—one from another. Matt. 25: 32.

How long halt ye between two opinions? 21.

No man can serve two masters. Matt. 6: 24.
How long—ere they believe? Num. 14: 11.
Harden not your hearts. Heb. 3: 8.

If the Lord be God, follow him. 21.

Choose you this day. Josh. 24: 15.
Neither is there any God beside. 2 Sam. 7: 22.
I am God, and there is none else. Is. 45: 22.
None other name under heaven. Acts 4: 12.

THE CHALLENGE.

I, even I only, remain a prophet of the Lord. 22.

There is none that seeketh after God. Rom. 3: 11.
They are sottish children. Jer. 4: 22.
Few there be that find it. Matt. 7: 14.

Call ye—and I will call. 24.

Prove me now herewith. Mal. 3: 10.
Prove all things; hold fast—good. 1 Thess. 5: 21.
Try the spirits whether—of God. 1 John 4: 1.
Be greatly ashamed that trust—images. Is. 42: 17.
Call upon me and I will answer. Ps. 91: 15.

That answereth by fire, let him be God. 24.

Came a fire out from—the Lord. Lev. 9: 24.
Rose up fire out of the rock. Judg. 6: 21.
Answered him from heaven by fire. 1 Chr. 21: 26.
Fire came down from heaven. 2 Chr. 7: 1.

THE CRYING.

Called on the name of Baal. 26.

Ye worship ye know not what. John 4: 22.
The customs of the people are vain. Jer. 10: 3.
Can not do evil, neither—good. Jer. 10: 8.

Cry aloud; peradventure he sleepeth. 27.

I will mock when your fear cometh. Prov. 1: 26.
He that sitteth in the heavens—laugh. Ps. 2: 4.
Thou shalt be laughed to scorn. Ezek. 23: 32.

Cut themselves—with knives and lancets. 28.

Ye shall not cut yourselves. Deut. 14: 1.
Blood—maketh an atonement. Lev. 17: 11.
By his own blood. Heb. 9: 12.

Neither voice, nor any to answer. 29.

We know that an idol is nothing. 1 Cor. 8: 4.
Have mouths, but speak not. Ps. 115: 5.
What profiteth a graven image? Hab. 2: 18.
If a man—gain the whole world. Matt. 16: 26.

NOTES AND COMMENTS.

THE CONVOCATION (19–21).—The great event of Elijah's life was at hand. By a grand master stroke, he meant entirely to wipe out idolatry and restore the land to Jehovah. His was the audacity of faith and the consciousness that "one with God is a majority." No other conception would have led this solitary man to array himself against the numerous prophets of Baal and of Ashtoreth, backed as they were by the power of the king and intrenched as they were in the homage of the people. Any sort of religion, however low its form and incredible in its character, has a powerful leverage in its favor when royalty endorses, commands, and rigorously enforces its acceptance. He is a bold man who will set himself athwart the current of popular opinion with the intention of defying and of turning it back. Few men are strong enough fibred either in courage or in faith to do such an act. Unfearing as Elijah naturally was, little as he cared for royalty or for popular opinion, even he had not done this thing except from some divine intimation to make the challenge. So much is intimated in his prayer before his triumph when he says: "Be it known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things according to thy word." It was into no doubtful conflict that Elijah entered. The end was seen from the beginning. He who, at his command, fights for God has God fighting with him. The result is not at all a matter of doubt. "We are more than conquerors through him that loved us."

Now, therefore, send. How submissive Ahab had become! He had approached Elijah with the mien and swagger of a bully—now he listened to his terms of dictation without the faintest opposition or even remonstrance. So completely was he subdued that he does not seem to have thought that there was any possible chance of evading Elijah's commands. No doubt he had often thought of how he would roughly treat this troubler of Israel when he should fall in with him. And now the contrast between what he had intended to do and

what was actually done was ludicrously humiliating. The serving of Baal had given him no accession of moral force. He stood, a weakling in the presence of the man whose God was Jehovah.

Gather — unto Mount Carmel. By all accounts this was most an admirable place for the gathering. The range which is called by that name is about twelve miles in length. It juts into the sea at the south of the Bay of Acre in the form of a bold and bleak promontory, runs inland in a south-easterly direction, reaching in one place an altitude of over 1,700 feet, and at its eastern end its heights sink down to meet the plains of Esdrælon and Megiddo, and to the south joins by low ridges, the mountains of Ephraim. At its northern base flows "that ancient river, the river Kishon," and on the south, toward the sea, is the plain of Sharon. From its heights one can behold the city of Cæsarea, on the coast, the Bay of Acre and the waters of the Mediterranean, the plain of Esdrælon and the city of Jezreel, where Ahab had his ivory palace. Its name, which means "a fruitful field," or "a highly cultivated tract," as distinguished from "a wilderness," indicates its fertility. The eastern side, where all locate the trial by fire, is remarkable for its picturesque scenery, the comparative luxuriance of its herbage, and the brilliancy of its flowers. Reference to this beauty is often made in the Scripture. Solomon, referring to the thick tresses of the bride adorned with flowers and studded with gold ornaments and gems, says: "Thine head is upon thee like Carmel." Cant. 7: 5. Isaiah declares: "The glory of Lebanon is given unto it, the excellency of Carmel and of Sharon." Is. 35: 2. At the eastern extremity of the ridge is a terrace of natural rock, now called *El-Mukrakah*, or "the place of burning," which doubtless was the very locality of the ordeal. A perennial fountain near by adds to the probability of its being the place. The terrace is a sort of natural amphitheater, capable of holding all the thousands which came in response to the summons of Ahab and Elijah. All the incidents of this event are preserved in the names of the different localities where each one is supposed to have taken place. Thus a mound on the lower declivities is called *Tell-el-Kusis*, "the hill of the priests," to identify the scene of their execution; the river Kishon is now known as *Nahr-el-Mokatta*, "the river of slaughter," from the retribution which fell upon them, and the mountain itself is called *Jebel Mar Elias*, or "The Mountain of Elijah."

All Israel. The ordeal was not to take place in a corner. There was to be no possibility of misrepresentation about it. Elijah was not going to win a victory in private and then lose it by having it denied in public. All Israel were to be witnesses, that they might each one see for himself, and not depend for his faith upon the testimony of a few. "All Israel" were to be the jurors before whom God's cause was to be tried. *The prophets of Baal.* They were not called "prophets" because of any gift of reading the future, nor because of any pretensions to such a gift, but because they constantly "praised" that god, and taught the people concerning him. *Prophets of the groves.* Of the goddess Ashtoreth, or Astarte, whose temples of worship were groves, under cover of which her licentious rites of worship were performed. *So Ahab sent.* Evidently without knowing the exact object of the convocation! Elijah was altogether too wise to give him a programme of what he intended to do. The prophets of Baal were plainly taken by surprise at the extraordinary challenge which was made to them after they had come to Carmel in response to his summons. Perhaps Ahab supposed that Elijah proposed a debate over the question as to who was God, with all Israel as a deciding audience. Perhaps he thought that the prophet simply meant to make a fiery oration and a fervid appeal to the people to return unto the Lord. Perhaps he surmised that he was going to state to them the conditions

upon which the drouth should end; and those he felt sure would be that they should renounce the worship of Baal and the recognition of his prophets. Many such possibilities must the king have thought of, after he left the prophet and before the time of the assembling. But where was Jezebel that she did not object? Jezebel was brought up a priestess of Baal, and it is more than likely that she really regarded Baal as God, and looked upon Jehovah as an inferior deity, and upon Elijah as a humbug. Ahab could not but have had some respect for the God of Israel, but she regarded his claims with lofty scorn. A contest of any kind was welcome to her. She had slain all the prophets of Jehovah upon whom she could lay hands, and this proposition of Elijah's would put the one into her hands who had proved himself to be more than the equal of all those whom she had put to death. Her heart thirsted for the blood of the one who had so troubled her kingdom. And as she supposed he was the last of his order, here was a splendid opportunity to wipe out the hated sect forever! Strong in the sense of the hold which her religion had obtained upon the hearts of the people, in the number of her priests, and in her own royal power, it probably never occurred to her to dread an encounter with this solitary representative of the God of Israel. She did not esteem it even of enough moment to be present. Had she thought there was any peril, it was not in her temperament to have been absent. She would have fought for her priests, even after their discomfiture, as a tigress fights for her whelps, and it is not likely that they would have been surrendered by her to Elijah for execution, as they were by Ahab. Her false sense of security was her own destruction. "When they shall say, Peace and safety, then sudden destruction cometh upon them."

Gathered the prophets. Not all of them. From the fact that only the prophets of Baal are spoken of by Elijah (22, 40), and from the further fact that just the number of the prophets of the groves are, later, referred to (22:6), it is plain that the latter, from dread or some other reason, failed to respond to the summons that was sent them. *And Elijah came.* After all the others had assembled. Very likely he waited long enough to set them all to doubting whether he would come at all. Ahab was there with a splendid retinue, the priests of Baal in gorgeous priestly attire were present, and each tribe had sent its quota of representative and influential men. There was no doubt some wonder and a great deal of incredulity as to whether this recluse of the mountains would dare alone confront an array so formidable. *Unto the people.* But their doubts were soon set at rest. From some hidden retreat, where, doubtless, he had been spending the time in prayer, comes Elijah upon the scene. His hairy garment and uncouth appearance are in sharp and unfavorable contrast to the elegant attire of the courtiers of Ahab, and the resplendent robes of the priests of Baal. Past the group which surrounds the king, past the long array of priests, unheeding either, comes the prophet to speak to the people. The people only are of importance to him. They are the prize for which he contends, and he proposes to break down the barrier of priests which stand between him and them.

How long halt ye between two opinions? "Halt" used in the sense of "limp"—limping back and forth between God and Baal, uncertain of either. Inclination drew them toward Baal — conscience drove them back to God; pleasure and lust plead for Baal — righteousness and his wonderful interpositions for Israel in times past plead for Jehovah; royal patronage, and the example of the cultured men of the time, had rooted Baal in the worship of the people—the drought had nearly killed its growth by destroying their faith in the power of that god They evidently had tried to reconcile matters by worshiping Baal and God, also, thus thinking to make sure of both. Many a man thus tries to hold on to the

world and secure heaven besides. *If the Lord be God, follow him; but if Baal, then follow him.* It was a ringing command. Elijah believed in no compromises with the world, the flesh, or the devil. He did not modify his creed to suit the times, even though he stood entirely alone. In his eyes it was worse to be half a follower of God and half a follower of Baal than no follower at all. Those that are neither hot nor cold are the ones whom God, also, detests, and whom he spits out of his mouth. In God's service there are no compromises. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon." Spurgeon says: "Mark Antony yoked two lions to his chariot; but there are two lions no man ever yoked together — the lion of the tribe of Judah and the lion of the pit." *Answered him not a word.* Feared the king and the priest, perhaps. Perhaps they were really undecided, it seemed so unlikely that one man should be right and all Israel wrong. Says the same preacher just referred to: "The absurdity of halting between two such opinions — methinks even the devil himself must laugh such a man to scorn!"

THE CHALLENGE. — Elijah did not have any idea of winning the people by this single, unenforced appeal. By it he had so arrested their attention, and turned their thoughts in upon themselves in self-examination as to duty, that he had prepared the way for the miracle to have its full effect. When it came, it appealed not to a thoughtless but to a deeply exercised and interested people. *I, even I only, remain.* It was a sad thought! In the land that was given by and dedicated to Jehovah, only one prophet remained to uphold his name. The priesthood was gone, the sanctuaries were no more, the altars were torn down, and the prophets were slain. The moral desolation of Israel was more affecting than her parched and barren fields. There were other prophets — those whom Obadiah had saved, and Micaiah, the son of Imlah — but they were not present here and not heard of anywhere. *Baal's prophets are four hundred and fifty.* "When all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92:7. To men it seemed as if it were only one man against four hundred and fifty, multiplied by the power of the king. To unanointed eyes God did not appear in that equation. But, as in algebraic problems, the unknown power represented by *x* often proves to be the greatest factor, so in this case, as in instances more recent, the whole result was changed by the magnitude of the divine element so frequently and so greatly undervalued. *The God that answereth by fire let him be God.* It was an arrow which was aimed at the very center of the Baal religion. Baal was the deity which was supposed to have supreme power over nature, and, as he was the Sun-god, riding the heavens during the day in a blazing orb of fire, he was credited with having special control of that element. This opinion was strengthened by the belief that he spoke in the thunder and wielded the lightning. Elijah had proved that he had no mastery over water—he now proposed to show that he had no command over fire. Having no dominion over either of them, the people would have no further use of a deity so impotent! *It is well spoken.* The proposition was so evidently fair — it challenged Baal to a contest in regard to the very thing where he claimed to be strongest—that the people could not do otherwise than ratify its terms. But had they thought for a moment, they might, perhaps, have remembered how the Lord had already manifested himself in this way. Miraculous fire had consumed the offerings of Moses and Aaron, of Gideon, of David, and of Solomon (see Biblical Outline), and had devoured Nadab and Abihu, and had destroyed Sodom and Gomorrah. Lev. 10:1, 2; Gen. 19:24. Perhaps they were not so very ignorant of these facts, and rather wished that some power would

break the thralldom of idolatry that had been imposed upon them.

THE CRYING (25–29). —*Choose you.* The prophets of Baal could not do otherwise than obey. To refuse would have been to have acknowledged the impotency of their deity. *Choose you.* All the advantage was given to them. They did not pick out the leanest animal. *Dress it first, for ye are many.* Would take them a less time to prepare for the ordeal. Baal's inability was to be clearly demonstrated before the Lord's power was to be exhibited. The effectiveness of the trial would depend upon this contrast. *Called on the name of Baal from morning until noon.* The time when the sun's rays were the hottest, and when Baal, therefore, would have the most power. No excuse for failing under such circumstances. *O Baal, hear us!* A cry repeated over and over again without variation. Empty, useless reiteration. How different from the prayer that Elijah soon offers! "But when ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking." Matt. 6: 7. *There was no voice.* Of course not. Emptiness never speaks. The idols of this world never come to the rescue of their worshipers. There is but One that hears and answers. *They leaped upon the altar.* The marginal rendering, "leaped up and down at the altar," is more correct. They grew frantic over the silence.

At noon Elijah began to mock them. *Cry aloud!* "With a great voice," is the original. *He is talking*—rather, "meditating." All the suggestions which Elijah made, as to the reason of Baal's failure to answer, were sarcasms the most stinging and biting. They were meant to open the eyes of the people to the sham character of Baal-worship, and to goad the priests to such endeavors as would prove that they had exhausted all their resources and that Baal was a humbug. According to ancient mythology gods were subject to the same weaknesses as men. *And they cried aloud.* His taunts succeeded. *And cut themselves.* With swords and lances, instead of "knives and lancets," as is wrongly translated. "Lancets" were invented in a later age. *Till the blood gushed out.* Their splendid vestments (2 K. 10: 22) in which they probably were arrayed must have rendered the scene the more striking. They did as the modern dervishes now do. "In their frenzied state," says Stanley, "they tossed to and fro their swords and lances, and gashed themselves and each other, till they were smeared with blood, and mingled, with their loud yells to the silent and sleeping divinity, those ravings which formed the dark side of ancient prophecy." *They prophesied.* Their "prophesying" consisted of shouting and of raving. *Until the time—of evening sacrifice.* About 3 P. M. Had had plenty of time, therefore, for their experiment. Must have had about six hours. *Neither voice nor any to answer.* The experiment was a failure. They had staked all upon its success, and lost all. Baal, as personating the sun, with its pleasant warmth, its intoxication of the senses with the fragrance of flowers, the lusciousness of fruit, and the beauty of a verdure-clothed landscape, which it develops, well represents the world with its power to charm the unwary. The witchery lasts only for a season. It can never stand the last great test—the test of death. Then when one calls there is "neither voice nor any to answer." How many there are that, like the priests of Baal, stake all and lose all upon the pleasures of this life. To them Christ addressed that startling question: "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Points.

1.—Ahab was dumb before Elijah. The man of the world could not assert himself in the presence of the man of God. Much more shall every sinner be speechless when he comes into the presence of God himself. Ezra 9: 15; Job. 41: 10; Ps. 76: 5-9; Is. 13: 6-9; Mal. 3: 2; Matt. 7: 22, 23; 12: 37; 22: 12; Luke 19: 22; Jude 14, 15; Rev. 6: 17.

2.—God's cause is never lost. Though there be only one left to testify for him, that is enough. "God is able of these stones to raise up children unto Abraham." Judg. 7: 2-7; 1 Sam. 14: 6; Job

9: 4; Ps. 8: 2; Is. 40: 29; Zech. 4: 6; Matt. 3: 9; 1 Cor. 1: 25; 2 Cor. 4: 7; 10: 3, 4; 12: 10.

3.—In any fair test God is sure to come off victor. He pledges himself to prove his divinity to all those who honestly seek him. "If any man will do his will, he shall know of the doctrine." Is. 1: 18; Hos. 6: 3; Mal. 3: 10; 4: 2; Matt. 6: 22; John 7: 17; 16: 7, 8; Rom. 12: 1; 1 Cor. 2: 14; Rev. 3: 20.

4.—"How long halt ye?" Long enough, frequently, to lose all opportunity for salvation. Ps. 95: 11; Prov. 1: 28, 29; Is. 1: 15; Matt. 25: 10; Luke 13: 24, 25; John 7: 34; 8: 21; Rev. 22: 11.

5.—One can not be partly for and partly against. He must be either the one thing or the other. "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Ps. 1: 1; Is. 52: 11; Ezek. 20: 39; Matt. 6: 24; 12: 30; 1 Cor. 10: 21; 2 Cor. 6: 15; Eph. 5: 6-11.

HYMN.

Come to the Saviour, make no delay;
Here in his word he's shown us the way;
Here in our midst he's standing to-day,
Tenderly saying, "Come!"

"Suffer the children!" oh, hear his voice,
Let every heart leap forth and rejoice,
And let us freely make him our choice:
Do not delay, but come.

BLACKBOARD.

WHOM SHALL I CHOOSE,

CHRIST OR BAAL
LIFE DEATH ?
HEAVEN HELL ?

THE PRIMARY CLASS.

1—The last lesson is so intimately connected with this that it should be thoroughly reviewed. After three years and a half of drouth and of famine, God wanted to send rain again to his people. But he could not do this till they turned to him again. So he sent Elijah to meet Ahab, as we learned in our last lesson, and Elijah told him to gather all Israel together and the wicked prophets of Baal. Ahab did so, and they all came together—the people and the prophets. Tell how many prophets, how richly they were dressed, and then describe the procession with the king at its head.

2.—What did Elijah do? Wasn't he afraid to meet so many? He was all alone. Was he entirely alone? Who was with him? God was. He told the people that if the Lord was God they should follow him, and if Baal was God then to follow him. Which was God? How do you know?

3.—Tell about the challenge—its terms—its acceptance—and the long crying of the prophets—the mocking of Elijah, and their final failure. Why did Baal not hear? How do we know that God hears? Whom ought we to serve? Why? Ought we to think that we can serve him a part of the time and be bad part of the time? When should we begin.

HYMN.

To-day the Saviour calls;
Oh hear him now;
Within these sacred walls
To Jesus bow.

The Spirit calls to-day;
Yield to his power;
Oh, grieve him not away;
'Tis mercy's hour.

BLACKBOARD.

CHOOSE YOU THIS DAY
Whom ye
WILL SERVE.

LESSON VII.—FEB. 18, 1877.—ELIJAH AND HIS SACRIFICE.

SCRIPTURE.—1 K. 18: 36-46. Memorize 36-39; Primary Verse, 39.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is God; the Lord, he is God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast

himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

GOLDEN TEXT.—"The God that answereth by fire, let him be God."—24.

TOPIC.—"The Lord, he is God."—39.

HOME READINGS.

M.	**1 Sam. 5 : 1-12**	**.....Dagon Overthrown.**
T.	**Is. 46 : 1-13**	**.....Bel Boweth Down.**
W.	**Jer. 50 : 1-20**	**.....Merodach is Broken.**
Th.	**Dan. 3 : 1-30**	**.....The golden Image Defied.**
F.	**Dan. 6 : 1-28**	**.....The Mouths of Lions Shut.**
S.	**Ps. 95 : 1-11**	**.....King above all gods.**
S.	**Ps. 97 : 1-12**	**.....Confounded that Serve Images.**

TIME.—B. C. 906. PLACE.—Mount Carmel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE SUPPLICATION.—When the prophets of Baal had had all the time they could ask for, what did Elijah tell the people to do? 30. What did he do himself? 30. How had it become broken? 19:10. How many stones did he make the altar of? 31. Why did he take just twelve? How large a trench did he dig about it? 32. It was as large as would contain two measures (a little over two pecks) of seed as one would scatter them in sowing. What singular thing did he do next? 33. How many times? 34. How much? 35. When did Elijah begin to pray? 36. Did *he* pray long? What did he say? 36, 37. Did he want to have the praise? 36. What did he want fire to come down for? 37.

THE SACRIFICE BURNED.—How was his prayer answered? 38. What was there wonderful about this fire? 38. What effect did this miracle have upon the people? 39. How was the fire on Pentecost both like and unlike this? Acts 2 : 3.

THE SLAUGHTER.—What did Elijah tell the people to do to the prophets of Baal? 40. What did he do with them? Where? Why were they slain? Deut. 13 : 5; 18 : 20; Naham 1 : 2; Job 21 : 30.

THE STORM.—What did Elijah tell Ahab? 41. Could he then see any clouds? 44. What made him think that it was going to rain? 1; Heb. 11 : 1. What did Ahab do? 42. What did Elijah do? 42. Why did he take that position? Jas. 5 : 18. How did he show his faith? 43. How should *we* pray? Mark 11 : 24. How many times did he pray before his servant saw a cloud? 44. How large was it? How did Elijah again show his faith? 44. How much rain was there? 45. Where did Ahab go? 45. Who got there first? 46. What did Elijah outrun? 44. How was he able to run so swiftly? 46.

General Questions.

1.—How many proofs have we in this lesson of the last part of James 5 : 16.

2.—How many that the Lord is God?

3.—From it what two lessons can we learn about how we should pray?

4.—How does it show that the wicked shall be punished?

5.—That with God nothing is impossible?

BIBLICAL LESSON OUTLINE.

THE TESTIMONY OF FIRE.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." REV. 13 : 13.

THE SUPPLICATION.

Elijah—came near and said, Lord God. 36.

Called on—Baal from morning—until noon. 26.
Use not vain repetitions as heathen. Matt. 6 : 7.
Let thy words be few. Eccl. 5 : 2.

Let it be known—thou art God. 36.

Save us—that all—may know. 2 K. 19 : 19.
Beside me there is no God. Is. 44 : 6.
They said, The Lord, he is God. 39.

That I have done all—at thy word. 36.

The same works—bear witness of me. John 5 : 36.
Hereby—ye know—Lord hath sent. Num. 16 : 28.
Do all in the name of—Jesus. Col. 3 : 17.
Do all to the glory of God. 1 Cor. 10 : 31.

Thou hast turned their heart back. 37.

Turn us, O God of our salvation. Ps. 85 : 4.
He will subdue our iniquities. Micah 7 : 19.
Heart is in the hand of the Lord. Prov. 21 : 1.

THE SACRIFICE BURNED.

Then the fire of the Lord fell. 38.

A fire goeth before him. Ps. 97 : 3.
Our God is a consuming fire. Heb. 12 : 29.
Cloven tongues like as of fire. Acts 2 : 3.

And they said, The Lord, he is God! 39.

Thomas answered—my Lord! John 20: 28.
One God, the Father—one Lord Jesus. 1 Cor. 8:6.
At name of Jesus every knee—bow. Phil. 2: 10.

THE SLAUGHTER.

Took them—slew them there. 40.

Speak—name of other gods—die. Deut. 18: 20.
He hath spoken to turn you away. Deut. 13: 5.
The Lord will take vengeance. Nahum 1: 2.
The wicked is reserved to destruction. Job 21:30.

THE STORM.

There is a sound of abundance of rain. 41.

Faith is—evidence of things not seen. Heb. 11:1.
We walk by faith, not by sight. 2 Cor. 5: 7.
If we hope for that we see not. Rom. 8: 25.

Cast himself down upon the earth. 42.

Let thy promise—be established. 2 Chr. 1: 9.
Therefore—found—heart to pray. 2 Sam. 7: 27.
Ask according to his will. 1 John 5: 14.

Said to his servant, Go up now. 43.

Whatsoever ye shall ask, believing. Matt. 21: 22.
Ask in faith, nothing wavering. Jas. 1: 6.
Believe—receive—shall have them. Mark 11: 24.

And he said, Go again seven times. 43.

Ought always to pray—not to faint. Luke 18: 1.
Continue in prayer, and watch. Col. 4: 2.
Give him no rest, t ll he establish. Is. 62: 7.

There was a great rain. 45.

Prayed again, and—heaven gave rain. Jas. 5: 18.
Is not slack concerning his promise. 2 Pet. 3: 9.
I will—pour you out a blessing. Mal. 3: 10.
According to his abundant mercy. 1 Pet. 1: 3.
For he will abundantly pardon. Is. 55: 7.

NOTES AND COMMENTS.

THE SUPPLICATION (36, 37). — It was now Elijah's turn. Baal had been shown to be impotent—he had not even a voice. Now Elijah was going to prove that the God whom he worshiped was omnipotent. He had waited for the better part of the day — had given the prophets of the false deity all the time they could ask for, and even more. Now, while they were still leaping up and down at their altar, gashing themselves with knives, and shouting with what strength of voice was left them, "O Baal, hear us," he made the people, who, doubtless, by this time were tired of the other spectacle and its useless mummery, come near to himself. All day they had been treated to an extravagant, vain show, but now things move. There is a subtle sense of power indicated in every movement of Elijah. The quiet, confident way with which he goes to work, so different from the pompous, noisy, vaporing manner of his opponents, is testimony of his undoubting faith as to the result. The people all come near, and the deserted prophets of Baal doubtless pause to see what their strange adversary is going to do. First he gives to the people two object lessons. He repairs the altar of the Lord which has been broken down. That is lesson Number One. By it he shows that that is what they must do, and that this is what this ordeal is for—to restore the altars of the Lord which had been demolished by the commands of Omri and of Jezebel. He repairs it with twelve stones. That is lesson Number Two. For the twelve stones represent the twelve tribes of Israel — not the ten, or the nine, rather, which were then gathered on Mount Carmel. The altar was significant of an undivided kingdom, and of a united worship. God could not in his altar omit one of the tribes of Israel. There may be divisions among brothers, but the father in reckoning up his family never leaves out one of his children. The twelve tribes were God's family upon earth. However much they might be estranged from each other, they each bore the same relation to him, and in his eyes never could be separated. The altar of twelve stones must have appealed most powerfully to the kin instincts of the people.

This altar he rebuilt "in the name of the Lord." Every act showed that he was acting for the Lord and not for Elijah. He made a trench about the altar as great as would contain "two seahs" of seed — a little over two pecks. The meaning is that he made a trench as large as that plat of ground in which a man would naturally sow that amount of seed. It must, therefore have been a pretty large trench. He put the wood in order, and cut the bullock into pieces as prescribed in Lev. 1: 6–8, mindful, even under such circumstances, of the minor ceremonial observances. Real reverence to God is shown in little as well as in great things.

Next, to make it impossible to doubt the reality of the miracle that was to happen, he had the altar and the wood and the sacrifice drenched with water. Three times did he have four jars (not barrels) of water poured over them. By this he made it evident that the wood and the sacrifice could not be kindled from any fire concealed within the altar, nor from any living coals deftly introduced among the wood and the pieces of the sacrifice while they were being laid in order. He did not pour on the water himself. Others did that, and we may be sure that they took care that everything should be thoroughly wet—"the water ran about the altar." When they were through, he filled the trench besides. The water-filled trench would prevent any one from approaching near enough to introduce a flame among the wood. No doubt when the people saw the soaked wood, the dripping altar, and the water in the trench, they looked on in amazement at his audacity, and some thought that the prophet really was crazy. Mayhap the prophets of Baal—those of them who were not impressed with awe by the assurance that characterized his acts—chuckled over his madness in thus making a victory for himself an impossible thing. "Aha!" said they, "we have failed but he is sure to fail, also!"

By the time of the evening sacrifice (3 P. M.) Elijah was ready for the great ordeal. It was the very time when a sacrifice should be burning on that altar, lit not by miraculous fire, but on account of the devotion of the people. His prayer is remarkable for its directness and simplicity. It does not consist of numberless vain repetitions, as did that of the prophets of Baal. They prayed from morning until the time of the evening sacrifice. His prayer was a mere momentary ejaculation — could easily have been uttered in fifteen seconds. But though the prayer is short, it has in it several noteworthy things. 1st. Its address. It is made to the "Lord God of Abraham, Isaac, and Israel." Except that "Israel" was substituted for "Jacob," this was the familiar way, though so long unused, in which they had been wont to hear Jehovah invoked. Like the altar, irresistibly it reminded them of those happier days when Israel was an united nation whose God was the Lord. 2d. He petitions for three things. *First:* "Let it be known this day that thou art God in Israel." The only repetition in the prayer is for this one object. That is his greatest desire. He does not pray that he *may* be the God of Israel, but that the people may know that he is and always has been. God is none the less God that atheists reject him; Jesus is none the less his Son that scoffers deny him. *Second:* he prays that it may be known that he is God's servant. Does not ask to be recognized as any thing higher. But a "servant" that represents a king, in dealing with a people need ask for no higher office. *Third:* "That I have done all things according to thy word." He did not want the people to think that he had the power to pledge God to such wonderful exhibitions—that Jehovah did it just to extricate Elijah from a difficulty, and to save his own honor, which Elijah had without authority put in pawn. Neither did he want any of the homage which, necessarily, would be rendered after it. Distinctly it was all the Lord's doings and not his. "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." Col. 3: 17. "Whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. *Fourth:* "That thou hast turned their heart back again." Marvelous faith! So sure is he that their hearts will return that he speaks of it as already an accomplished fact. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark 11: 24. Such praying as that honors God. And it is God that turns back the hearts of men—not man. However gifted or eloquent, no man has the power to turn the heart of another back to God, except as the power of the Holy Spirit accompanies his words. There are many

pulpit "orators" with small and dwindling memberships, while some ministers of homely speech somehow build up churches wherever they go. Let those who desire to come to Christ, not only themselves try to turn to him, but pray that he may help them to turn.

THE SACRIFICE BURNED (38, 39).—The one thing that would answer every one of these petitions was — fire from heaven. By that the Lord would prove that he was God, that Elijah was his servant, that the prophet had spoken according to his word, and that it was He that was turning back the hearts of the people. And the fire fell. It was no flash of lightning, for it fell out of a clear sky. The "little cloud out of the sea, like a man's hand," had not yet lifted itself above the blue waters of the Mediterranean. It was miraculous, not only in its coming down from heaven, but in its intensity. It was no common fire that would reduce the stones to quick-lime, and cause all the water in the trench to evaporate. Only one conclusion could follow such a manifestation as that, and that was expressed in the cry of the awe-stricken people: "The Lord, he is the God! the Lord, he is the God!" Their prostration indicated both their worship of the God who had so signally declared himself, and their dread of his power. Now the people saw their error. To them Baal was God no longer. The prayer of Elijah was realized, for their hearts had turned from him back again to the Lord God of Israel. The tongues like as of fire that came down on the disciples on the day of Pentecost were powerful witnesses for the Son of God, and, also, turned the hearts of the people to himself. And still from heaven, in answer to prayer, the fire of the Lord falls, though invisible, and kindles in human hearts the flame of a never dying love, and causes each one who feels its intensity to cry: "The Lord he is the God! the Lord he is the God!"

THE SLAUGHTER (40).—Elijah does not mean that his victory shall be a barren one. Naturally repulsive as, in these days, is the idea of the execution of four hundred and fifty men, when it is so easy to get up such popular sympathy for a criminal, yet it is easy to see that except for this severe deed the miracle would have been a mere vain exhibition. They were slain, *first*, because so it was commanded in the law. Deut. 13: 5; 18: 20. Rarely did God enjoin any thing without giving a good and sufficient reason for it. The one he gave for such a requirement was this: "And that prophet or that dreamer of dreams shall be put to death, because he hath spoken to turn you away from the Lord your God." Deut. 13: 5. In the eyes of God all sins are light compared to those which succeed in turning away from him the hearts of his people. Grievous wrongs are done against one's neighbor, in life and property, but the act by which a people is led away from God is far more culpable, for that sin fosters the germs of all others. A godless people is a people given to the most hideous iniquities. No wonder, then, that the penalty of enticing his chosen people to worship other gods was death. *Second:* putting them to death showed how God regarded their apostasy from him. It was an object lesson on the exceeding sinfulness of Baal worship. Had they not been thus punished, the people would have come to the conclusion that to bow down before idols was a very venial matter after all. *Third:* it was important to commit the people to the cause of Jehovah while they were in the mind to be committed. Therefore, Elijah has them arrest the prophets, bring them down to the brook, and, no doubt, (for in the short time that remained before night, he could not have done it,) slay them. By this act they were irrevocably arrayed against Baal and all his priests. *Fourth:* the devotees of that deity were everywhere frightened. His worship immediately ceased to be popular. *Fifth:* it was best to save the many by the sacrifice of a few. It was not cruelty toward them that inspired their

destruction, but a true tenderness for the thousands of Israel. Sympathy for criminals, in effect, is often hatred for the community at large. *Sixth*, and lastly: the execution at one blow cut down Baal worship to the ground. It stopped the mischief of four hundred and fifty tongues, and, also, closed the mouths of many others who had been active in their advocacy of Baal. It did not entirely destroy the worship of this deity, for many a thing that is cut down to the ground still has its roots remaining in the soil and will spring up again. And this was too deeply rooted to be destroyed by one miracle or by one retribution. For a time, however, it disabled that idolatry, and strengthened the worshipers of Jehovah. *Brought them down to the brook Kishon.* For two reasons. 1st. It would have been profanation to have slain them in the vicinity of the altar. 2d. The bed of the Kishon from the long drouth was dry, but if their bodies were thrown into it, the flood from the soon-coming storm would fill it and sweep them away to the sea. They were put to death with the sword. 19: 1.

THE STORM (41–46). — The inactive part taken in all this by Ahab is a marvel. He did not interfere to prevent the arrest of his priests, and, as is apparent from Elijah's command, "Get thee up," even went down the mountain to witness their execution. Either he felt himself too weak to resist the popular current, which so suddenly and so mightily had set the other way, or he, himself, was subdued by the power of the miracle into an acknowledgment of Jehovah. The last is most probably true. As Felix trembled before Paul, when he reasoned of righteousness, temperance, and judgment to come, so Ahab, it is likely, trembled before Elijah on account of the awe-inspiring marvel he had just witnessed. Many a sinner thus has been awakened, and, like Ahab and Felix, returned again to their old ways.

Get thee up, eat and drink. Connected with such sacrifices was a feast. Up, therefore, near to the place of sacrifice he must go, if he would satisfy the needs of the body, which had been forgotten in the intense excitements of the day. *For there is a sound of abundance of rain.* There was — but it was audible to no other ears than those of the prophet. The acknowledgment of Jehovah as God to his ears had set all the myriad voices of nature to proclaiming the coming of rain. *So Ahab went up to eat and to drink.* Not much affected, apparently, by the slaying of his priests, and comforted, perhaps, by the announcement of rain. Ahab held the gratification of his own desires to be of too great moment to be defrauded by a mere change of religions! Not Baal, but Pleasure, really was his god.

Ahab went up to eat and drink, but Elijah went up to pray. His work was not yet done. God had said that he would send rain, but had not fixed the time. Now that the people had signified their return to the Lord — now that the occasion for the sending of the drouth had thus passed away—faith took hold of that promise and claimed Now as the time for its fulfillment. Elijah cast himself down upon the ground, and put his face between his knees—expressing by his very attitude intensity and persistency in prayer. *Said to his servant.* There is a tradition that this servant was the son of the widow of Sarepta, whom he had restored to life. Gratitude might well have suggested such a relationship. In the next chapter we learn that when he fled from Jezebel Elijah left this servant at Beersheba. 19: 3. And that ends his history. It was no unusual thing for prophets to have servants. 2 K. 5: 20. As a general thing such attendants were those who aspired to be prophets themselves in due time. *Go up now.* Elijah's position was likely near the altar. A little higher than that was an elevation which commanded a good view of the Mediterranean. Again we have exhibited the amazing faith of Elijah. He not only prays for rain, but is so confident that it will come in answer to prayer, that he sends his servant to see the

rising clouds. When he prayed, most thoroughly he believed that he received the things he asked for, and, therefore, was sure to receive them. How few such prayers there are! We remember reading of one of more modern times. It was an occasion of a drouth in New England. A day was apppointed for fasting and prayer. The people were to assemble at the old-fashioned "meeting house," and as the members of a certain family were about to set out for that place, a little girl asked in astonishment: "*Why, papa, if you are going to pray for rain, why don't you take the umbrellas?*" It is said that before the meeting was over there came down a good drenching shower. And the only family that was provided against it was this one. Perhaps it was the faith of the little girl that brought the needed rain. *Look toward the sea.* It was from that direction that storms usually came. Although the rain really was to be as much an answer to prayer as was the fire that had consumed the altar and its sacrifice, still he did not expect that it would come except in the customary way. *There is nothing.* That message did not discourage him. Neither did the second. *Nor the third.* Many men would have prayed as long as that. *Nor the fourth.* And there the most would have stopped, and said: "It's no use. These elements of nature are moved by certain inexorable laws. We might have known that God would not have changed them just to answer prayer of ours." *Nor the fifth.* It was well that Elijah was no scientist —that he did not reason that clouds are mists arising from the evaporation of water from the sea, and that rain is caused by the coming together of two clouds of different temperatures, and that it takes time to bring all this about. I might expect rain by to-morrow, or next day, perhaps, but surely not now. *Nor the sixth.* Evidently he was no scientist, but one who really believed that his God was "Jehovah." *The seventh time.* That was the time of blessing. Many have failed of securing the desires of their hearts because they have stopped asking just a little too soon. Says Mr. Moody: "When my little girl is playing on the floor, and comes to me and says: 'Papa, I want some water,' and then goes right on with her playing again, as if she didn't care anything about it, I don't go and get it. She may come to me the second and the third time, but so long as she acts in that way, I am in no hurry to put down my book to go after it. But when she leaves all her playthings, and comes to me and insists on having a drink, and having it *now*, then I know she really wants it, and I do not delay getting it any longer." By delay God tries both our earnestness and our faith. *A little cloud—like a man's hand.* A good many would have said: "That don't amount to any thing—a cloud no larger than that isn't going to do these parched valleys any good." But Elijah's faith saw in this little cloud all that he had prayed for. It was like the signal given by Sherman to the beleaguered garrison: "Hold the fort! for I am coming." *Go up, say unto Ahab, Prepare thy chariot.* That command shows how completely Elijah believed that this mere rag of mist was the sign which Jehovah waved to him from the sky that his petition was granted. *That the rain stop thee not.* Believed that a large answer was coming —rain enough to fill the beds of the mountain torrents he would have to cross, and so prevent his journey. *It came to pass meanwhile* (*straightway*, rather) *that the heaven was black*, etc. The answer to the prayer came on the wings of a strong wind. The journey was made in the midst of a driving rain. It does not take God long to make the elements do his will, even though he does not interfere with natural laws at all. *Ran before Ahab.* Still without food. The hand of the Lord was upon him. That accounts for this display of endurance, fleetness, and strength. He had meat to eat that Ahab knew not of. He ran before him to do him honor, and so atone for the humiliation to which, necessarily, Ahab had been subjected.

And truly never was monarch more honored. The most famous prophet of all time ran humbly before his chariot. But though this respect was shown to him, it did him no good. It was, indeed, the worse for him, for it gave him the unenviable distinction in history of having been one who had witnessed great things, received homage of one to whom he should have rendered homage, and to whom great opportunities had been given, and who had not sense enough to see and appreciate any of his advantages. So shall the verdict be with reference to every one to whom the incomparable privileges of to-day come without improving them.

Points.

1.—Our first prayer should be that it may be known that the Lord is God. We should pray, "Thy kingdom come and thy will be done," before we ask aught for ourselves. He has invited us to ask of him and he will give us the heathen for an inheritance. Ps. 2:8; 72:8; 122:6; Ps. 22:27; Is. 62:1, 6, 7; Dan. 7:13, 14; Matt. 6:10, 33.

2.—We should try to do everything according to the Word of God—not seeking to accomplish great things, either through our own strength or for our own honor. "Whatsoever ye do, do all to the glory of God." Rom. 14:7, 8; 1 Cor. 6:20; 10:31; 2 Cor. 12:9; Eph. 5:20; Phil. 1:20; 4:17; Col. 3:17; 1 Pet. 4:11.

3.—Let no one despair who sees not how he can come to Christ. For every one that earnestly desires to come to him shall have his help. It is he that turns the hearts of men. "No man can come to me, except the Father, which hath sent me, draw him." Lam. 5:21; John 1:12, 13; 6:44, 45; Rom. 7:18; 8:14, 15; Gal. 5:17; Eph. 2:4, 5; Phil. 1:29; 2:12, 13.

4.—Pray believingly. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Matt. 17:20; 21:22; Mark 9:23; 11:22–24; Luke 1:37, 45; Rom. 4:20, 21; Jas. 1:5, 6; 5:16.

5.—Pray perseveringly. By persevering wrestling with God Jacob became Israel—for as a prince he had power with God. "And he spake a parable unto them to this end, that men ought always to pray and not to faint." Gen. 32:28; Ex. 17:11; Is. 62:6, 7; Luke 11:5–13; 18:1–8; Rom. 12:12; Eph. 6:18; Col. 4:2; 1 Thess. 5:17.

HYMN.

Linger not in all the plain;
Vengeance is pursuing;
'Mid the dying and the slain,
Save your souls from ruin.
Flee to him who can atone;
Flee from condemnation;
Jesus lives; in him alone
Can you find salvation.

BLACKBOARD.

There is None Other Name
UNDER HEAVEN
Whereby we Must
BE SAVED.

THE PRIMARY CLASS.

1.—In the last lesson we learned how the prophets of Baal cried all the day, till the middle of the afternoon, to their god to send down fire. He did not do it, because he could not do it. He was no real God at all. Now it came Elijah's turn. First, he repairs the altar of the Lord that was close by that was broken down. The wicked Jezebel, I suspect, had that broken down. Then he put some wood in order on the top of it, and on the top of that he placed the pieces of the bullock which he had cut up for sacrifice. Then what do you think he did? He cut a ditch all about the altar and told the people to pour over the sacrifice, and the wood, and the altar, four large jars full of water. He had them do it three times. How many jars would that make? Then he filled the ditch with water beside. Would the wood on the altar easily burn after all that? Why do you think he poured it on then? After this was all done, he prayed to *his* God. Let me read you his prayer. 36, 37. What does he pray for? What does he ask for himself? What for God? What for the people?

2.—The falling of the fire—the way the people must have felt when they saw it descend—its intensity—the verdict of the people.

3.—Elijah had made one prayer and had it answered. Now he made another. This time it was for rain? How long had there been no rain? His posture when he prayed—his belief that his prayer was going to be answered right off—his perseverance in prayer—the little cloud—the great rain—Elijah's running before Ahab's chariot to Jezreel. What does this lesson teach us about God? About prayer? What prayer were you taught to make?

HYMN.

The worst of all diseases
  Is light compared with sin;
On every part it seizes,
  But rages most within;
'Tis palsy, plague, and fever,
  And madness all combined;
And none but a believer
  The least relief can find.

BLACKBOARD.

He that Hath the Son
HATH LIFE,
And he that Hath not the Son
HATH NOT LIFE.

LESSON VIII.—FEB. 25, 1877.—ELIJAH AT HOREB.

SCRIPTURE.—1 K. 19: 8-18. Memorize 8-12; Primary Verses, 11, 12.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12 And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT.—"Will he plead against me with his great power? No, but he would put strength in me."—Job 23: 6.

TOPIC.—"God comforteth those that are cast down."

HOME READINGS.

M. Is. 51: 1-23.....I am he that Comforteth.
T. 2 Cor. 1: 1-22.....In all Tribulation.
W. Is. 66: 1-14.....As a Mother Comforteth.
Th. John 14: 1-11.....Not leave you Comfortless.
F. Ps. 86: 1-17.....Thou Hast Comforted.
S. John 16: 1-18.....The Great Comforter.
S. 2 Thess. 2: 1-17....."Everlasting Consolation."

TIME.—B. C. 906. PLACE.—Horeb—same as Mount Sinai.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

IN THE CAVE.—Whom did Ahab tell all that Elijah had done? 1. What did she say to that? 2. What did she mean to do? Did the prophet care anything about that? 3. How bad did he feel? 4. Not much like the Elijah in Carmel, was he? Who else, one time, felt just as bad as he did? Jonah 4: 3. What was Elijah's mistake? Is. 51: 12, 13. What does this weakness prove? Jas. 5: 17. Was God ready to have him die? 5-7. How long did that meal last him? 8. Who else went without food so long? Deut. 9: 9; Matt. 4: 2. To what place did he go? Where did he lodge? 9. What voice came to him there? Had Elijah got away from God? Can any one? Ps. 139: 7-12. What was Elijah's reply? Was that a good reply? Would *you* have done better?

ON THE MOUNT.—What did the Lord tell him to do? 11. How many things did God show him?

11, 12. How strong was the wind? By what name would we call such a wind? What did the people hear on the day of Pentecost? Acts 2: 2. What was the difference between the two? In which of these manifestations was the Lord? When Elijah heard the still small voice, what did he do? 13. What did the voice say to him? What reply did he make? Was it like his other answer? 11. Did you ever hear a "still, small voice" speaking to you? What did it say?

ORDERED TO THE FRONT.—Did God allow Elijah to stay in his cave any longer? 15. To whom did he send him? 15. What to do? Was this a pleasant task? 2 K. 8: 12, 13. What did Házael do to Israel? 2 K. 13: 3. Whom was he to anoint as king over Israel in place of the wicked Ahab? 16. How did Ahab shortly afterwards perish? 22: 34, 35. Who was to take Elijah's place? 16. How did that happen? 2 K. 2: 11–13. The Israelites were now to be smitten by Hazael for their idolatry just as they had been smitten by famine. Whom was Jehu going to slay? 2 K. 9: 14, 24. Elijah thought he was the only one left—how many were there? 18.

General Questions.

1.—How does this lesson show that there is no real reason why a Christian should ever be discouraged?

2.—That God does not want his soldiers to retreat?

3.—That God speaks to us not in great things so much as in little ones?

4.—That he is anxious to comfort those who are disheartened?

5.—That God, after doing all that he can to reclaim men, prepares destruction for them?

BIBLICAL LESSON OUTLINE.

A DESPONDING VICTOR.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Ps. 27: 13.

IN THE CAVE.

Went in the strength of that meat forty days. 8.

Abode in the mount forty days. Deut. 9: 9.
Fasted forty days and forty nights. Matt. 4: 2.
Man shall not live by bread alone. Matt. 4: 4.

What doest thou here, Elijah? 9.

The Lord God called unto Adam. Gen. 3: 9.
Thou, God, seest me. Gen. 16: 13.
Whither shall I go from thy Spirit? Ps. 139: 7.
Ways of a man are before—the Lord. Prov. 5: 21.

I have been very jealous for the Lord. 10.

My zeal hath consumed me. Ps. 119: 139.
I bear in my bosom the reproach. Ps. 89: 50.
Zeal of thine house hath eaten me up. Ps. 69: 9.

I, even I only, am left. 10.

Not able to bear—people alone. Num. 11: 14.
Not alone, but I and the Father. John 8: 16.
It is God which worketh in you. Phil. 2: 13.

ON THE MOUNT.

A great and strong wind. 11.

Sound—as of a mighty rushing wind. Acts 2: 2.

An earthquake. 11.

The whole mount quaked greatly. Ex. 19: 18.
Yet once more I shake—also heaven. Heb. 12: 26.

A fire. 12.

Sinai was altogether on a smoke. Ex. 19: 18.
Is not my word like as a fire? Jer. 23: 29.

After the fire, a still, small voice. 12.

My speech shall distil as the dew. Deut. 32: 2.
As the rain—so shall my word be. Is. 55: 10.

Babe wrapped in swaddling clothes. Luke 2: 12.
Hath chosen the weak things. 1 Cor. 1: 27.

He wrapped his face in his mantle. 13.

Moses hid his face, for he was afraid. Ex. 3: 6.
I am a man of unclean lips. Is. 6: 5.
Wherefore I abhor myself. Job 42: 6.
Depart from me, for I am sinful. Luke 5: 8.

ORDERED TO THE FRONT.

Go, return. 15.

Return—obey the voice of the Lord. Deut. 30: 8.
Should such a man as I flee? Neh. 6: 11.
There is no restraint to the Lord. 1 Sam. 14: 6.

Anoint Hazael to be king over Syria. 15.

I know the evil that thou wilt do. 2 K. 8: 12.
Delivered them into the hand of H. 2 K. 13: 3.
Smote them in all the coasts. 2 K. 10: 32.

Jehu—king over Israel. 16.

Jehu—conspired against Joram. 2 K. 9: 14.
Brought the heads of the king's sons. 2 K. 10: 8.
Shall fall—nothing of the word. 2 K. 10: 10.

And Elisha—shalt thou anoint. 16.

Cast his mantle upon him. 19: 19.
Let a double portion of thy Spirit. 2 K. 2: 9.
Took up also the mantle. 2 K. 2: 13.

Yet have I left me seven thousand. 18.

He knoweth them that trust in him. Nah. 1: 7.
The Lord knoweth—that are his. 2 Tim. 2: 19.
Know my sheep, am known of mine. John 10: 14.
He knoweth the secrets of the heart. Ps. 44: 21.

NOTES AND COMMENTS.

IN THE CAVE (8–10).—Elijah had expected too much from the victory on Carmel. He had not counted on the unconquerable malignancy of a woman. He had subdued the king, and thought that his work was accomplished. Being celibate himself, he innocently erred in supposing that all men ruled their wives. Ahab could have told him better, but did not. A message that very evening enlightened the prophet on this point. It showed to him who really was ruler in Israel, and, to his consternation, it proved to be Jezebel and not Ahab. Elijah that night had a companion in misery. And that was the wretched Ahab. It is easy to imagine how that vixenish queen stormed and raged at her

imbecile lord and master, at letting a single man triumph so completely. The fire from heaven she had no doubt was a trick — the rain a mere coincidence. She denounced him for his weakness, bewailed the loss of her priests, and carried on very much as an animal bereft of her whelps. She would make short work of that Elijah, anyhow; and so she sent him a message, emphasized with an oath, that to-morrow he should be as one of the priests he had slain. And Elijah, who had unflinchingly faced the king and his four hundred and fifty priests and the hosts of Israel, was terrified by the intense, indomitable malice that this one woman exhibited—and fled.

It is hard to realize that the unfearing Elijah of Carmel is the same one who slinks away, afraid of a woman's threat, and ingloriously prays to die under a juniper tree in the desert. But such alternations of feeling are not wholly unknown to almost every one. We rarely climb any height without descending correspondingly low afterward. No one abides always on a mount of transfiguration. No permission is given to build a tent and dwell there. Down into the valley again must one go—the better and stronger, however, for his mountain experience. The probable causes for this exhibition of weakness were: 1st. *Relaxation of physical strength.* The intensity of the emotions of the day, his protracted fast, and his long run had told heavily on his strength. Most every one knows how great is the reaction after the occasion has passed that has required a great deal of resolution and endurance. Nurses, for a time, seem to rise above all the wants of the flesh, and eat and drink and sleep so little as to be a wonder to themselves and everybody else. But when the patient is out of danger, they find that nature has kept an exact account of the overdrafts, and demands an immediate squaring of accounts. 2d. *Sense of loneliness.* "I, even I only." As Dr. Taylor says: "He had been a Luther without his Melancthon, a Peter without his John, a Calvin without his Beza." The sympathy of even one is a great reinforcement. 3d. *Disappointment.* He had just lifted the cup of victory to his lips, and Jezebel rudely dashed it to the ground, and shattered it and all his hopes. 4th. *Want of occupation.* He had nothing to do—no work outlined before him. Resistance, at such a time, and from such a source, was so unexpected that he was utterly unprepared for it.

In his flight he tarried not till he reached Beersheba, ninety-five miles away, in the kingdom of Judah, and on the borders of the wilderness. There he left his servant. No more use for him. He himself went a day's journey further, into the wilderness. There he lay down under a shrub, called here "a juniper tree," a species of broom having white blossoms, and by its dense foliage affording a most grateful protection from the sun, the wind, and the rain. Here the man who had been fleeing for his life most inconsistently prayed that he might die! It was a singular choice of deaths to make. To have died by the hands of Jezebel, manfully upholding the true faith to the last, denouncing her and her abominable worship, exhorting the people to remain true to the God whom they had once more acknowledged — that would have been a death to be coveted beside the obscure and inglorious one he was so anxious for. He urges as a reason for granting his request that he is no "better than his fathers." His discouragement is our encouragement, for it shows us that this mighty man of faith was indeed "a man subject to like passions as we are." The heavens were shut up at his prayer, fire fell, and rain was sent, not because he was stronger and better than we are, but because of his faith in God.

God pitied his weakness, but did not then rebuke it. He attended to the wants of the famishing body before he ministered to those of the spirit.' No man is fitted to receive spiritual truth who is exhausted by overwork and by starvation. It is absurd to leave a tract where

one should leave a loaf of bread. Leave the loaf first, and, afterward, the other will be gratefully accepted. He who feeds the body with material bread will, in most instances, find the way opened to feed the soul with the bread of life. The answer to Elijah's prayer was a summons to life—"arise and eat!" Happily for us, all our petitions are not answered. Those self-destructive ones, born of weakness and of despair, are always denied. God still had work for Elijah to do. When he has nothing further for us to do here, he will call us home without prayer of ours. Beside him was a cruse of water and a cake of unleavened bread, such as is still the highly prized food of that region. Twice was he commanded to eat, and in the strength of that food he went for "forty days and forty nights." "If any man eat of this bread he shall live forever"; "The water that I shall give him shall be in him a well of water springing up into everlasting life." John 6: 51; 4: 14. When God undertakes to satisfy our hunger, it will be no momentary hushing of its pain. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5: 6.

The mere journey to Horeb and back would not have occupied so much time as the forty days referred to. The time, therefore, must have been spent either on the mount or in wandering, like the Israelites, in the wilderness, days in his case being substituted for years. Horeb was a name interchangeably used with Sinai, but was used prior to the latter. The term "Mount of God" was used even before the giving of the law. Ex. 3: 1. Into the midst of scenes so glorified with the memories of past exhibitions of God's wonderful power was Elijah led. The fact that he could wander among them for forty days and forty nights without sense of hunger, ought to have been lesson enough for his encouragement. But of that fact his despondency seems to have permitted him to take no notice. Moses and Christ were also miraculously sustained for the like number of days. Deut. 9: 9; Matt. 4: 2. The fasting of Moses occurred when he was receiving the Law, that of Elijah when he thought it was hopelessly broken, and that of Christ when he was tempted to break it. It is a notable fact that these were the three that met on the Mount of Transfiguration. Matt. 17: 3, 4.

When he came to Horeb he lodged—that is, passed the night—in a cave. In the original it is "*the* cave," as if some particularly well known cavern were meant, like the "cleft of the rock" in which Moses was hidden while the Lord passed by. Ex. 33: 22. Here the "word of the Lord came to him" for the first time in tone of rebuke. His extreme physical depression must have passed away, and he was strong in the strength of the food which he had eaten days before under the juniper tree. No reason now why he should not be probed. And the question was a very searching one. *What doest thou here, Elijah?* Every word in that is emphatic. *What doest.* Nothing—absolutely nothing, save aimlessly wandering up and down. *Thou.* Of all men. The one at whose word the heavens were shut up, who was miraculously sustained at Cherith and Sarepta, and who was the victor on Mount Carmel. *Here.* When you should be at the front, where there are blows to be taken as well as given, and where there is good to be done and evil to be endured. *Elijah.* The man "whose God is Jehovah"—who believed that his God was able to do all things, and yet doubted that he was able to overcome a woman.

And now his reply. *I have been very jealous.* Passionately, impetuously, ungovernably jealous. Zealous, but not sustained, fiery, but not persistent, courageous, but fickle. *The children of Israel have forsaken thy covenant. He* had forsaken his cause just at the most inopportune moment. *Thrown down thine altars.* No new thing. Knew that before he went to Carmel. *Slain thy prophets.* Not all of them, Obadiah had saved a

hundred. *I, even I only, am left.* The more reason why he should not prove recreant to duty. If all depended upon him, then, certainly, he had no excuse for being in the desert. *They seek my life.* There is something worse than the loss of life—the loss of honor. Better nobly die than ignobly live.

ON THE MOUNT (11–14). — Elijah's lament was a virtual arraignment of the Almighty for allowing things to come to such a desperate pass without interposing, and for not bringing down more terrible judgments on his refractory people. God's only reply to his petulant servant is an object lesson. He brings him out from the recesses of his retreat near to the mouth of the cave, to behold some instructive wonders. First, "a strong wind rent the mountains, and brake in pieces the rocks before the Lord." That was emblematic of the way that Elijah would have liked to do. He would have used irresistible, destructive force in overthrowing the kingdom of Baal and establishing the supremacy of the Almighty. That was the way he had done. He had come upon Ahab as suddenly as a whirlwind, and departed as suddenly, leaving behind him a like path of desolation. *But the Lord was not in the whirlwind.* After the wind came an earthquake. When the solid earth begins to heave and roll, then men are seized with great fear and trembling. Such trepidation had he caused by the judgments and penalties he had inflicted. *But the Lord was not in the earthquake.* After the earthquake a fire. The last was what Elijah specially had been. The fields of Israel, scorched with three years and a half of drouth, bore testimony to this fact. So did the ashes around the altar on Mount Carmel, and the slain prophets of Baal at the foot. *But the Lord was not in the fire.* After the fire came "a still small voice," or, more literally, "the tone of a gentle blowing." It was in this gentle rustling that God was manifest. And Elijah, when he heard it, knew that he was in the presence of God, and covered his face with his hairy mantle, afraid to look lest he should see him whom no man can behold and live. After the calf-worship of the Israelites in the wilderness, in order to strengthen his faith, God appeared unto Moses. As he passed by before him, he proclaimed: "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Ex. 34: 6. Both of his servants were shown that love and gentleness were his great characteristics. Though occasionally he wields such fearful terrors as Elijah would have used without scruple, yet they are not according to his liking, and he speaks of them in Is. 28: 21, as "his strange work." They are not his ordinary work, for he proceeds by mercy rather than by penalties. It was said of the One on whom he was to put his Spirit: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Is. 42: 2. Love is more powerful than force. The world is more rapidly being overcome by the love of Christ than it could possibly be by armies or by any sort of power. Elijah was specially taught this lesson. He had not been affected by the wind, the earthquake, or the fire, but in the presence of the gentle rustling he had hid his face in his mantle. And in this way he was instructed that the people whose hearts had not been moved by his awe-inspiring prodigies might yet be reclaimed by persistent, gentle measures. Under the mild influence of the sun, the buds expand and germs shoot up, which never would be developed by the harsher agencies of wind and storm. So gentleness and love will cause the germs to spring up, and the buds of a better life in the heart to unfold, while coercive measures will but beat and break down all the tender shoots that it puts forth. And yet, as the plow must break up the soil to prepare it for the seed, so are preliminary forcible measures sometimes necessary in spiritual husbandry. The miracle upon Carmel, and the destruction of the prophets of Baal, were but the upturning of the sod that the

seed might be sown. Elijah's mistake was in supposing that this upheaval was all that was necessary, whereas the miracle merely convinced the intellect, but did not touch the heart. By it their hearts were made ready to receive the old truths that he should have stayed to scatter.

It is one thing to teach a lesson, and another thing to learn it. When the lesson was over, then the Lord asks him the same question, to see whether he has mastered it or not. *What doest thou here, Elijah?* After the wonderful exhibition he had seen, and his own involuntary acknowledgment that God is in the gentler measures instead of in destructive ones, his answer should have been: "Lord, I ought not to be here at all — I will return with what speed I may to execute thy will." But the lesson had not yet been learned. Word for word he repeats his old lugubrious wail. What poor scholars we are! How patient does God have to be with even the very best of mankind!

ORDERED TO THE FRONT (15–18). — God can not continue to teach when it is time for action. Frequently it takes time for the most acute minds to discern the real force of clearly stated truths. If the disposition is right, there is no uncertainty as to the ultimate result. The lesson will be learned sooner or later. Hence the Lord did not keep Elijah on the mount until he saw the full meaning of all he had shown him, but sent him about his duty. *Go, return.* A soldier can comprehend a command, even if he can not understand the reason of it. When the order comes from the commanding general to "*go forward*," every soldier that has any stuff in him will obey, even though the battle seems to be lost, and the effort a fruitless one. *Anoint Hazael.* Ben-hadad at that time was king of Syria, and Hazael an officer of his court. The way that this command was carried out is narrated in 2 K. 8: 7–15. *And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel.* Ahab's probation was ended. He had been given ample opportunities, and had not repented, and, therefore, was another selected to take his place. His anointing is described in 2 K. 9: 1–6. *And Elisha — anoint to be prophet in thy room.* This looks very much like a rejection of Elijah, also. When a timber proves to be unequal to the strain that must be put upon it, the builder puts a better one in its place. He does not throw that wholly aside, but uses it in places of less consequence. So it seemed to be in this case, for after this Elijah did no great work. Elisha learned the lesson which Elijah on Horeb had failed to comprehend. He was regarded by all with affection instead of with fear, as a friend instead of an enemy, his deeds were beneficent instead of full of terror, and his life was full of successes instead of one sublime failure. "Abel-meholab," the place where Elisha lived, was a village in the upper valley of the Jordan, not far from Beth-shan.

The commands were not literally obeyed. Instead of anointing Elisha, he merely threw his mantle on him. Hazael was only told that he was going to be king, and that by Elisha instead of Elijah, and Jehu was anointed by "one of the children of the prophets," on instructions from Elisha. In these cases the order to anoint seems to have meant nothing more than to inform the persons of the several offices they were to fill, the actual anointing and the time of communication being left either to the discretion of the prophet or to the more specific instruction of some later revelation. So, at least, Elijah appears to have thought, and to believe, further, that it made no real difference whether the acts were performed by himself or by Elisha at his instigation.

In all this Elijah was strengthened, 1st, by being set to work once more. Patient waiting, the hardest of all virtues, was not one of his characteristics. When a man is *doing* something he is apt to stop fretting. 2d. He had learned that God's cause was not in such desperate straits as he had thought, for, 3d. He saw that, after all, there were retrib-

utive judgments in store for such a king as Ahab. 4th, and lastly, God declared unto him that after the judgments he was going to bring upon Israel, he should still have left seven thousand who never had bowed the knee to Baal, nor kissed his image. Elijah had failed to look on the bright side. Even though he knew nothing of these seven thousand, still he had occasion for hope and not for discouragement. A hundred prophets had been saved by Obadiah, the drouth and the miraculous fire had convinced the people that the Lord was really God, Baal's prophets were slain, and all that stood between him and success was Jezebel, whom God was just as powerful to overcome as the prophets that had been cast into the Kishon. When we are tempted to despair, it is well to count up our mercies. Things are never so at their worst that God can not mend them for the better. "Why art thou cast down, O my soul! Hope in God, for thou shalt yet praise him, who is the health of thy countenance and thy God."

Points.

1.—No one has occasion to be panic-stricken who fights for God. Every fugitive from duty will find out sooner or later that there was no reason for his flight. Men lose heart because they look at their own weakness and not God's strength. Elijah fled because he reasoned that Elijah could not alone oppose Jezebel and all the power she controlled. He did not think of what God could do through Elijah. Ex. 4: 10–12; Job 9: 4; Is. 45: 9; 46: 10; Jer. 1: 9; Luke 21: 15; Acts 6: 10; 9: 15; 1 Cor. 1: 25.

2.—How patient God is with our infirmities! He does not punish us for the want of faith which is indicated by our despondency, but, in the gentlest, tenderest way seeks to inspire us with more faith. "For he knoweth our frame; he remembereth that we are but dust." Ex. 34: 6; Num. 14: 18; Ps. 56: 13; 78: 38, 39; 103: 13, 14; 145: 8; 147: 3; Is. 48: 9; Lam. 3: 32; Jonah 4: 2.

3.—Under the Juniper tree is a bad place to lie. But if we ever should get there, let us eat of the bread of life that God has prepared for us, and drink of the water of life that he has given, and in the strength of that meat we shall be able again to go onward. Whosoever eateth of this bread shall never hunger, and whosoever drinketh of this water shall never thirst. Ps. 27: 14; 31: 24; 119: 28; Is. 44: 3; 55: 1–3; John 4: 14; 6: 35; 7: 37, 38.

4.—*What doest thou here?* is God's question to all those who, from lack of faith, or from dejection, or from indifference, have run away from the conflict, and are nursing their gloom alone by themselves. It is un-christian to avoid the issues of life. "Ye are my friends if ye *do* whatsoever I command you." Ps. 119: 45; Matt. 7: 21; 12: 50; Luke 11: 28; John 8: 31, 32; 13: 17; 14: 15, 23; 15 14; Rom. 2: 13; Jas. 1: 22, 25; 1 John 2: 24; 5: 3.

5.—It is well for us that our lives are not a series of constant successes. If they were, we should cease to be humble, and would never learn the lesson that when we are weak then are we strong. "Lest I should be exalted above measure, through the abundance of the revelations, there was given me a thorn in the flesh." Ps. 143: 2; Is. 64: 6; Luke 17: 10; John 15: 5, 16; Rom. 3: 27; 1 Cor. 2: 3–5; 3: 7; 9: 16; 2 Cor. 4: 7; 12: 7–9; Phil. 4: 13.

HYMN.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said—
Who unto the Saviour, for refuge have fled.

Fear not, I am with thee, Oh! be not dismayed;
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

BLACKBOARD.

"Fear thou not,
FOR I AM WITH THEE;
Be not Dismayed,
FOR I AM THY GOD."

THE PRIMARY CLASS.

1.—No fairy story is more interesting for children than the lesson we have to-day. There is in it the marvelous in which their souls delight. It is easy to make a graphic narrative of Elijah's flight at the threat of Jezebel. Begin by recalling the victory on Carmel, and the running of the prophet to Jezreel before the chariot of Ahab. Do you think that after that any one could make Elijah afraid? And yet he was. A woman made him so. Jezebel, the queen, was very angry when she learned that her wicked prophets were slain, and sent Elijah word that to-morrow she would kill him, just as he had killed them. And then Elijah, who had not feared King Ahab and all the vile priests, was so afraid that he fled. He went away from Jezreel just as fast as he could go, and did not stop till he came to Beersheba, ninety-five miles away. There he left his servant, and then

went a day's journey further, and lay down under a beautiful tree, with white blossoms and thick foliage, and prayed that he might die. Why did he pray that way? Did he think how great God was when he did it? God did not rebuke him, but, instead, gave him food to eat, for he was very weak. Tell about the cake and the cruse of water.

2.—How long that food sustained him — where he went—the voice that came to him—the question it asked — what he ought to have been doing — the wind, earthquake, and fire, but God was only in the gentle rustling that followed. Picture as vividly as possible the force and effect of each exhibition. "The still, small voice" in your hear — have you heard it? Have you listened to and obeyed it? The power of love.

3.—The judgment in store for Ahab, at the hand of Hazael and of Jehu—the designation of Elisha to take Elijah's place. At last there shall be a punishment of all that continue in wickedness, and, if we do not bravely do our duty, God will appoint some one else who will.

HYMN.

"Suffer the children!" oh hear his voice,
Let every heart leap forth and rejoice,
And let us freely make him our choice:
Do not delay, but come.

Think once again, he's with us to-day;
Heed now his blest commands and obey;
Hear now his accents tenderly say,
"Will you, my children, come?"

BLACKBOARD.

God's Voice in
THE HEART.
A Still, Small Voice.
HAVE YOU HEARD IT?

Editorial Miscellany.

THOUGH nearly seventy-five years old, our contributor, Dr. Leonard Bacon, has been conducting a large adult Bible-class, in the Church of the Redeemer, in New Haven, where he lives. On the last Sunday of the year, at the close of the lesson, he was presented with a case of pens, in which was one handsome gold one with pocket case — a presentation quite appropriate, considering how potently he has used the pen. In his response he was quite happy. Alluding to his advanced age he remarked that he never enters upon a new year without expecting that it will be his last, but that so long as his present vigor holds out, he intends to work, and his class may count upon his being in his place except as he is providentially taken away. That is the way we like to hear men talk who have reached his age, whether they have his great learning and ability or not. We would like to see more men endowed with his talent and erudition, but we would much rather see them invested with some of his zeal and persistence. The work of the church and the Sabbath-school is the very last thing one ought to think of dropping. When one unclothes himself of that it ought to be that he should be clothed upon with immortality.

THE fact that P. P. Bliss and wife were among those who perished in the wreck at Ashtabula, has made thousands upon thousands feel that in that calamity they met with a personal loss. Many a home in this land and many a home abroad has been moved by the knowledge of their being among the victims, as if one of their own number had been helplessly precipitated into that awful chasm of sudden death, and of lingering torture from cold and water and fire. How few there are who did not know him, either personally or by his songs! How few there are who, knowing him in either way, have failed to love him! He showed forth the love of Christ not more really in his songs than in his life. Indeed, in his case it was specially true that out of the abundance of his heart the mouth spoke. His songs were, pre-eminently, truths which he had himself felt. He moved others so powerfully

because he himself was deeply moved. He sang for the Master because he loved to sing for him. Among those unrecognizable ashes lay all that remains of two friends that were very dear to us all. They seemed to be but just approaching the years of widest usefulness when the chariot of fire came to take them away. We sorrow and we rejoice. Our sorrow is for the little ones so suddenly bereft of father and mother, for the loss that the cause suffers in the death of one who was doing so much for it, and for the taking away of two friends as noble and faithful in their friendships as in their devotion to the One whom both served. We rejoice because they were taken together. These two, so lovely and pleasant in their lives, in their death were not divided. And we rejoice, furthermore, that although the singer was taken before half his songs were sung, yet it was not until he had baptized millions of other hearts with the chrism of song. There is no danger that he will ever be forgotten. So long as the church shall lift up its heart in tuneful praise, there will be hearts that will be grateful for the hymns and the songs he has written for them. We can not help thinking here of the prayer of Bonar's that Mr Bliss adopted and set to music. How fully has it been answered!

Fading away, like the stars of the morning,
Losing their light in the glorious sun;
So let me steal away, gently and lovingly,
Only remembered by what I have done.

So in the harvest, if others may gather
Sheaves from the fields that in spring I have sown;
Who plowed or sowed matters not to the reaper;
I'm only remembered by what I have done.

NINETY-NINE negatives have been sent home to the Palestine Exploration Society by its agents abroad. They represent views of different sites in Moab, Gilead, and Bashan. There is a fine view of Amman, which Joab was besieging when he "placed Uriah the Hittite in the front of the battle," in which are seen the ruins of a theatre. Forty-six tiers of seats are standing, and though so long a time has elapsed since they were erected, it said that they do not deflect one-eighth of an inch from the plumb and level. If our masons might learn from those ancient builders a lesson, it might also pay some of our architects to go to school to them, for they knew well how to unite the grand with the beautiful. The Temple of the Sun at Jerash has eleven columns still standing, splendid specimens of Corinthian architecture. They are forty-five feet high and five feet through, and yet the immense capitals are finished as delicately as lace work. The temple at Musmeih, built A. D. 161–191, outside has Doric columns standing in massive perfection, while, inside, the Corinthian pillars show their exquisite capitals, and below them, on each column, a wreath is beautifully carved. It would seem as if the builders of that period labored with the muscles of Titans, and, in carving, had the delicacy of touch that belongs to fairies.

THE President of the Indiana State Sunday School Union, Mr. W. H. Levering, is a man by whose personal friendship we feel honored. He is full of labors and of love for the cause of which in that state he is the head. He is now serving his second term as president of the organization mentioned, and, we should say, ought to be continued on indefinitely. Half his time, only, he sets apart to business, and the other half, less the time absolutely necessary to be given to his family, he devotes to the Sabbath-school cause. Though the insurance companies he represents have often tried to appropriate his whole time with tempting offers of compensation, yet he has resolutely refused to accede to their wishes, preferring to lose their half than give up the other. It is refreshing, now and then, to find a man who acknowledges that the Lord has some claims upon his time as well as his means. And all throughout Indiana, and even in other states and territories, is his presence felt. Wherever he may chance to be, there the Sunday-school

cause receives an impetus — as some grateful people in our western territories know. In person, or by letter, he is constantly stirring up the Sabbath-school secretaries of the different counties to do their work. Under him inattentive secretaries have a hard time of it, for he writes and writes till he gets an answer. One man became very irate at thus being so unremittingly importuned, and, at last, wrote back a very abusive letter, whose epithets the author would hardly liked to have seen made public. Back went immediately a very pacific answer. It was an apology for having bothered him so much — an explanation that it was absolutely necessary for him to have something from that county to read before the next State Convention—and his letter would just answer the purpose! Full statistics from that county were instantly forthcoming, accompanied by a very earnest request *not* to read the letter! Among the men who are doing much for Sunday-schools we rank the name of Wm. H. Levering.

THE Sunday-school Secretary of the Baptist Publication Society, Rev. Warren Randolph, D.D., has received a most urgent call to the pastorate of the First Church in Indianapolis. The *Standard* says that the indications strongly are that he will accept, and asks "Who will take his place?" None that will be more urbane, more truly catholic in spirit, or more beloved. We shall be sorry to miss him among the official leaders of the Sunday-school host. Few men could be so ill-spared.

THERE is one sentence in which we have taken genuine satisfaction. It is that which was passed upon a French teacher in Brooklyn for selling indecent publications to his pupils. He was condemned to six years' imprisonment and to pay a fine of $5,000. There is something so utterly revolting in such a commerce, and in such a desecration of the high office of a teacher, that he would have obtained no sympathy had the penalty been twice as heavy. The conviction of this man uncomfortably suggests the possibility of there being others like him. Where there is the least hope of success, teachers are constantly being approached by the publishers of such literature with enticing offers. We can not be too sure of those who have control of the education of our children.

WE have tried one experiment and failed. One complaint against the lesson paper of to-day has been that it is displacing the Bible. There has seemed to us such force in that that we endeavored to induce the publishers of other prominent Sunday-school publications to print on the lesson leaves only the memory verses, thus sending the scholar to the Bible for the remainder of the lesson. All whose co-operation we sought, but one, agreed to it, but the plan fell through because that one would not consent. Then we thought we would try it alone—just enough to feel the temper of our subscribers. So last year three times we omitted all but the memory verses. And the result is that we have been overwhelmed with remonstrances; those leaves have been called "bob-tailed lesson papers," and all sorts of opprobrious names! It's no use. We can't stand the pressure. Let others bob-tail their lesson papers who want to, we won't dock ours any more until all the others consent to go through the same operation.

THE superintendents of Brooklyn have been so dissatisfied with the selection of Golden Texts that, finally, they appointed a committee to make choice of a new set for themselves. Their selections for the first quarter we give below. A careful and candid comparison will show that they are far preferable to those chosen by the regular committee. However much one may be inclined to respect the work of a committee which all hold in honor, few will feel bound to follow their selection when

there is another much better. Either the texts chosen by the International Committe must at least equal in aptness those selected by the one in Brooklyn, or they will be supplanted be the latter. Many, we surmise, will be inclined to swap the texts allotted for the following ones more pertinent:

1.—Jan. 7.—THE KINGDOM DIVIDED. 1 K. 12:12–20.
Golden Text: Pride goeth before destruction, and a haughty spirit before a fall. Prov. 16: 18.

2.—Jan. 14.—THE SIN OF JEROBOAM. 1 K. 12:25–33.
Golden Text: Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4: 10.

3.—Jan. 21.—OMRI AND AHAB. 1 K. 16: 23–34.
Golden Text: Salvation is far from the wicked, for they seek not thy statutes. Ps. 119: 155.

4.—Jan. 28.—ELIJAH THE TISHBITE. 1 K. 17: 1–16.
Golden Text: O fear the Lord, ye his saints, for there is no want to them that fear him. Ps. 34: 9.

5.—Feb. 4.—ELIJAH AND AHAB. 1 K. 18: 5–18.
Golden Text: The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13: 6.

6.—Feb. 11.—ELIJAH AND THE PROPHETS OF BAAL. 1 K. 18: 19–29.
Golden Text: How long halt ye between two opinions? 1 K. 18: 21.

7.—Feb. 18.—ELIJAH AND HIS SACRIFICE. 1 K. 18: 36–44.
Golden Text: For their Rock is not our Rock, even our enemies themselves being judges. Deut. 32: 31.

8.—Feb. 25.—ELIJAH AT HOREB. 1 K. 19: 8–18.
Golden Text: Thy gentleness hath made me great. 2 Sam. 22: 36.

9.—March 4.—THE STORY OF NABOTH. 1 K. 21: 4–14.
Golden Text: But they that will be rich fall into temptation and a snare. 1 Tim. 6: 9.

10.—March 11.—ELIJAH TRANSLATED. 2 K. 2: 1–12.
Golden Text: Thou shalt guide me with thy counsel, and afterward receive me to glory. Ps. 73: 24.

11.—March 18.—THE SPIRIT ON ELISHA. 2 K. 2: 13–25.
Golden Text: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3: 16.

12.—March 25.—REVIEW.
Golden Text: The Lord trieth the righteous, but the wicked and him that loveth violence, his soul hateth. Ps. 11: 5.

IN the matter of grading a school there is one man who has at least started an idea that is original. It is Moses Zweizig in the *Evangelical Messenger*. Because, 1st, "children are by nature alienated from God"; 2d, "the Sabbath-school is the opportunity to reconcile them to God," and, 3d, "the Word of God is the means of their reconciliation," he would divide the school into three departments, those of *Nature*, *Penitence*, and *Grace*. The general topic always to be taught in the first department is "*Ruined by the Fall*," and the design, of course, is to awaken the impenitent. The next grade will be composed of enquirers, who are continually to dwell as a topic upon the text: "*Believe in the Lord Jesus Christ and thou shalt be saved.*" The third and highest division is to be made up of those who have experienced a change of heart, and whose topic motto will be: "*Grow in grace and in the knowledge of the Lord.*" This plan has, at least, the merit of simplicity. It is very, very simple.

WHEN the editor of the *Baptist Teacher* super-modestly disavowed having anything to do with the origin of the International Lessons, and, on that account, cried, "Now let us have peace," we promised he should have it, even if we had to appropriate all the honors ourselves. After we had promised in this way to sacrifice ourselves for his sake, that inappreciative man replies in the following ungrateful language:

> Such is the treatment that in this world is commonly accorded to modest merit. We humbled ourselves, and confidently calculated upon being exalted, and this is what comes of it. We are disappointed and discouraged, and are ready to ask, What's the use of our trying to be good? We are tempted to drop our meekness and take to boasting, like our neighbors.
>
> It is just like our ambitious Chicago contemporary to be appropriating all the good things it can find, and we HAZARD nothing in telling the editor to his face, that if there be any truth in that Scripture which declares that "the *first* shall be last," then the day is coming when *his* place in the Sunday-school column shall be away down towards the foot.

We pass over the pun in silence. There are some feelings too deep for expression. It wasn't the Henson thing to do — that pun wasn't. That atrocity makes us even on that point! The truth of the Scripture we admit; and we do so all the more readily because in this clever reply the editor of the *Baptist Teacher* has got "ahead" of us, and, therefore, it applies more to him than to ourselves. According to that he will have to go to

the foot first — then it will be a pleasure for us to follow, for the sake of such excellent company.

In Brooklyn the Sunday-schools are doing so much for the morals of the city that even the attention of a secular paper, the *Times*, is called to the fact. It says that there is a very striking contrast between the condition of the youngsters who frequent Sunday-schools and those who infest the vacant lots, making themselves a vulgar, noisy, fighting, profane nuisance to all the passers by. These vacant lots educate thieves, burglars, and rowdies, and if the Sunday-school did nothing more than to cultivate a conscience for honesty, decency, and morals, and respect for law, it would lay the state under obligations to its self-sacrificing workers. If one, who has a large pecuniary interest in it, wants a neighborhood reclaimed, he can lay out his money to no better advantage than to start a Sunday-school there, and see that it is liberally sustained.

Sunday School Gleanings.

Many labor unavailingly in their classes because they do not labor personally. They faithfully teach the class, but do nothing for its members as individuals. The result is that oftentimes their scholars are ripe for the kingdom, but they do not know it. Rev. S. R. Dennen, in *Zion's Herald*, speaking of such teachers, says: "Why raise fruit unless you pick it? It is this hand-picking which harvests and houses the souls committed to our culture." The harvest that is not picked soon spoils. ——Rev. W. J. R. Taylor, D. D., advocates making either the weekly lecture or one of the Sabbath sermons an exposition of the Sunday-school lessons. He says it costs much study, labor, and time to do this well, "but it soon repays capital and compound interest in the promotion of the careful study of the Bible, in the faithful, spiritual training of the people, in educating them up to a permanent and more elevated standard, in the immense amount of revealed truth which is applied to the practical wants of the young and the old, and in welding the school and the church into one compact body, whose every member acts in harmony with the head." A church so instructed will not lack for faithful and competent teachers in its Sunday-school. ——Dr. Cuyler remarks in the *Evangelist* that "that is the best illustration for a preacher or a Sabbath-school teacher which is most like a clear pane of glass, occupying small space, attracting no attention to itself, and yet revealing the grand objects beyond it, which would otherwise be invisible." Now that the Dr. has thus expressed himself, we hope that those who often have heard us say pretty much the same thing, will be able to see that this is really a very fine definition. ——One woman says that she has been more encouraged by the failure of "a model teacher" than by any thing else she has met with in her experience. She had expected great things — great enough to discourage her entirely — and was relieved to find that the "model" was not out of reach of imitation. Convention tests, anyhow, are not good criterions of work done at home. Some may fail lamentably there who admirably succeed with their actual classes, and some there may make a brilliant hit who would astonish their classes at home beyond measure by doing anything that would drive away all inclination to go to sleep. ——Years ago, when it was the custom, so many verses were memorized that the physicians of that day declared that the effort was causing a new disease among the children, that of *hydrocephalus*, or water

on the brain. Mrs. Crafts, referring to that, drily remarks that "few Sunday-schools now have enough memorizing to cause either water on the brain or work on the brain."———Bishop Haven has declared in favor of paid Sunday-school teachers, on the ground that they ought to know more than their scholars. He thinks that the Sunday-school ought to be a genuine educational institution with lessons in Greek and Hebrew. The practical and the ideal are not yet entirely mated.———There are some who excuse themselves from laboring in the Sunday-school for the reason that Sunday is a day of rest, etc. But the *Watchman* is so skeptical about men's killing themselves in God's service that it says it "would, on the whole, like to see the remains of several deacons who had shortened their lives through excessive attachment to Christianity." Our memory does not recall any Sunday-school teachers who have sacrificed themselves in that way.———Here is something that is Talmage-ish, and, unfortunately, true: "The churches do not reach the young to a very great degree. We ministers have to be learned and profound and mysterious in order to keep our reputation, and get the anticipated doctorate. Consequently the children sleep in church, or kick the foot-stool, or tear the hymn-book, or snicker right out in uncontrollable mischief. To the Sabbath-schools we look for the redemption of the children."———In a sketch of Blind Tom, which is just now going the rounds of the papers, it is mentioned as a curious fact that "he will not play any Sunday-school music if he can help it, having a great dislike for it." In the same sketch is the statement which an exchange remarks is somewhat superfluous in this connection, that Blind Tom "has always been an idiot."

Sunday School Work.

The assembly organizations are beginning to bestir themselves. Lake Bluff has re-elected Solomon Thatcher, Jr., as President, and has adopted a resolution inviting Dr. Vincent to take charge of its summer session. It offers free lots to churches up to June next. Rumor has it that Vincent is also to have the direction of the assembly at Clear Lake.——— In Cincinnati at the St. Paul's M. E. Church the Inter-State Encampment Association held an "arousement" meeting to let people know of its coming convention next summer, and advertise them of its purposes and plans. Rev. W. B. Chidlaw, Rev. W. Trimble, Mr. C. M. Nichols, and Rev. Jas. E. Gilbert, its conductor, took part. If energy, advertising, persistence, and excellence will make a success, they mean that a success it shall be.———Another new movement is for the holding of a "Michigan State Sunday School Congress" to last for one week, beginning July 10. It is under Methodist auspices. The place and programme are not yet decided upon.——— In the "Church of the Strangers," in New York, of which our valued contributor, Dr. C. F. Deems, is pastor, there are in the gallery every Sunday from one to two hundred orphan boys who are cared for and supported by the church. They look healthy, happy, sing delightfully, and are a beautiful testimonial to the active and wisely-directed benevolence of that church. ——— It was the opinion of the Lynn District M. E. Sunday School Convention, held last fall in Peabody, Mass., that "the great bulk of our Sunday-school songs are mere rollicking, sentimental ditties, utterly inadequate either to stir, or express, as they ought, deep religious emotions, and to produce abiding, wholesome, saving religious impressions." Therefore, they "resolved" that the committee on the revision of the hymn book be especially requested

to take into account not only the needs of social meetings, but also of the Sunday-schools, in order that the children may be educated to a wholesome relish of the songs of the sanctuary. It *would* be a delightful thing to have the children and the elders both singing the same songs, but we fear it will never be done so long as revision committees are made up of men who can hardly sing the commonest tunes at sight. More piety and learning than music in the most of them.——In the Sunday-school of Dr. Ormiston's church the scholars celebrated Christmas by giving instead of receiving gifts. A basket of flowers from the infant class both surprised and pleased the pastor. It is plain that he has learned "how to chirp right" to the young birds in the nest.——At Oak Park, near this city, the Congregational school also tried the plan of bestowing their bounty upon others instead of being the recipients of presents. They became quite enthusiastic in helping the "half-orphans" of this city. The idea of making happy those helpless, homeless little ones stimulated the ardor of giving, and changed their benevolence from an unenjoyable theory into an enjoyable fact.——Mrs. Crafts is editing an illustrated primary lesson leaf whose pictures look as if they had walked out of the old New England Primer, and felt rather uncomfortable at their resurrection. These illustrations take the place of words in the text. The picture of a king is used instead of the word "king," the word "whips" is represented by two whips, and "the scorpions" with which Rehoboam was to chastise the people appear as two literal scorpions. The leaf is, therefore, a very simple enigma, and for fear the scholars won't "guess" it, the names of the pictures are put at the bottom! John Fairbanks & Co., of this city, are the publishers.——3,300 plates were set and filled with a royal good dinner for the children of the Bethel Sunday-school of Cincinnati on Christmas. Such a happy clatter, and enjoyment and—stuffing—were enough to make that place popular for a whole year to come.

The Teachers' Meeting.

[Being a social gathering where our friends can ask questions, furnish condensations of thought and experience, and give hints about Sabbath-school work. Write for it.]

—S. Folsom, of Attica, N. Y., informs us that in one Sunday-school in his place it is the custom, at the end of every quarter, we presume, to report the names of all those teachers and scholars who have been present every Sabbath, and the names of those who have been absent only once, twice, or three times. It is thought that such a report promotes regular attendance. Against one there are marked only two absences since July 1, 1873, and that, in both instances, was to attend a funeral.

—One teacher writes us a homily on the importance of teaching in the very words of the Bible, which we should like to put in here, if it were not so long. The point he makes, however, is a good one, and that is, not to lecture, nor to read from a Sunday-school periodical, but to ask the class questions, such as can best be answered from the Bible itself. Scholars will become familiar with the Bible by sending them to it—not by telling them what is in it.

—The last Quarterly Review in our school was a great success. The day was very unpropitious, and there was a certain prospect of having a small school. The union meeting of all the schools of the place, in the afternoon, for a faithful review, made a minute retrospect of the lessons unnecessary. We resolved, instead, to hold a "*Three Months' Experience Meeting*." After the usual opening exercises, the classes

were asked to pack themselves as closely around the superintendent's desk as possible. Then each one, teacher or scholar, was invited to state what things, in the past three months' lessons, had been a cause of comfort, joy, or Christian growth. First, the pastor spoke of one thing that had helped him exceedingly; then others followed, in quick succession, until the time had slipped away, in a manner that seemed unaccountable. One portion of Scripture had fed one, and another had feasted upon another; one had been quickened by Saul's conversion; another had taken heart from Peter's release from prison: the falling asleep of Stephen had made death lose its terrors for one, and the peaceful sleeping of Peter, in the night before he expected to suffer, had strengthened the faith of another, etc. The laying out before the rest, of these savory morsels, upon which each one had fed, was the spreading of a rich gospel feast. If superintendents are curious to know how good it was, let them try a "Three Months',Experience Meeting."

—A novelty has been introduced in the way of a "collection box," that is proving to be quite a happy hit. It is a thin, tight, pasteboard box, with a narrow cut upon one edge, in which the coin or scrip can be dropped without possibility of extraction, except as the box is mutilated. It has numbers upon the face, which, added together, make just 50 cents, $1, or $5, according to the sort of box carried around. Whenever one makes a contribution, he scratches off the amount from the face. Hence the amount inside must tally with the numbers erased on the outside. The indisposition to give to children solicitors is done away with, by this box, which, of itself, is a certificate of authority, and the eagerness to get it filled stimulates the canvassing wonderfully. Many of our city Sunday-schools and churches have tried it, with exceedingly satisfactory results. Our publishers can furnish them.

—In the late Nebraska State Convention they reversed the usual practice concerning a "Question Drawer," and made the delegates answer queries instead of selecting some one man to do so. Sheets having printed questions upon them with blank spaces left for the answers were distributed throughout the audience. No signatures were required, and, therefore, every one felt more free to answer them. The questions were as follows:

I.—What are some of the elements of success in Sunday-school work?

II.—What position do you occupy in the Sunday-school? Pastor.....Superintendent..... Secretary.....Teacher.....or Scholar.....

III.—What are the essential qualifications of a good superintendent?

IV.—Why does the teacher need some general preparation for his work?

V.—What mistakes should teachers shun?

VI.—How can we secure the regular attendance of our pupils in Sunday-school?

VII.—How shall the habit of reverence among our scholars be promoted?

VIII.—How can we induce more home study among the pupils?

IX.—How can parents aid the Sunday-school?

X.—How long have you been engaged in Sunday-school work?

XI.—What difficulties have you found in your work?

— How to get the children interested in missions is thus answered by Mrs. S. B. Pratt in a little leaflet issued by the Women's Board of Missions:

Hold a missionary concert with them at home. On the first Sabbath of the month, when the ministers, and deacons, and grown-up people meet together to talk of Christ's Kingdom, gather the little ones about the fireside, or under the trees, and teach them that they too can watch, and work, and pray for the coming of that kingdom.

Give each child a country or a mission station to report from as their field, and then make it as real a thing to them as their own home. Let Johnny take Japan for his mission, and help him to find out all he can about it. Get pictures of Japan, learn of its life and customs, tell him what missionaries are there and where they are stationed, let their names be as household words on his lips, and prayed for as the dear home names are prayed for. You will find that letters from them will find, at least, one interested reader in Johnny.

Have your missionary-box in the family, and let the children take the care of it. If possible, have their money go for some specific object. Years ago a child's money-box was emptied, and all the treasured bits — silver, gold, copper, and scrip — were sent to start a Sabbath-school for colored children in Georgia. No report has reached the child from the school for six years, but it is in the Master's hand, and there still goes up daily to his ear the prayer: Please to bless my Sunday-school in Georgia and make all the children love Jesus.

LITERATURE.

THE number of helpful Bibles is increasing so rapidly as to be a source of congratulation. The last one laid upon our table is the "Oxford Teachers' Bible." So far as we have examined them, the references are excellent, and nearly one-third of its bulk is taken up with "helps." They consist of "Notes on the Old Testament," on the Title of the Bible, Hebrew divisions of the Bible, English Divisions of the same, the Canon of Scripture, the Jewish Canon, Preservation of the Old Testament, the Christian Canon, Analysis of its Books. The corresponding "Notes on the New Testament" give an account of its early copies, treat of its divisions, and analyze each book. It contains Cruden's Condensed Concordance, in which the references only are given in which each word occurs, a Dictionary of Proper Names, an Index or Text Book, and a score or so of tables, etc. The maps are faulty, and the Dictionary of Proper Names does not always coincide with our accepted authorities. But the mass of real information that is packed between the lids of this Bible makes one rejoice to think how accessible such knowledge is becoming. The edition before us is printed in pearl, but is exceedingly clear print for that size of type. This is now ready, and two other editions, nonpariel and minion, will soon be forthcoming. The prices will range from $1.50 to $10.00. New York: Thos. Nelson & Sons.

AMONG the good helps for the teacher this year are to be included *Notes on the International Lessons for* 1877, by Rev. John E. Todd, pastor of the Church of the Redeemer, New Haven, Conn., and Rev. Matthew B. Riddle, D. D., professor of New Testament Exegesis in the Theological Institute, of Connecticut, Hartford. Mr. Todd furnishes the notes for the first half of the year, and Dr. Riddle those for the latter half. Both do their work acceptably, about our only criticism being that in the first half Mr. Todd explains some things which really need no explanation. It is hardly necessary to inform any one that a cloud "like a man's hand" means "about as large, apparently as a man's hand." But except in this overdoing we have no words but of commendation. The volume is well and substantially bound and printed on excellent cream-tinted paper. Boston: Congregational Publishing Co. Chicago: John Fairbanks & Co. $1.25.

A DAINTY, red-letter volume is *Footsteps of the Master*, by Mrs. Harriet Beecher Stowe. Under this title is issued a number of articles which she has contributed to the religious press. On account of their pertinency to those seasons they are grouped under the sub-titles, "Advent," "Christmas," "Epiphany," "Lent," "Passover Week," "Easter," and "Ascension." They are just such essays as are suited to quiet, meditative hours, and as will help to sweeten and strengthen one's Christian experience. Mrs. Stowe always writes helpfully when she touches upon religious subjects. The book is a typographical commendation of the publishers. New York: J. B. Ford & Co. Chicago: W. B. Keen, Cooke, & Co. $1.75.

A BOOK which ought to be in the hand of every mother of girls is *Mothers and Daughters*, by Tullio Suzzara Verdi, M. D., President of the Board of Health, of Washington, D. C. It is written that mothers may know how to preserve the health of their daughters. So few are competent to instruct them that broken down and invalid women are all too common as a consequence. Dr. Verdi writes so well, so delicately, and so instructively that his is a book that may well be put into the hands of maturing girls as well as in the hands of the mothers. The information he gives is invaluable. New York: J. B. Ford & Co. Chicago: W. B. Keen, Cooke, & Co. $1.50.

A SERIES of short stories by Louisa M. Alcott is published under the name of *Silver Pitchers*, which is the title of the first sketch in the volume. Some of these brief fictions are in Miss Alcott's happiest vein. Among them we would enumerate "Silver Pitchers," "Anna's Whim," "Letty's Tramp," and "Scarlet Stocking." But the rest are not what everybody expects from a pen that has written so captivatingly, and so sensibly as well. Instead of the bright, crisp characters which we have been glad to welcome, she gives us some that simply excite our spleen. Too foolishly sentimental altogether. Boston: Roberts Brothers.

SOME touching temperance stories are bound together under the title of *A More Excellent Way*. They are by our contributor, Miss M. E. Winslow, and are made up from notes of actual facts that transpired during the temperance crusade. Well worth a place in every Sunday-school library. New York: National Temperance Society. Chicago: C. R. Blackall. $1.25.

A HALF-DOZEN numbers of that charming children's magazine, the *Wide Awake*, is published in a volume, with paper chromo covers, and rightfully denominated *Wide Awake Pleasure Book*. Its illustrations are beautiful, and its articles and stories first-class — as everybody already knows. No prettier present for a child than this. The magazine is as bright and wide-awake a periodical as is indicated by its name, and is sure to stir up the youngsters of a family, and keep them wide-awake, also. Besides being thoroughly good, it has, also, the merit of being cheap. $2.00 per year. Boston: D. Lothrop & Co.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—MARCH, 1877.—No. III.

GOD'S CARE FOR CONVERTS

UNDER THE OLD TESTAMENT DISPENSATION.

BY REV. J. C. TAYLOR.

THE court of the Gentiles in the temple was a lingering illustration of the important provisions which were early made for enlisting other nations in the worship of Jehovah. And, excepting those individuals or nations visited with judicial punishments, we are warranted in contradicting utterly the idea that God's design in choosing a covenant people was to circumscribe his love and grace toward the rest of mankind.

What, therefore, were the terms and privileges of religious worship extended to those of other nations, by and through the chosen people? Or, in other words, How did God proceed in making and caring for his Gentile converts, under the Old Testament dispensation of his love and truth? It certainly was not done by the appointment of boards of missions as at present. Only in the case of Jonah do we read of a prophet making anything that much resembles an extended "mission tour" beyond his own country. Because the carrying on of this mission work so nearly coincides with that of making and preserving the people of Israel a covenant people, as regards the agencies employed, it has been lost sight of largely. For the same reason, in order to understand it, we must look carefully into God's design in choosing the seed of Abraham.

To what, then, did God's covenant and oath to Abraham commit him? To this: "I will multiply thy seed as the stars of heaven, and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." And now wherein has God's love to all men been set forth so as to prove him no respecter of persons? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is, God's oath and covenant with Abraham committed him to this love of all nations, and to the gift of his Son and the publication of his salvation to all, through the chosen seed as a channel and instrument. If to stand in this relation to God and his work be a blessing, it was secured to Israel through an everlasting covenant. Thus, also, were its blessed results secured to the world. God intended by the terms of his covenant not only all that they with whom it was established could properly take it to imply, but a great deal more. It was a draft upon his love and grace for an amount which words could not describe nor figures compute. And besides all this which was expected of him, God knew perfectly

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

just how weak and frail was the party of the first part; how imperfectly the sinful creatures with whom this covenant was framed would fulfill their obligations. He had moreover all the time many things to tell them, out of the greatness of his love and salvation, which they could not bear. Yet notwithstanding all their unfaithfulness, how graciously the covenant was renewed at intervals. As, for example, when God spoke from Mount Sinai, saying: "Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me, above all people." A peculiar treasure, truly! For never did miner delve, and sift, and cleanse, and refine his gold and silver and precious stones, as Jehovah searched up and down this earth of his for a people, sifting the sinful race of Adam, and then of Abraham, with long-suffering gentleness, washing away their sins by his cleansing grace, purifying and refining with the fires of affliction. Indeed, what worthy consideration did God not make use of to invite, command, attract, compel his people to take fast hold of his covenant and be almoners of his free grace to the nations?

But when we say that God made use of the chosen people continually to illustrate both the truth and mercy of his covenant, and the impartiality of his retributive judgments, it is but a part of the service which God did by them to the Gentile world. For would it not evince yet stronger love, if, when the Gentiles rejected God's direct teaching and authority, to worship idols, the Lord could yet find and use an *in*direct method of reaching them, which should a least save some, and a gradually increasing number? This did God accomplish by using the covenant people not only as already shown, but to provoke to emulation those nations who regarded not their former privileges.

It is often the case in other things than religion, that people neglect with indifference that which is within easy reach, until they observe how others turn it to good account. So men provoke each other to the improvement of their farms, residences, shops, often sorely neglected till some one seizes the initiative and leads the strife for improvement. In like manner churches will long endure the old meeting-house, cold, leaky, smoky, rickety though it be, till provoked by the rise of a neat, inviting edifice across the way to praiseworthy emulation. The operation of this element in human nature is very wide, since people are everywhere capable of being provoked, long before capable of being reasoned with.

Paul understood how well this principle instigates in religious effort when he wrote to the Gentiles: "I boast of you to them of Macedonia that Achaia was ready a year ago; and your zeal hath provoked very many." But Moses long before had inculcated this same spirit in charging the Israelites: "Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people." Again, a little later, he prophesied concerning the recovery of "backsliding Israel." "I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation." Thus would he use Gentile converts at length, as he was then using the Hebrews to provoke the Gentiles to good works which they were otherwise disinclined to, by making them angry with themselves on account of their foolish idolatries. But this provoking was done in a most remarkable way, much of it. See how careful God was to secure that which was just and equal to the stranger. "Thou shalt not oppress a stranger, seeing ye were strangers in the land of Egypt." How tender as well as just. And the word "stranger" of this and other laws, we are distinctly given to understand, means proselyte, while the laws clearly point out to us the position of a Gentile convert. Even when the Passover was instituted, ere

ever they had left the land of Egypt, the stranger was put on the same footing with the Israelites regarding its observance and mercies. "One law shall be to him that is home-born and unto the stranger that sojourneth among you." "The destroyer" of the oppressing Egyptians would no sooner pass the blood-sprinkled lintel to harm the "stranger" than the home-born Hebrew; while all that was typified by the passover to the child of the covenant was assured to the convert. Yet this is under that Old Testament order of things which is often spoken of as narrow and illiberal.

And there is much more of this provoking illiberality, as witnesseth the following: "For the Lord your God is a God of gods, and Lord of lords, a *great God, a mighty, and a terrible* (now let those who higgle about the severity of Old Testament times look out for a feast of horrors) *which regardeth not persons nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment.*" And this also is that Jehovah of Israel who still is not unfrequently conceived of as harsh, partial, unloveable; as being especially severe and exacting towards Gentiles and strangers. On the other hand, under the Levitical code, not only was there great amelioration of the condition of captives taken in war, but "strangers" who came voluntarily to live and worship among God's people were as carefully cherished and protected as the widow and the fatherless, with whom such converts are sometimes classed, and commended to the kindness and forbearance of all. "Thou shalt not vex a stranger; ye shall not afflict any widow or fatherless child," was one of the charges so impressively promulgated from the clefts of the burning mount, to be taken up and reiterated from the steeps of Nebo, where the venerable Lawgiver stood not only in the sight of the land of Promise, but of the New Jerusalem, and yet again to be solemnly rehearsed among the imprecations uttered from the cliffs of Mount Ebal, whence the emphatic words: "Cursed be he that perverteth the judgment of the stranger, fatherless and widow; and all the people shall say, Amen."

But the provocation of the "stranger" to hold fast his new-found faith and cast in his lot with the people of God was carried much further still. Not only was it made lawful to glean for themselves among olive yards, vineyards, and harvest fields, and to gather that which was left after the first picking, but if practicable they might carry off as great a prize as did Ruth, the Moabitess. While at their three great national and religious feasts, the men of Israel were enjoined to provide so bountifully that along with sons and daughters, men-servants and maid-servants, likewise the "Levite that is within thy gates, and the stranger, and the fatherless and the widow" might be entertained and rejoice before the Lord with them. Even then, as if something might possibly be left undone still, which should contribute toward making the "widow's heart sing for joy," and causing the stranger to forget that he was in a foreign land, every three years a tithe of their produce was to be set apart for meeting necessities and supplying feasts among the classes above mentioned.

All this and much more was to be done in the name of the Lord, with religious worship and fidelity, that Jehovah might pour out increasing blessings and mercies both upon the Israelite and the stranger. If there were rigorous requirements and occasional disabilities laid upon the latter, so there were upon the former. Not often was a whole foreign tribe numbered among the proselytes of any single period, as when the Kenites under Hobab accompanied the children of Israel in their wanderings and ultimately settled in Canaan. But to every God-fearing Cornelius, from the time of Moses to the Apostles, the same divine invitation and greeting was extended: "Come thou with us and we will do thee good."

THE MOTOR AND THE MACHINERY.

BY J. B. T. MARSH.

THE semi centennial anniversary of the opening of the first railway built for passenger traffic was celebrated in England a year or two ago. One of the heroes of the occasion, so to speak, was the old locomotive — George Stephenson's pride — that pulled the first train over the road. It was a clumsy affair, of course, compared with the fleet machines standing beside it that had not been a year in use. Weston could have outwalked it on its first trip from Darlington to Stockton. To-day trains make sixty miles an hour over the same road. But in the old locomotive and the new throbbed the same marvelous steam life without which either was useless rubbish.

A few years hence when we celebrate the second semi-centennial of Sunday-schools (did anybody celebrate the first?) what an attraction for the occasion, what a gauge of progress it would be, if we could call to life again that first Sunday-school in Gloucester and set it side by side of the best schools now! The contrast would be greater, perhaps, than that between Stephenson's crawling locomotive and the "Wild Irishman" that fairly flies between Holyhead and London to-day. When we think of the wonderful increase in Sunday-school "facilities" in the last twenty-five years, we must own that we *ought* to have better schools than they did even in the days remembered by some of us whose hair is as red yet as it ever was. Then eight-year-old legs dangled wearily from the high, hard seat of the meeting-house pew that did duty as a class-room. The singing was done by a few adult voices laboring wearily through "Windham," "Boylston," or "Federal Street." The grotesque pictures in the library books, of mannish English "lads" in silk hats and long coats, were matched by stories that moved on didactic stilts up to the *cul-de-sac* of a moral which most readers faithfully avoided. And what well-dried compendiums of theological lore the question-books were! We don't want to go back to those days no more than we do to apostolic times. Yet the primitive churches heard sermons and held prayer-meetings that were sometimes quite as good as any we enjoy, without doubt, and a spirit and fervor that was often carried into that earlier Sunday-school work that yielded most gracious results — results the like of which we are only too happy to see following our methodical and zealous labors to-day. Good friends who are carrying on your Sunday-schools with few "requisites" — as the advertisements say — and many disadvantages, forget not that the chief thing, in good machinery or poor, is the steam you put into it. You *can* throw into your work a prayerful desire, a glow of soul, a fervor of faith which never fail of success.

Twenty-five or thirty years ago the "Oberlin Sunday-school" was a somewhat notable one. In a community numbering but 2,000 or 2,500 people it had an average attendance of about 500 the year round—ranging in age from the delightful infant class of seventy-five little ones, to the Bible class of gray heads. Its session and the preaching by Pres. Finney were the twin attractions that kept many a stranger in town over the Sabbath. It was held in those days, in the college chapel, a place that could not by any possibility pass for a model Sunday-school room. I never saw a blackboard on the platform, nor a map of Palestine on the walls. There wasn't a reversible settee nor a movable seat in the building. Christmas trees were never one of its attractions. But it had a superintendent, Mr. J. M. Fitch,

whose whole soul was in it. For twenty-five years his enthusiasm in its service never abated. He loved its work, as Agassiz loved scientific research; as Livingstone loved Africa. More truly than Napoleon could say that "France" would be found written on his dead heart could Mr. Fitch have said that "Sunday-school" was stamped on his.

He had rare material in town and college from which to draft his teachers — professors, students in the higher departments, gifted women. He seemed, indeed, to give little thought or interference to the adjustment of teachers to classes. That matter, apparently, chiefly took care of itself. But of the whole school he was confessedly the leader and the life. The man who first suggested uniform lessons had not yet spoken — not any one of him! Year after year, however, Mr. Fitch mapped out with great painstaking a course of lessons for each twelve-month in advance, of which every member of the school had a printed copy. At the close of the year each scholar who had been faithful in recitation and attendance received a showily printed certificate that was cherished by many a boy and girl as choicely as if it were the red ribbon of the Legion of Honor.

The special feature of the school, and one of unfailing interest, was his fifteen or twenty minutes' talk after the lesson. Year after year he brought to these little sermons, as he sometimes playfully called them, a freshness and an animation that never flagged. Full of business during the week—a man on whom more of unofficial public labor and neighborly service fell than on almost any other in town — he never came to the school on Sunday morning unprepared for his talk. Like Moody he was on the alert every hour in the week — gleaning suggestions, illustrations, and incidents from what he saw on the streets, from what he heard in prayer-meeting, from what he read in the papers — for use in this way. He laid the widest range of subjects under tribute — politics, history, theology, and the thousand aspects of neighborhood and national life. But with him all roads led to Rome. From whatever point he started he came round, naturally and surely, to lessons in Christian living. Bright and cheery talks they always were, even when they dwelt on the sadder aspects of life or the deeper phases of truth. His face always seemed to shine with joy as he stood before the children. Writing after his death, a daughter said of his Sunday mornings: "There was a certain exalted happiness in his face which we never saw at other times. Cares did not seem to annoy him then as on other days. He could always be found walking on the porch or in the yard in summer, for some time before breakfast, singing in a low tone, culling thoughts and illustrations for 'his children.'" He held the children's attention always, he was so animated, so in earnest. But his success was not so much due to special natural gifts as a speaker as to thorough preparation and the increasing facility of practice

The most obvious criticism on his talks was that they did not always come in the line of the lesson for the day, missing, so far, a special opportunity to clinch the nail that every faithful teacher had been driving. The teachers' meeting, too, came short of the true ideal for such an exercise. A better exegesis of the Scripture composing the lesson than that furnished by the Professor who took charge of the meeting could not be asked. But that was all there was of it. There was no attempt to call out from each teacher — for criticism or for the common fund — the points and methods which he would make effective in his class-work. However, no flaws nor faults changed the fact that the fruits of a good school were abundant. Rarely did a communion season pass at which some of its members did not enter into church fellowship.

His last months were spent in the confinement of a sick room, and were full of torturing pain. But frequent messages, joyous in their anticipations

of heaven, persuasive in their appeals to his "dear children" to meet him there, came to the school from their slowly-dying superintendent. He passed away on a Sunday noon, just as the churches, in which he had been publicly remembered in prayer, were singing their doxologies. In the morning the assistant superintendent had called at the house to enquire about him. Although he was supposed to be dying, he overheard the name of this associate, as it was whispered by some one in the room, and asked to see him that he might give him his last message to the children. No words that he had ever spoken in the vigor of health were more eloquent. Many who were present when they were repeated to the tearful school will never forget that scene.

Long before his death the old First Church, to which the school originally belonged, had grown too large for its hive, and had sent out a strong swarm to form the Second Church. While he lived no one had wished to divide to each church its share of the great school. Following his death the change came naturally about. The peculiar glory of the old school rests on neither of its successors. The superintendent of the larger one is a man of the fewest words, and rarely makes even a five minutes' address to the children. But it is for all that one of the best of schools — in the thoroughness, the enthusiasm, and the abiding religious fervor that characterize all its work.

Do your own work, in your own way, but *heartily*, as unto the Lord

---

ELIJAH'S MANTLE.

BY M. A. BAKER.

Catch the mantle of the prophet!
Teachers, workers, watch and pray
Till the Spirit rests upon you,
Then go boldly on your way
To the blessed work of doing,
For the Master, unto those
Who are sinking 'neath sin's burdens
And encompassed with its woes.

Catch the mantle of Elijah!
For the world such courage needs,
To destroy its senseless idols
And reprove its wicked deeds.
Unto you the church is looking,
O Christ's prophets, true and strong,
Unto you her all, her battles
And her victories, belong.

Catch the mantles! they are falling
From the shoulders of the brave
Who have spent their years in toiling,
Precious, dying souls to save.
Catch the robes of the departing,
As God's chariot bears above
Those whose lives and lips are telling
His redeeming power and love.

Catch the mantle of *our* Prophet,
Who for others lived and died.
Smitten with this holy garment,
All temptations shall divide;
Covered with his seamless vesture
Power is thine to heal, restore
Earth's most bitter, poisoned waters,
Till there shall be death no more.

THE LAND LAW OF THE HEBREWS.

BY REV. E. F. WILLIAMS.

THE earliest recorded transfer of real estate is from the sons of Heth to Abraham, in consideration of four hundred shekels of silver, "current money with the merchant." Gen. 23: 15–20. Long afterwards Jacob buys a field from the children of Hamor for one hundred shekels of silver. Gen. 33: 19. Both of these transfers were in perpetuity, and were desired by the patriarchs because the Lord had promised to give them the entire land in which these purchases

were situated. Gen. 49: 30–32; 50: 5–13; Acts 7: 16. The promise was definite, unmistakable, and many times repeated. Gen. 12: 7; 13: 15; 15: 18; 17: 8; 26: 3; 28: 13, 14; 35: 12; 46: 3, 4; 48: 4. The thought of it cheered the dark hours of Egyptian servitude. The call of Moses was based upon it. Ex. 3: 10–12; 12: 25; 13: 3, 5, 11. Again and again was he reminded that he was leading Israel into a land which God had given Abraham (Ex. 33: 1), and that he would drive out their enemies before them. Ex. 34: 11. The spies, both of Moses (Num. 13: 2–17; 14: 8) and of Joshua (Josh. 2: 1), searched the country through and through as the rightful possession of their people. The wanderings in the wilderness were to end in Canaan. Num. 33: 51–54. The boundaries of the region were described while the encampment was still in the desert. Num. 34: 1–15. Laws were given which would become effective only after the passage of the Jordan. Deut. 7: 1; 8: 6–20; 11: 1–22; 19: 1–21. Joshua entered upon his work, and carried it forward, as if there had never been a doubt in his mind, or in the mind of any of the people, as to their *right* to drive out the inhabitants of the land. Josh. 1: 1–18. Nor did any of the prophets ever forget that Canaan belonged to Israel. Back from captivity should the people come to the land which the Lord God had given them. Jer. 32: 37–44; Ezek. 36: 24–38. The land and the people went together. As long as the people existed the land must be preserved for their inheritance. The principle upon which patriarchs and prophets alike based their faith and their actions, was the Lord's absolute ownership of the land. "The land is mine; it shall not be sold forever." Lev. 25: 23. To Abraham and to his seed he had given it for an everlasting inheritance, which must not be alienated.

The land was divided, in accordance with the divine order, by lot, among the tribes, and according to the size of their families. Num. 26: 53–56; 33: 54; Josh. 21. The division was made in fulfillment of the covenant with Abraham. Tithes were paid of the first fruits of the harvest, in recognition of the fact that the land was the Lord's.

The laws concerning the cultivation and sale were peculiar. It could be cultivated only six years out of every seven. The seventh year it was to lie fallow, the yield of the sixth year being three times as much as usual. Lev. 25: 4, 21; 26: 34; Ex. 23: 10, 11. The fiftieth year, "the Sabbath of years," was appointed a year of jubilee. "Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed." Lev. 25: 11. If the land had been sold, it returned, in this year, to its original owner. Lev. 25: 10. Captives were set free, and wrongs were righted. It is thus apparent that there could be no absolute sale of land from man to man, only a sort of rental till the year of jubilee. The purchaser secured nothing but a lease-hold interest in it. The wisdom of the law is clear. The land itself had time to rest, "to enjoy its Sabbaths." Lev. 26: 43. The refusal of the people, for four hundred and ninety years, to grant these Sabbaths, was punished by seventy years of captivity in Babylon. 2 Chron. 36: 16–21. This law of the Jubilee year reminded the Israelites that enjoyment of God's gifts was conditioned upon obedience to his precepts. It equalized wealth. It prevented monopolies and aristocracies. It favored the poor and unfortunate. It fostered a spirit of generosity and brotherly kindness. It kept property in the hands of the tribe and the family to which it had been originally assigned.

The law of inheritance was from father to son, the first-born receiving a double portion. A father could make liberal gifts to any of his children, but the birthright he could not alienate. Deut. 21: 17. Caleb's grant to Achsah is probably no violation of the law, as the field which she received most likely returned, at her death, to those to whom, in the ordinary descent, it would have come. Judg. 1: 12-15. Daughters might inherit if there were no

sons, but were not permitted to marry out of their tribe. Num. 27:7, 8; 36:6–12. In default of any issue, land passed from brother to brother, or, in the absence of a brother, to the next of kin. Num. 27: 10, 11. It was a law of strict *entail*, but so modified by the provisions of the year of jubilee as to prevent the accumulation of the great estates which threaten to be the ruin of England.

No man could be compelled to sell his land. It was hallowed with the precious memories of ancestral ownership, the same field remaining in a family from generation to generation. So, at any rate, it was with Naboth. The vineyard which Ahab wished him to sell had been the inheritance of his fathers—the Lord's direct gift to them. Not even the king could break the statute and take it from him. Hence Ahab's sin in desiring it, and permitting Jezebel, his queen, to secure it for him. Elijah's terrible rebuke and the retribution which came upon him, bore emphatic testimony to the sacredness of the law of inheritance in Israel. 1 K. 21; 2 K. 9: 25, 26.

Another beneficent feature of the law was its permitting the redemption of land unjustly or necessarily sold. "In all the land of your possession ye shall grant a redemption for the land." Lev. 25: 24. If a man were too poor to buy it back himself, any of his kin could buy it for him. The price of redemption was fixed by the number of years before the year of jubilee, as at that time the land would revert to its original owner. For houses in a walled city, the right of redemption lasted only a year. If not redeemed within that period they passed absolutely into the hands of the purchaser. Houses in villages, or unwalled cities, had the same right of redemption as the land on which they stood. They seem to have been considered a part of the land itself. The house of a Levite could be redeemed at any time. His field could not be sold at all. Lev. 25: 30, 31, 34. In order that avarice might not get the better of religious principle, the price of redemption for land devoted to the Lord was one-fifth more than the priest's estimate of its value. Lev. 27: 18, 19. Unless redeemed before the year of jubilee, it remained in the possession of the priest forever. Like any other property, the right of redemption could be bought and sold, subject, of course, to the laws which governed its exercise. Jer. 32: 7–12, 37–44.

Women enjoyed the right of redemption as well as men. In some respects modern legislation in their behalf has not improved upon the Mosaic, as witness the case of Ruth, the widowed stranger from Moab. Ruth 2:20; 3:9, 12. The nearest of kin was willing to act a kinsman's part in redeeming Elimelech's property, till he learned that with the land went the woman who claimed his help. As he could not "mar his own inheritance" (Ruth 4: 1–6), he transferred his rights to Boaz. In the presence of the elders of the city, who sat in the gate as a court of justice, and in accordance with a custom which seems to have outgrown the disgrace originally attaching to it ("his name shall be called in Israel: The house of him that hath his shoe loosed," Deut. 25: 8–10), he drew off his shoe, and all that belonged to Elimelech and his heirs passed into the hands of Boaz, who did not hesitate to make the Moabitess widow his wife. Ruth 4:9, 10.

It is hard to compare the land laws of the Hebrews with those of other nations. They are evidently intended to weaken men's desire for property, to remind them that all they have is by the grace of the Lord; that their titles to an earthly possession are those of "pilgrims and strangers," and that they may not alienate their children's inheritance. Elsewhere than in Israel the laws relating to land recognize man's absolute ownership of it. For the most part, they protect wealth at the expense of poverty, and tighten the grip, which through a lucky hit, or another's misfortune, one gets upon what is *called* property. The comparison is best made by remembering that in Canaan the land belonged to the Lord. This fact determined all legisla-

tion in regard to it. To Israel the Lord stood in place of the state, and of the conquering king of feudal times. By the strictness of his statutes in reference to the earthly Canaan, he doubtless intended to teach the believer in every age the value of an inheritance in the spiritual Canaan.

ELISHA'S DOUBLE PORTION.

BY REV. E. L. HURD, D. D.

IT became known to Elisha, as it did generally also to the "sons of the prophets" at Bethel and at Jericho, that his "master" Elijah was to be "taken away from his head" that day. This prophetic knowledge the "sons," at Bethel and at Jericho both, evinced to Elisha by the same words: "Knowest thou that the Lord will take thy master away from thy head to-day," and also by their action in occupying a height at Jericho, whence they could observe Elijah as he with Elisha crossed over the Jordan. Elisha could not be prevailed upon by his revered master, upon whose hands he had poured the water for now these years, to be left behind him, either at Gilgal or at Bethel or at Jericho, though Elijah earnestly urged him to tarry behind. So they both went on. It was in response to this clinging affection, as well as in expression of his own attachment, that Elijah, after the miraculous passage to the east bank of the Jordan, said to Elisha: "Ask what I shall do for thee before I be taken away from thee." A rare choice is now before the young prophet-student's mind. Not more rare was the offer of God unto Solomon in a dream.

Ask what thou wilt! What would you have asked, O reader? I would have asked for more talents, more books, more opportunity, and more devotion — would not you? Or do we not either of us know what we would have requested? What shall he ask? There were all the other Jericho student-prophets in sight on the other side of the Jordan. Did the sight of them in view suggest the request with which he replied? What shall he ask from the man whose wonderful life showed that he spoke from boundless resources, and on behalf of God when he said: "Ask what I shall do for thee"? Not more sagacious was Solomon in his petition for wisdom than was Elisha now. Paul, centuries afterward, said: "Covet the best gifts." Elijah planted and supplanted kingdoms. In the name of his God gave and took away the highest honors. All was before the mind of Elisha. "Covet the *best* gifts" is an inspiration if it come at such hours. "Ask what shall be done for you" is said to each of us at some time. How happy if we ask the best gifts! Elisha had that wise sagacity which saw that gift, which, in our Lord's language, involved all "*good things.*" "I pray thee, let a double portion of thy spirit rest on me." This is his request.

It seems strange that the idea should have been entertained by some, that Elisha asked for double the measure of the prophetic gift and Spirit which had rested upon his master; that he might be twice the prophet which Elijah had been. No; Elisha had no such aspiring thought. His nature was modesty and humility itself. But he knew already that he, of all those "sons of the prophets" who called Elijah "my father," was to wear Elijah's mantle. He must stand at the head of all the school of the prophets. He must stand in the same relation to the courts of Judah and of Israel as Elijah had done, and also in the same relation to other monarchies and powers; putting down one dynasty and setting up another by the authority of his God. He was to

stand at the head of the reform only begun by Elijah. He was to confront that woman Jezebel, who still looked forth malignantly, and with great power from her palace at Jezreel, and from whose threatening even Elijah had fled into the wilderness. Elisha knew he was to be clothed with this immense responsibility, and felt as Solomon felt, when, under auspices more favorable to outward view, the interests of the same great people, happily undivided then, were to rest upon his young shoulders. He therefore prayed that such endowment of the Spirit which had rested upon his master, as would equip him for this immense trust, might rest upon him. Of all the sons of the prophets, who looked up to Elijah as father, he was to take the position of eldest son. He asked then that he might have the oldest son's portion. Here is doubtless whence the expression came, give me a "double portion." This was the eldest son's share. He asked that he might be endowed with the oldest son's double portion, and so be rendered capable for his vast responsibilities.

However Elisha be viewed then, as compared with Elijah, as greater or less, or as one writer says, as both greater and less, his petition does not even compare him with Elijah, but with the other sons of the prophets. His portion of Elijah's spirit was not in his view to be double that of his prophet father, but double that of other sons, and adequate to his position and trusts. Accordingly he is at once recognized as their head by all those sons of the prophets, fifty or more, who have witnessed his miraculous re-crossing of the Jordan. They said the spirit of Elijah doth rest upon Elisha, "and they came to meet him, and bowed themselves to the ground before him." And though they had not the faith by which Elisha knew that Elijah had been received into heaven, and were therefore bent upon making search for his body, yet they would not send out the fifty strong men in search until Elisha, overpersuaded, condescended to their weak faith, and gave his consent. So in the same deference they were prepared to receive from him his rebuke, "Did I not say unto you, Send not?" and subsequently, by one consent, to call him their "master."

Whatever we may think of Elisha as compared with Elijah, we can hardly fail to see the resemblance of these two prophets respectively to John the Baptist and to Christ. Elijah came denouncing judgment and demanding repentance. Elisha was less the prophet of destruction and more of construction. He came not to destroy men's lives, but to save them. A gentle and tender prophet was he, though like Christ he could sternly rebuke and denounce on occasion. His miracles at once remind us of the miracles of our Lord, and illustrate that "double portion" of the prophetic gift which he inherited with the ascending prophet's mantle.

His earliest miracles, like those of our Lord, are adapted to make an impression upon his disciples, the "sons of the prophets." His recovery of the borrowed axe-head from the water we compare with the draught of fishes, and his changing of the unwholesome water of the fountain to the turning of the water into wine. He wrought these and other miracles on behalf of the prophet-disciples, as Christ wrought his beginning of miracles, "so that his disciples believed on him." So the increase of the widow's oil to pay her debts and to ransom her sons, and the feeding of the hundred men with the twenty cakes of barley, and the few heads of wheat designed for himself alone, we compare at once with Elijah's multiplying the widow's meal and oil, and our Lord's feeding the multitudes on the shores of Gennesaret. In like manner his healing of Naaman of the hopeless disease of leprosy was anticipative of Christ's wonderful healings of the same dire disease. And in the manner of it in sending him to the waters of Israel, the miracle was like Christ's sending the blind man to the pool of Siloam, and like his sending the ten

lepers to show themselves to the priests. And it came to pass as they went they were cleansed. His infliction of blindness upon the Syrian troops was a wonderful illustration of his "double portion," but was more like the miracle of Paul upon Elymas, of the angel upon Zacharias, or still more like that of the angels upon the mob of Sodomite roughs than like any of the miracles of Christ. Yet it resembled the miracles of Christ in this, that it was not after all a miracle of destruction. Elisha brought the blinded host with all their chariots and horsemen into the midst of the capital city of Israel, then restored their sight, forbade the king to have them slain, fed them, and sent them back to their master, the Syrian king, who thenceforth was wise enough not to send more hosts to attack Israel while there was such a prophet there. How illustrative of another manifestation of the wonderful endowment of Elisha, is the gift mentioned by the servants of the Syrian king, by which Elisha the prophet, many miles away, could tell the king of Israel the words which this Syrian spoke in his bedchamber. "Before that Philip called thee, when thou wast under the fig tree, I saw thee," said Christ. "He knew perfectly what was in man." Elisha's endowment in his "double portion" was like this. "Went not my heart with thee?" he could say to Gehazi, who thought he had successfully deceived his master in surreptitiously receiving the reward from Naaman. His miracle of raising the dead son to life, though anticipated by one such miracle by his predecessor, reminds us at once of the raising of the widow's son at Nain. The miracle of filling the trenches prepared by a great army in the valley, does not closely resemble any one miracle of Christ, but shows the existence of that power by which Christ said to the waves of Galilee "Peace, be still," as it was wrought by that selfsame Spirit by which Christ avowed that he wrought his wonderful works. The study of the life of Elisha gives us much like our Lord, and reminds us more of the wonderful works of Jesus, than does our reading of any other prophetic life. Elijah was the John Baptist who introduced the tender, loving, faithful Elisha who seems in his day like a wonder-working Messiah. But here the resemblance ends, except as incidentally we see his beautiful character, unlike the stern and yet impetuous Elijah, and more like the Messiah. Doubtless his endowment of the "double portion" of the Spirit was manifested in what Paul calls prophesying; his public instruction. But these have not come down to us, and we can not compare him with our Lord in this. We have given to us what is far better, in the incomparable Sermon on the Mount, and in the other instructions of Jesus, to which all sayings and writings of prophets are as the morning star to the rising sun.

International Series of Sunday School Lessons.

LESSON IX.—MARCH 4, 1877.—THE STORY OF NABOTH.

SCRIPTURE.—1 K. 21 : 4-14. Memorize 7-10; Primary Verse, 10.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters

unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

GOLDEN TEXT.—"Thou hast sold thyself to work evil in the sight of the Lord."—20.

TOPIC.—Thou shalt not Covet.

HOME READINGS.

M. Josh. 7: 1-26 .....**The Coveting of Achan.**
T. 1 Sam. 2: 11-36.....**The Coveting of Eli's Son.**
W. 1 Sam. 15: 1-28.....**The Coveting of Saul.**
Th. 2 K. 5: 1-27.....**The Coveting of Gehazi.**
F. Matt. 26: 1-25.....**The Coveting of Judas.**
S. Acts 5: 1-16.....**The Coveting of Ananias.**
S. 1 Tim. 6: 1-21.....**Let us be Content.**

TIME.—B. C. 900. PLACE.—Jezreel.
RULERS.—Ahab, king of Israel; Jehoshaphat, king of Judah.
NOTE.—Beside the Home Readings all the scholars should read the chapter which precedes the lesson. That tells about the wars of Ahab with Benhadad, the king of Syria, and how Ahab came off the victor.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

AHAB DISPLEASED.—What was Ahab displeased about? 4. Where was the vineyard? 1. What did Ahab want it for? 2. What did he offer to give Naboth for it? 2. Ought not Naboth to have sold it to his king? Lev. 25: 23; Num. 36: 7. How did Ahab feel when Naboth would not sell? 4. What was it that made him feel so bad? Job 5: 2. In doing this what sin did Ahab commit? Ex. 20: 17.

AHAB DERIDED.—What did Jezebel say to Ahab? 5. How did he tell the story to her? 6. Did she think that he ought to feel bad about that? 7. What should Ahab have done? Ps. 1: 1.

NABOTH DOOMED.—How did Jezebel propose to get the vineyard? 9, 10. How did she set about this? 8. What were the nobles to do? 9, 10. Against what law was she acting? Deut. 27: 24. Why was he to be accused of blasphemy? Lev. 24: 16. "Sons of Belial" means "sons of worthlessness." Who else was treated in this way? Matt. 26: 59. Why did she tell them to carry him out? Lev. 24: 14. "Carry him out" where?

NABOTH DESTROYED.—Did Jezebel find that the nobles were wicked enough to do as she bade them? 11-13. Do rulers ever lack for such men? Prov. 29: 26. What should they have said? Acts 5: 29. Whom else did they put to death? 2 K. 9: 26. To whom did they then send word? 14. What did she then say to Ahab? 15. And Ahab proceeded to do—what? 16. Who met him there? 17, 18. What was he to tell him? 19. Was Ahab glad to see Elijah? 20. What did Elijah tell him? 21-23. *Did* the dogs lick up his blood? 22: 29-38. Did they eat Jezebel? 2 K. 9: 30-37.

General Questions.

1.—What does this lesson show that the sin of coveting may lead to?
2.—That it is a bad thing to have an evil counselor?
3.—That one should be content with what he has?
4.—That a man may have a great many things and yet be unhappy?
5.—That it does not pay to do wrong?

BIBLICAL LESSON OUTLINE.

A MURDER FOR A WHIM.

"Woe to him that buildeth his house by unrighteousness and his chambers by wrong." Jer. 22: 13.

AHAB DISPLEASED.

I will not give thee the inheritance. 4.

The land shall not be sold forever. Lev. 25: 23.
Shall keep himself to the inheritance. Num. 36: 7.
The prince—not take—inheritance. Ezek. 46: 18.

Turned away his face and would eat no bread. 4.

Envy the rottenness of the bones. Prov. 14: 30.
Envy slayeth the silly one. Job 5: 2.
Foolishness of man perverteth his way. Pr. 19: 3.

AHAB DERIDED.

Dost thou now govern the kingdom? 7.

Ruleth over another to his own hurt. Eccl. 8: 9.
Shall even he that hateth right govern? Job 34: 17.
Where the word of a king is—is power. Ec. 8: 4.

I will give thee the vineyard. 7.

Covet fields and take them by violence. Mi. 2: 2.
Walk not in the counsel of the ungodly. Ps. 1: 1.
If sinners entice thee consent thou not. Pr. 1: 10.

NABOTH DOOMED.

So she wrote letters in Ahab's name. 8.

Woe to them that devise iniquity. Micah 2: 1.
Devise not evil against thy neighbor. Prov. 3: 29.
Cursed—smiteth—neighbor secretly. Deut. 27: 24.

Set Naboth on high among the people. 9.

Set ye Uriah in the forefront. 2 Sam. 11: 15.
Into judgment—every secret thing. Eccl. 12: 14.
Bring to light the hidden things. 1 Cor. 4: 5.

Set two men, sons of Belial—bear witness. 10.

Thou shalt not bear false witness. Ex. 20: 16.
Not—an unrighteous witness. Ex. 23: 1.
Do unto him as he had thought. Deut. 19: 19.

NABOTH DESTROYED.

Did as Jezebel had sent unto them. 11.

Many seek the ruler's favor. Prov. 29: 26.
All his servants are wicked. Prov. 29: 12.
Ought to obey God rather than men. Acts 5: 29.

Men of Belial witnessed against him. 13.

Sought false witness against Jesus. Matt. 26: 59.
They suborned men. Acts 6: 11.
False witnesses did rise up. Ps. 35: 11.

Naboth did blaspheme God and the king. 13.

Blasphemeth—surely put to death. Lev. 24: 16.
The Lord will not hold him guiltless. Ex. 20: 7.
We stone thee—for blasphemy. John 10: 33.

Naboth is stoned and is dead. 14.

He maketh inquisition for blood. Ps. 9: 12.
The earth, also—disclose her blood. Is. 26: 21.
Shall dogs lick thy blood. 1 K. 21: 19.

NOTES AND COMMENTS.

PRELIMINARY.— Since the events of Mount Carmel Ahab has had a brilliant career. Twice has Benhadad, the king of Syria, invaded his kingdom with an overwhelming army, and twice has he been ingloriously defeated. To men Ahab appears as a successful king and an invincible general. But to us, who can behold the secret of his successes, the conqueror is evidently nothing but a weakling. When Benhadad first besieged Samaria, and made a demand upon Ahab for his silver and gold, his wives and his children, he pusillanimously answered, before a blow was struck: "I am thine and all that I have." Ahab was no hero to fight, no matter what the odds, to the bitter end. It was only when Benhadad sent the second message, which showed that surrender meant as great a disaster as defeat possibly could, that he sent back the reply that has become famous: "Let not him that girdeth on his harness boast himself as he that putteth it off." 20: 11. It is not a gallant answer. It does not show the unfaltering faith that filled the heart of David when he said to his giant opponent: "This day will the Lord deliver thee into mine hand," nor that which made Jonathan say: "There is no restraint to the Lord to save by many or by few." It was, virtually, a confession of weakness, merely containing a hint that among the many unforeseen contingencies of battle there was a possible chance that the Syrian king might come off worsted. Then came a prophet unto Ahab and told him the almost incredible news that that very day that vast host should be delivered into his hand — not by the strength of his army nor by any well conceived and well executed plan of his own, but by the servants of the local governors, two hundred and thirty-two only in number. This was done that Ahab might know that the Lord was God. How much pains the Lord took to make Ahab aware of that fact! How patient he was with this dull and stubborn scholar! How many opportunities he gave him! And yet it was no exceptionable pains and patience that he manifested toward him. Not less kindly, not less faithfully is he dealing with the impenitent now. Such opportunities for repentance, and such interpositions against destruction any one can see who examines his past life with care and honesty.

When the Syrian came up the second time the deliverance was just as evidently from the Lord, and not the result of personal prowess. In the presence of their enemies the Israelites were like "two little flocks of kids," as harmless and as ready for slaughter. But again the word of the Lord came to Ahab saying that he would deliver that great multitude into his hand because the Syrians had said that "the Lord is God of the hills, but he is not God of the valleys." They attributed their former defeat to the fact that they had fought

on the hills instead of on the plains, and supposed that "the gods of the hills" were stronger on their own ground than "the gods of the valleys" whom they worshiped. Now they witlessly reasoned that by forcing a fight on the plains that their gods would there be stronger than the gods of the hills, and so victory for them would be certain. The issue with them was tried according to their own programme, and a disastrous rout taught them the lesson that God was an omnipotent power everywhere. But the main lesson was not for the Syrians, but for Ahab. The victory was again given, principally, that he might "know" that Jehovah was the Lord. And he seems to have learned the lesson. For when the prophet told him of the fate that should come to himself because of his leniency to Benhadad, he went to his house "heavy and displeased." He believed the word of the Lord, though he was not ready to do the Lord's will. As the devils believe and tremble, so did Ahab.

AHAB DISPLEASED (4).—Our lesson opens upon an exhibition of childish petulance that in the history of kings is hard to mate. Ahab has prospered beyond the usual fortune of monarchs. He has enlarged his boundaries and brought to his feet his most powerful enemy as a suppliant for his favor. He has built cities, and strengthened himself on every side. He lives in an ivory palace, which must have cost an immense sum of money, and is surrounded by luxury. But in spite of all this profusion he is unhappy. No abundance, however great, of this world's goods can satisfy the soul. Those who give their strength to the accumulation of riches are never ready to say, Now I have got all I want. That which made the king's heart so heavy that he would not eat, nor talk, even, was that he could not have a small patch of ground belonging to his neighbor. He made no complaint that he had *no* ground for a vegetable garden. But this lay so contiguous — was necessary, perhaps, to give his own land just the right shape — and it looked so fair, and so exactly adapted to the purpose! Almost every one, in his own personal experience, has known how the fit of coveting will exaggerate all the good qualities of the thing desired, and hide all its defects. How often has one afterward come to wonder, as the convicted Ahab probably did, how a thing so commonplace should have awakened in him such a very fever of desire for its possession. But Naboth refused to sell. After he had been offered a better vineyard for it, or its full value in money, this looks a little churlish. But Naboth has other reasons for refusing it than surliness of temper. When the proposition is broached to him, he exclaims: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." There was a devout motive for his denial of his sovereign. All the land of Canaan was the Lord's. It was divided by him among his people, they holding their title not in fee simple, but as tenants at his will, forfeiting their right to it whenever in gross apostasy they turned away from him. Being held under him, it must descend in the course he prescribed; and among the things he enjoins is that no one shall ever alienate their possessions. Lev. 25: 23. It could be sold, but for a term of years only. At the year of jubilee it reverted again to its original owner or his heirs. It is very plain, therefore, why Naboth would neither trade, sell, nor give away his inheritance. In unbroken succession it had come down to him direct from the hand of God, and he would not be the first recreant in his family to dispose of it, even to gratify the whim of his king, or avert the danger of a refusal. From his sturdy adherence to his sense of duty, it has been conjectured, and not improbably, that Naboth was one of those seven thousand worshipers of Jehovah who had not bowed the knee to Baal. The inheritance which was thus made sure to its possessor is symbolical of the spiritual inheritance which God gives to his children. It was with reference to this inalienable character of the Jewish estates that Peter exclaims of our heav-

enly possessions: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, *to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*" 1 Pet. 1: 3, 4. The Jews stood not more firmly in the possession of their inheritances than does every Christian in his. Like Ahab with Naboth, the devil is the only bidder for it.

AHAB DERIDED (5–7).—How much a wife can do to make or mar a man! Ahab, naturally, was not a very bad man—only a very weak one. Jezebel was the real ruler. Had she, with her stronger nature, been a servant of the Lord as she was of the devil, she would have ruled him as potently for good as she did for evil. But all mating with unbelievers is dangerous, whether for man or woman. It is the Christian in the unequal bondage that has to make concessions and that is tempted—not the unbeliever. Hence the injunction: "Be ye not unequally yoked together with unbelievers." The only safety is in complete separation. No matter how good an apple may be, a rotten one will corrupt it if they are only left in close contact. Two Christians help each other—but those unequally yoked, chafe and fret each other out of all self-possession by their opposing tendencies. They give each other no peace until they both go in the same way. Ahab was easily overcome. He had himself no intention of wronging Naboth until his unscrupulous and strong-willed spouse suggested it to him. Indeed that which made it particularly hard for him to bear Naboth's refusal was the thought that he had made him such fair, and even generous, offers. The sovereign had actually besought, where he might have commanded! He felt injured to think that his forbearance and generosity had met with such a poor return. He was in a poor frame of mind to resist temptation—and the devil seeks men just when they are least able to resist him.

Dost thou now govern the kingdom of Israel? Those were stinging words to a king who had been denied by a subject—who was pining like a sick boy for a thing which he might easily take. Exasperated already with Naboth's firmness, this taunt was peculiarly calculated to arouse his wounded pride and make him the easy prey of the tempter. He actually felt ashamed, in the presence of his wife, of the only laudable feeling that then possessed him—a regard for the rights of Naboth. Plainly it was her theory that subjects have no rights which rulers are bound to respect. Kings really were meant to minister unto their people, but, in her eyes, the people were meant to minister unto their sovereigns. And, then, she asked him to do nothing. *He* was not called upon to move at all in the matter. All that he had to do was to arise and eat and be merry, and *she* would give him the vineyard. How deftly Satan puts his bribes! If *she* obtained the vineyard by foul means—that was her act, not his. Hitherto he had not entirely "sold himself to work evil." But now was the finishing day of the sale. The devil was anxious to close up the job. He offered a little vineyard to complete the bargain—and Ahab's soul was won. When Elijah met him in this very garden and charged the crime upon him, he had no retreat—he could not say that Jezebel did it, for his conscience would not allow him to take refuge behind her. He knew, and knew all the time, that permitting her to do the deed was just the same as if he did it himself. As David killed Uriah the Hittite with the sword of the children of Ammon, so did Ahab kill Naboth through the conscienceless acts of Jezebel. Though men may not admit their falsity now, yet the judgment will strip them of all comforting disguises and hypocritical justifications.

NABOTH DOOMED (8–11).—Unlimited power is a terrible thing in the hands of an unscrupulous person—and none ever

was more unscrupulous than Jezebel. She wrote letters in Ahab's name and sealed them with his seal, thus giving to her acts full royal authority, and making him responsible for them. The seal attached was probably a lump of clay impressed with the king's signet. Job 38: 14. She used his name and his seal in a way that indicates that she was accustomed to use them. She knew exactly to whom to write — better, apparently, than Ahab would have done. Had dealt with them before. But more notable are her instructions to the magistrates. *Set two men, sons of Belial.* "Sons of worthlessness" is the meaning. "Belial" becomes a person only in the New Testament. There, of course, it stands for Satan. *Didst blaspheme God.* There are two things especially notable about this: 1st, That this priestess of Baal was thoroughly informed in all the penalties and customs of the Mosaic law. She knew that blasphemy against the God of Israel was punishable with death by stoning. Lev. 24: 16. Her knowledge of this went even into details — he must be stoned outside of the city. Lev. 24: 14. Hence her command: "Carry him out and stone him." 2d, This accusation indicates that the victory on Mount Carmel had not been without its fruits. It points to the probability that Jehovah had taken the place of Baal, or else the charge would have been one of blasphemy against the latter deity. This inference is further supported by the fact that twice "a prophet" and once "a man of God" came to Ahab and foretold what should happen with respect to Benhadad. It seems to have been safe for prophets to be in the royal presence. Jezebel was persecuting them no longer. The people evidently had been really won back to their allegiance to Jehovah by the test of fire. Elijah gave up after he had really conquered. There were then, or soon after, schools of prophets. 2 K. 2: 1–6.

NABOTH DESTROYED (11–18).— It is easy for a bad ruler to find executioners of his will. As he is, so are his underlings. "If a ruler hearken to lies, all his servants are wicked." Prov. 29: 12. If he is cruel so will all his officers be. As Jezebel was the real power behind the throne, they had learned their lessons from her, and not from easy-going Ahab. They proclaimed a fast, thereby informing the people of Jezreel that their city was charged with a terrible crime, and while the people were wondering who the guilty person could be, their questioning was apparently solved by the charge of two false witnesses against Naboth, that they had heard him blaspheme God and the king. He was dragged from the conspicuous position in which he had been artfully placed, and carried forth and stoned, as had been commanded.

Naboth was dead and his sons also. 2 K. 9: 26. Where there are no heirs the king inherits, and so there was no obstacle now in Ahab's way. He proceeds to take possession. Bidkar and Jehu are with him — the latter being the one chosen to fulfill the word which was so soon uttered against the triumphant king. 2 K. 9: 25, 26. As he is surveying his new property, suddenly, once more, Elijah stands before him stern and threatening. Said the conscience-smitten Ahab: "Hast thou found me, O mine enemy." And the prophet answered: "I have found thee because *thou hast sold thyself* to work evil in the sight of the Lord." The doom of Naboth was also to be the doom of Ahab. As the dogs licked up the blood of Naboth, so were they to lick the blood of the king, and his house, like that of his victim's was to be utterly destroyed. The humbling of himself before the Lord averted this catastrophe during his own life, but it came finally. 22: 29–38; 2 K. 9: 21–37; 10: 1–7. If he had only humbled himself to repentance instead of doing so because of the fearful fate that the prophet's words foretold, there might have been salvation even for Ahab.

Thou hast sold thyself. Jezebel tempted, but he actually made the sale. It was *himself* that he sold. He was tempted with the idea that he was going to get

the vineyard for nothing; but he paid the highest price that man can ever pay, be he ever so well endowed. He gave himself. "What shall it profit a man if he gain the whole world and lose his own soul?" He was bought for a very small price. Adam sold the Garden of Eden for an apple. Esau disposed of birthright for a mess of pottage, and Ahab bartered himself away for a garden of herbs. Satan may hold out many alluring promises, but when it comes to actual bargain and sale, he buys very cheap. Men find that they have given themselves away for trivial things. They sell themselves for a glass of champaign, for Mrs. Grundy's good opinion, for a few nights of pleasure, for a lottery ticket, for an office, for a title—for a thousand things not half so valuable as a plat of ground for early vegetables.

Chips.

1.—How many undeserved opportunities for repentance does God give even to the most unpromising of sinners! Long past the time when men would get out of all patience with their fellows and doom them to destruction, God continues his efforts to save them. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, HOW OFTEN would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not." Deut. 32:9-12; 2 Chron. 36:15, 16; Ps. 81:11; Prov. 1:24, 25; Is. 65:2; Jer. 25:4-7; Matt. 23:37; Acts 7:51.

2.—God's witholding the immediate execution of the penalty upon Ahab, when that king humbled himself before him, shows how reluctant he is to pronounce the doom of the impenitent. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Ezek. 18:31, 32; 33:11; John 3:16, 17; Rom. 2:4; 1 Tim. 2:4; 1 Pet. 3:20; 2 Pet. 3:9.

3.—If we have sinned let us humble ourselves under the mighty hand of God and thoroughly repent of our sins. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Lev. 26:39-42; Prov. 28:13; Is. 55:7; Jer. 29:12, 13; Jonah 3:10; Mic. 7:18, 19; Luke 11:9, 10; 1 John 1:9.

4.—God takes such pains to prove he is God! He asks of each one to prove him that he may pour him out a blessing such that there shall not be room to receive it. There is no need of staying away because the whole matter is not scientifically demonstrated, for he pledges his divine word that he that will do his will shall know of the doctrine. Ex. 6:7; Ps. 9:16; Jer. 24:7; Hos. 2:19, 20; 6:3; Ezek. 16:62; Mal. 3:10; Matt. 6:22; John 5:36; 7:17; 10:38; 14:11; 1 Thess. 5:21.

5.—Men sell themselves for so little. They spend their money for that which is not bread and their labor for that which satisfieth not. It is God only who is willing to give a fair price for the soul. He gave for it his only begotten Son. Is. 50:1; 52:3; 55:1, 2; Jer. 2:13; Mark 8:36; John 3:16; 1 Cor. 6:20; Heb. 9:12; 1 Pet. 1:18, 19.

HYMN.

Yield not to temptation,
For yielding is sin,
Each victory will help us
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.

Cho: Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through.

BLACKBOARD.

Ahab Sold Himself

FOR A GARDEN OF HERBS.

What Bargain

ARE YOU MAKING?

THE PRIMARY CLASS.

1.—Ahab became a great king. He overcame the armies that were sent against him. He had an ivory palace, a great many servants, and all that heart could wish for, it would seem, was his. But he came into his palace one day and lay down on his bed, turned his face to the wall and would not eat nor drink nor speak to any one. What do you think made him feel so bad? It was because, right close to his palace lay a little vineyard belonging to a man by the name of Naboth, and Naboth would not sell it to him. The king wanted it for a garden of herbs, and he offered Naboth a better vineyard for it, or the value in money, but Naboth would not sell it because God had forbidden the Jews to sell their land. Would you like to sell your home in which your father and your grandfather and your great-grandfather lived, just to please a king so that he might make a garden out of it?

2.—When the wicked queen (what was her

name?) came in and saw him lying on the bed, and found out what was the matter, she made sport of him — not because he was so foolish over so little a matter, but because he did not take the vineyard by force. She told him to eat and be merry, for *she* would give it to him — he need not pay anything for it. How did she do it? She wrote letters in his name and sealed them with his seal (describe the seal) and told the magistrates of the city to put Naboth to death. (Tell what she directed them to do and what they did.) So did the Jews put Christ to death with false witnesses.

3.— His meeting with Elijah in the garden. Ahab thought no one knew of this; but God knew all about it. His sin had found him out. It will always come out at last. Then Elijah told him that dogs should lick his blood just where they licked the blood of Naboth, that all his children should be destroyed, and that Jezebel should be eaten by dogs. No one can do evil and not pay the penalty. Tell of Ahab's humbling himself, and how God put off his doom on account of it. How could Ahab have saved himself and his house? Ahab sold himself—what for?

HYMN.

I will sing for Jesus,
With his blood he bought me;
And all along my pilgrim way
His loving hand has brought me.

Oh, help me sing for Jesus,
Help me tell the story
Of him who did redeem us,
The Lord of life and glory.

BLACKBOARD.

Two Bidders { CHRIST, SATAN.

To which will I

SELL MYSELF?

LESSON X.—MARCH 11, 1877.—ELIJAH TRANSLATED.

SCRIPTURE.—2 K. 2 : 1-12. Memorize 8-12; Primary Verse, 11.

1 And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, as the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

GOLDEN TEXT.—"And Enoch walked with God: and he was not; for God took him."—GEN. 5: 24.

TOPIC.—"Covet earnestly the best gifts."—1 Cor. 12: 31.

HOME READINGS.

M. Prov. 8 : 1-24.....Happy that Findeth Wisdom.
T. Prov. 2 : 1-22.....Search as for Hid Treasure.
W. Jer. 29 : 1-14.....Search with Whole Heart.
Th. Luke 11 : 1-13.....Seek and ye shall Find.
F. Luke 18 : 1- 8.....Ought always to Pray.
S. Is. 62 : 1-12.....Give Him no Rest.
S. Phil. 3 : 1-21.....This One Thing I do.

TIME.—B. C. 896. PLACE.—East of Jordan, near Jericho. RULERS.—Jehoshaphat, king of Judah, Jehoram, king of Israel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

ELISHA'S PERSEVERANCE.—How was Elijah to be taken from the earth? 1. Whom else did God mysteriously take away? Gen. 5: 24. Who was with Elijah? 1. From what place did they start? What did Elijah want Elisha to do? 2. What was Elisha's reply? 2. To what place did they go? What did the sons of the prophets tell Elisha there? 3. Was that the first time Elisha knew of it? 3. Did Elijah want him to go any further? 4. What happened at Jericho? Was Elisha willing to stay at Jericho? Why did he want to keep on with Elijah?

JORDAN PASSED.—How did the two get over the Jordan? 8. Had anything like that ever happened to the Jordan? Josh. 3: 16. Did it ever happen again? 14. Was there ever another instance like it? Ex. 14: 21. What is God's promise to *you?* Is. 43: 2.

ELISHA'S PETITION.—When they were over the river what did Elijah want Elisha to do? 9. What did Elisha ask for? See who always received the "double portion." Deut. 21: 17. Elisha then looked upon himself as Elijah's—what? Did Elijah promise what he asked? 10. On what condition? How can *we* get what Elisha wanted? John 16: 24.

THE PROPHETS PARTED.—What appeared to them? 11. How was Elijah taken up? How was Jesus taken up? Acts 1: 9. How will he come again? Acts 1: 11. Did Elisha see Elijah as he went up? 11. What did he call him? What, then, did he obtain? 9, 10. What did Elisha do to his clothing? 12. Why? Gen. 37: 29, 34.

General Questions.

1.—How does this lesson teach us that if we desire to get a blessing we should persevere in the effort to obtain it?

2.—What, really, was it that divided the waters of Jordan?

3.—"A double portion" of whose Spirit can we have upon us?

4.—What sort of gifts does this lesson teach us to desire?

5.—What does it show to be the best of all gifts?

BIBLICAL LESSON OUTLINE.

A CHARIOT OF FIRE.

"Thou shalt guide me with thy counsel, and afterward receive me into glory." Ps. 73: 24.

ELISHA'S PERSEVERANCE.

When the Lord would take up Elijah. 1.

Will come again and receive you. John 14: 3.
Enoch walked with God, and was not. Gen. 5:24.
Translated that he should not see death. Heb. 11: 5.

Tarry here, pray thee. 2.

Let no man beguile you of—reward. Col. 2: 18.
Look—that we receive a full reward. 2 John 8.
Lest any man fail of the grace. Heb. 12: 15.

I will not leave thee. 2.

Strive to enter in. Luke 13: 24.
Let us not sleep. 1 Thess. 5: 6.
Blessed is he that watcheth. Rev. 16: 15.
Give him no rest. Is. 62: 7.
Entreat me not to leave thee. Ruth 1: 16.

JORDAN PASSED.

Stood to view afar off. 7.

Every man may see it—afar off. Job 36: 25.
Peter followed—afar off. Matt. 26: 58.
Having seen them (promises) afar off. Heb. 11:13.
The angels desire to look into. 1 Pet. 1: 12.

Smote the waters and they were divided. 8.

Moses stretched out his hand over the sea. Ex. 14: 21.
Waters of Jordan shall be cut off. Josh. 3: 13.
The rivers—shall not overflow thee. Is. 43: 2.

ELISHA'S PETITION.

Ask what I shall do for thee. 9.

Ask what I shall give thee. 2 Chr. 1: 7.
Ye shall ask what ye will. John 15: 7.
Ye shall ask anything in my name. John 14: 14.

A double portion of thy spirit be upon me. 9.

Firstborn—a double portion. Deut. 21: 17.
Covet earnestly the best gifts. 1 Cor. 12: 31.
Desire spiritual gifts. 1 Cor. 14: 1.
Set your affections on things above. Col. 3: 2.

Thou hast asked a hard thing. 10.

With men this is impossible. Matt. 19: 26.
With God nothing—impossible. Luke 1: 37.
Is anything too hard for the Lord? Gen. 18: 14.

THE PROPHETS PARTED.

Appeared a chariot of fire. 11.

Chariots of God are twenty thousand. Ps. 68: 17.
His ministers a flaming fire. Ps. 104: 4.
Full of horses and chariots of fire. 2 K. 6: 17.

And Elijah went up by a whirlwind. 11.

Then we—shall be caught up. 1 Thess. 4: 17.
He was caught up into paradise. 2 Cor. 12: 4.
We shall all be changed. 1 Cor. 15: 51.

And he cried, My father, my father. 12.

Timothy my own son in the faith. 1 Tim. 1: 2.
Titus, mine own son, after the—faith. Tit. 1: 4.
He obtained the promise. Heb. 6: 15.

NOTES AND COMMENTS.

ELISHA'S PERSEVERENCE (1–6).—The time of Elijah's departure was at hand. He had fought the good fight and finished his course, and when there were so few to keep it he had kept the faith. Henceforth there was laid up for him a crown of righteousness which the Lord, the righteous judge, should give him. Since we last met him in Naboth's garden, the prediction he then uttered against Ahab had been fulfilled, and the dogs had lapped up his blood as they did

the blood of his victim. 1 K. 22:38. Once more he had appeared with one of his smiting predictions. He intercepted the messengers of Ahaziah, the son of Ahab, who were sent by the monarch, ailing from the effects of a fall, to Baal-zebub, the god of flies, to learn from him whether he should recover. He tells them that because Ahaziah, by sending to Baal-zebub, had declared that there was no God in Israel, he should not arise from his bed. Instead of humbling himself before God at this message, he became enraged at Elijah for sending it, and sought to revenge himself upon the prophet. He sent a captain with fifty men to apprehend him. And here the dread powers of Elijah flashed forth in terrible splendor. His sword was the lightning, and with it he slew the captain and his fifty. The witless king sent another company to meet the same fate. With a stupidity that is almost unequaled he devoted still a third company to destruction; but the captain of that, mindful of the fate of his predecessors, besought the clemency of the prophet, and prevailed upon him to go down with him and meet the king. He went, to utter no new message, however, but scathingly to repeat the one he had already sent. This is the last of his retributive interviews with men.

Now we behold him on the way to his glorification. His stormy career is over his battles are at an end. He has been dreaded as the lightning which flashes across the sky, and his departure is to be as awe-inspiring as his most impressive miracle. *When the Lord would take up Elijah. Now* God was ready. It was the Lord that desired his presence, that where he is there his servant might be also. The chariot of fire and the triumphal ascension never would have come in answer to such a repining, distrustful prayer as Elijah offered up under the juniper tree. Had his petition been granted then—from what a glorious translation it would have cut him off! The kindest thing that God oftentimes can do is to be deaf to our importunities.

Went with Elisha from Gilgal. There were two Gilgals in Palestine—one near Jordan, and the other about eight miles north of Bethel, in Ephraim. Unquestionably the latter is meant, for it is said that they went "down" to Bethel, which could not have been true had the Gilgal near the Jordan been the one intended, for Bethel is upward of a thousand feet higher than the banks of the Jordan. The place from which the two prophets started is believed to be the same as the modern *Jiljilia*, a name applied to certain ruins whose location, as well as name, seem to make the identification certain. *Tarry here, I pray thee.* Why Elijah was so desirous not to have Elisha accompany him that at each of the three places he urged him to proceed no further has been a theme of much conjecture. It has been suggested, 1st, that the request arose from Elijah's humility—from a desire that Elisha might not witness an honor which was more glorious than he felt he deserved; 2d, that he wished to spare him the pain of parting; 3d, that he merely meant to test Elisha's love and fidelity; 4th, that in the approach of so solemn an event he had a natural wish to meet it alone. The first of these suggestions is based upon the supposition that Elijah himself knew of the particulars of his departure, and all, more or less, imply it. It is not probable, however, that beyond a prescience that suddenly he would be taken away, he knew anything about it. That he knew that much is evident from the fact that he told Elisha: "If thou see me when I am taken away," etc. The three requests, and the final "ask what I shall do for thee," rather indicate that all the while Elijah was testing the temper of the man whom he had anointed to be prophet in his room. *The Lord hath sent me to Bethel.* To the very last Elijah had something to do. Even on the very day when he was caught up to meet his Lord in the air, there were some words for him to speak. A Christian's work here is never done till he is entirely done with this life. At Gilgal, at

Bethel, and Jericho there were schools of the prophets which very likely were re-established by Elijah. Such schools had been instituted by Samuel. The persecutions of Jezebel very probably scattered their students, and after it became safe to return, it was, without doubt, his name and authority that brought them again together. All such schools had as their *father* a prophet of eminence, Elijah, in this case, being their spiritual head. His unmistakably cordial relations to "the sons of the prophets" gives us a pleasant glimpse of the gentler side of his character. While he was unrelentingly tearing down Baal and annihilating its worship and its priests, he was here, in a quiet way, providing for the upbuilding and continuance of the true faith. Those do little for the real religion who tear down the false but do not built up the true. Here the young men were taught in the Mosaic law, in sacred poetry and music, and in various handicrafts. The schools of the prophets were the theological seminaries of those days. Their students were called "sons of the prophets," not because their fathers were actually prophets, but because those who became the disciples of a prophet were called his "sons."

To them it was natural that he should desire to pay a last visit. His errand evidently was to say some parting words that should comfort, strengthen, and give them direction for the future. The rugged, stern old prophet could not pass by his spiritual children, even though his face was turned toward his native Gilead, and though soon he expected to set his feet upon its hills, and upon the heights of heaven. Never does the heart of a Christian turn so affectionately to those whom he loves, as when the gates of heaven swing open for him to enter.

As the Lord liveth, and as thy soul liveth. An oath that is somewhat remarkable. It is made up of two; both of which were often separately used, but rarely, as here, together. It is, it will be noticed an asseveration of the eternity of God, and of the immortality of the soul. The life of the soul is here spoken of as distinct from that of the body. The point needs to be dwelt upon only because it is asserted by some that the Old Testament does not indicate that its personages believed in the endless existence of the soul. This is only one of many incidental refutations of that absurd pretension. The oath itself indicates exceeding earnestness—an immovable resolve. *I will not leave thee.* His motive for continuing with him was hardly the selfish one of obtaining a blessing for himself. That were hardly worthy of Elisha's character. It was that of strong attachment for, and fidelity to the master, whom he knew was that day to be taken from him. Every moment with him now was too precious to be lost. He had been called by Elijah from the field where he was plowing, knew that he was to be his successor, and in these last moments felt that he could not be separated from him. His last words, and his last directions, it seemed to him, he could no more lose than an affectionate son could lose the dying counsels of a saintly father.

Knowest thou that thy master will be taken from thy head to-day? There is a marvel in the number of people that were advertised of the fact that this was the day of Elijah's departure. The sons of the prophets, both at Bethel and Jericho knew of it, as well as did Elijah and Elisha. Here were three independent channels of revelation. So long had Elijah been the dependence of Elisha and these young prophets, for instruction, for guidance, and so long had they leaned upon his strength, that in mercy, it would seem, God forewarned them that their prop was going to be taken away. Or, it may be, that he gave them some pre-intimation of his going, in order that their faith might be strengthened by his mysterious disappearance, instead of weakened by it. *Yea, I know it; hold ye your peace.* It was no theme for idle converse. Standing in the very shadow of that coming

solemn event, Elisha was in no mood for hearing these young theologues discourse about it, with vain attempt to fathom its mystery and its probable effect. Nor did he want to receive their condolences. There are times when the voices even of one's best friends send the agony of a discord through the soul. Then he comforts best who can keep silence and let his sympathy be known by quiet acts instead of jarring words. It is best, then, to wait until after God has spoken, before one attempts to administer human consolation.

The length of Elijah's journey is an interesting thing to notice. From Gilgal to Bethel is about eight miles, from Bethel to Jericho about eighteen, Jericho to Jordan six. Here were thirty-two miles, besides those he must have traveled on the other side of Jordan. Nothing, indeed, for a hardy mountaineer like Elijah—if he had been in his prime. But inasmuch, as under the juniper tree the burden of his prayer was that he might be taken away, for he was not worthy to live longer than his fathers had before him, it is supposed that he was an old man. But whether he were old or not, the length of the journey proves that when he was taken up, like Moses, "his eye was not dim, nor his natural force abated."

JORDAN PASSED (7, 8).—Fifty men of the sons of the prophets, too respectful to intrude themselves upon the two prophets, and yet too desirous to behold the wonderful event, which they felt sure was near, to remain behind, they "stood to view afar off." And truly they saw a wonderful sight! They beheld the elder man roll up his mantle so that it became a rod in his hand, and smite the waters with it, and then they saw the waters divide and the two go over dry-shod. For over five hundred years had no such miracle been seen. It was well worth their pains to have looked upon such a sight as that, and the repetition of it, which they soon after beheld on Elisha's return. And as the forms of the two prophets became lost in the distance, no doubt they were seized by a strong desire to know exactly what was going to transpire, also, on the other side. How they would have liked to have followed and viewed, though still afar off, the final wonder! But, as they could not do this, they kept their eyes fixed upon the place where the prophets crossed over, until, as they expected, they saw only Elisha return. 15.

ELISHA'S PETITION (9, 10).—Elijah's heart is not all filled with scathing threats and riving thunderbolts. There is in it a great affection for this man, whose fidelity to him would not permit him to obey his command to stay behind. He has in it a great desire to do him some good before he leaves him. *Ask what I shall do for thee.* He had no earthly possessions to give. All his wealth was in spiritual riches that would have counted nothing on a merchant's balance-sheet; and yet, how rich he was! "Did he leave anything?" was asked of a good man who had lately died. "No," was the reply, "he took everything with him." Blessed are they who, when they die, take their riches with them! Elijah had, in plenty, those treasures which are laid up above, but all that he had to leave to any one was his prophet's mantle. What did he mean to give? We know not. Most likely the invitation was prompted by the Spirit, and was not so much a challenge from Elijah, as it was from God himself. As the Lord had said to Solomon: "Ask what I shall give thee;" so now he said the same thing to Elisha, through the lips of Elijah. But this parting injunction, to ask for whatever he wished might be done for him, most strongly reminds one of that last night of Christ with *his* disciples, when, knowing also, that his hour was at hand, he turned to them and said: "Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." The privilege given to Elisha is no restricted one. We all have it.

Let a double portion of thy spirit be upon me. The common interpretation of this

request—that he asked for twice the endowment of Elijah—is altogether wrong. That, indeed, would have been "a hard thing" to have given—for no man can enrich another with more than he has himself. The real meaning of it may be obtained from Deut. 21:17, where it is enjoined that the first-born shall receive "a double portion" of the inheritance. Elisha's petition, therefore, was that he might be regarded as Elijah's spiritual first-born son, and so receive from him double the spiritual legacy which might be his as sharing equally with all the other sons at Gilgal, and Bethel, and Jericho.

The answer shows how Elisha had coveted spiritual power—the power that men receive when the Holy Ghost comes upon them. Indeed, it is hardly possible for any to live in the presence of those who possess it without desiring it. Even Simon the Sorcerer wanted it so much that he was willing to pay money for it, if that would obtain it. And now we neither have to pay money for it, nor seek it at the hands of some departing prophet—it can be had for devout asking. But Elisha might have asked for other things. Remembering the brilliant manifestation upon Mount Carmel, he might have asked for power to call fire down from heaven; or, recalling those years of drouth, he might have desired the potency which was exhibited in shutting up the heavens at a word. He might have solicited the possession of all those awe-inspiring characteristics which had made Elijah so feared, and such an acknowledged power. He might have besought him for his eagle-eyed penetration of the future, so that the times yet to come would have been as plainly visible as is the country over which one is to travel, when seen from some mountain height. But none of these things, wise man that he was, did he ask for. He sought only for a small portion of that divine effluence that had been poured upon Elijah. It was not Elijah's own spirit that he craved for, but that Spirit which had been given him from above. Having that, he knew that he should have all things else that were profitable. Even if he had only "a double portion" of that which had been granted Elijah, he was assured that that would sufficiently panoply and endow him for his labors. Those who seek first the kingdom of God and his righteousness will find that all other things essential to their overcoming will be added unto them.

Thou hast asked a hard thing. Of course it was hard; for it is not in the power of man, no matter how saintly or how powerful with God, to confer upon another the gift of the Holy Spirit. That must be the act of God alone. *If thou see me.* Upon that condition, nevertheless, the petition was to be granted. In other words, Elijah left the matter wholly with God. If the Lord did not desire to grant the boon, he could take him away so suddenly that Elisha could not see him. If he was willing to bestow it, he would not hesitate to accord him this sign.

THE PROPHETS PARTED (11, 12).—Of what did those two prophets converse as they journed on, for they "talked" as they still went on? Very likely they talked of the condition of affairs in Israel, and what should be done to bring the people to an acknowledgement of the Most High. The schools for "the sons of the prophets" were, probably, not forgotten. Perhaps Elijah may have told him of the Lord's lesson to him on Horeb, and how it came about that he had laid his mantle on Elisha. Possibly they may have had sweet converse about the inner witness of the Spirit, and those strange intuitions which came to them from above, revealing to them the will and the purposes of God. Or, it may be, that they spake of the decease which he should soon accomplish, just as, on the mount of transfiguration, that was the great theme of converse with reference to Christ. Like the sons of the prophets, we are left to view them "afar off"—but, like them, how would we like to know something of those last

moments of intercourse between those two remarkable prophets!

Appeared a chariot of fire, and horses of fire. These were the symbols of divine power. 6:17; Ps. 104:3; Is. 66:15; Hab. 3:8. When the servant of Elisha was despondent because of the hosts by which he and his master were encompassed, Elisha prayed that his eyes might be opened; and in answer to that petition, the young man saw, "and behold, the mountain was full of horses and chariots of fire, round about Elisha." 6:17. The chariot and horses came between, and parted them. *Elijah went up by a whirlwind.* Not, as is popularly supposed, in the chariot of fire. The pictorial representations of that event, wherein the horses are galloping up the airy steep, and Elijah is casting down his mantle to Elisha from the chariot, do not exactly accord with the facts of the record. Whether he was translated into heaven, so that like Enoch, he should not see death, or whether his lifeless body was cast down, and Elijah went up without it, as he did without his mantle, is left to our interpretation of the facts. Certain it is, however, that the sons of the prophets adopted the latter theory, and sought him for three days, and found him not. The face of the record seems to imply that he was taken immediately up into heaven; and so Elisha appears to have believed, for he prohibited the search after his body as useless.

And Elisha saw it. No doubt he saw it if there were opportunity to behold it! From the time he knew of the condition, it is scarcely likely that he once took his eyes off from his companion. Neither the splendor of the sky, nor the beauty of the landscape, nor the winsome loveliness of the flowers could attract away his vision. His ears were deaf to all alluring sounds, and his eyes could see but one object. Such a devotion could not help but obtain the blessing—would obtain it even now. But had he permitted anything else to occupy his attention, would such indifference ever have secured that "double portion"? *My father! My father!* Was his spiritual father. *The chariot of Israel, and the horsemen thereof!* Cried out so as to let the departing prophet know that he saw him, and, therefore, claimed the fulfilment of the promise. But the meaning is a little obscure. To the casual reader there would seem to be no doubt that he referred to the chariot of fire which had separated them. But when Elisha came to die, King Joash came to his sick bed, and wept over him, uttering these same words. 13:14. It is pretty generally taken by commentators as an expression applying to Elijah himself—he having been that defence to Israel which was symbolized by a chariot and horsemen. But we are unable to see the force of the suggestion, and to us, the lamentation of Joash over Elisha seems to be merely an exclamation of sorrow that the chariot of Israel had come for him at last, as it had done for Elijah. *Rent them in two pieces.* Common mode of expressing grief. Gen. 37:34. *Saw him no more.* Was seen once more upon earth, however; and that was when he and Moses met the Saviour upon the mount of transfiguration. Luke 9:28–36.

Elijah's departure was accordant with the mystery of his life. He came as suddenly as the whirlwind in which he departed. The chariot of fire was a fit vehicle to come for him whose burning zeal was the terror of wicked men. His life had been a series of splendors, and the close of it was the most splendid of them all. But let no one envy such an ending, glorious as it was. For the real glory for Elijah lay not in his ascension, but waited for him just inside the pearly gates; and of that glory are all Christ's disciples the inheritors. And if we have coming for us no visible chariot of fire, we have that which is far better—we have the promise of the Master, that he will come for us himself, that where he is, there we may be also. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

Chips.

1.—We should give God thanks for witholding answers to prayer as well as for prayers answered. He never denies except for reasons which, when all things are known, will be perfectly satisfactory to ourselves. Let us praise him that he is not only willing to give, but, also, willing to refuse. Luke 22:42; 1 Cor. 2:9; 2 Cor. 12:8, 9; Eph. 3:20; Jas. 4:3; Jude 24, 25.

2.—Let no one despair of obtaining a blessing on account of seeming denials. Let no one tarry at Bethel or Jericho when the blessing is farther on. "The Lord is good to them that wait for him, to the soul that seeketh him." Lam. 3:25, 26; Hos. 12:6; Rom. 12:12; 1 Cor. 15:58; Gal. 6:9; Heb. 10:36; 12:1-3; Rev. 2:19.

3.—"Ask what I shall do for thee" is God's invitation repeated to each one of his children an uncounted number of times. Let us ask and receive that our joy may be full. Matt. 7:7, 13; 21:22; Mark 11:24; John 14:13, 14; 15:7, 16; 16:24; Jas. 1:5; 1 John 3:22; 5:14.

4.—Our God is a great God. His treasury is never empty. His delights to give, and to give great things. He is disappointed when we ask only small things of him. Therefore let us earnestly covet the best gifts. Ps. 42:2; 84:11; Prov. 2:7; Is. 60:19; Jer. 33:3; Matt. 5:6; John 8:12; 1 Cor. 12:31; 14:1; Phil. 4:19.

5.—What tongue is eloquent enough, what pencil can picture the glorious and triumphant ascension of each redeemed soul to heaven and the reception which awaits them there. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Ps. 16:11; Is. 64:4; Dan. 12:3; 1 Cor. 2:9; 15:52, 53; Phil. 3:21; Col. 3:4; 2 Tim. 4:16-18; Tit. 2:13; 1 Pet. 1:4; 2 Pet. 1:14.

HYMN.

Have you felt the Spirit's power?
Still there's more to follow,
Falling like the gentle shower?
Still there's more to follow;
Oh, the power the Spirit shows!
Still there's more to follow,
Freely he his power bestows,
Still there's more to follow.

BLACKBOARD.

"A DOUBLE PORTION"
Of the Spirit!
HAVE YOU ASKED FOR IT?

THE PRIMARY CLASS.

The present lesson has in it just the attractive facts to fascinate an infant class. It will need but very little dramatic power to interest them in a story so remarkable. The teacher should so carefully memorize the facts that there will be no hesitation in telling it, and no omission of any of its events. Instead of ourselves setting an example of how the story should be told, we will give, what we are sure will be more helpful, some suggestive points to make, as the teacher relates the story.

1.—The perseverance of Elisha. He would not be denied. So God tells us to pray. Luke 18:1-8.

2.—Ought always to work for Christ. Elijah stopped to comfort the sons of the prophets even when on his way to be taken up into heaven.

3.—It was Elijah's faith in God that made the waters divide—not his mantle. So God will enable us to go through rivers of trouble. Is. 43:2.

4.—Had you been in Elisha's place what would you have asked for? Why was his request the best? It included all things. They who seek first the kingdom of God and his righteousness, etc.

5.—A chariot of fire came for Elijah. Christ himself will come for you. John 14:1-3.

MEMORY VERSE.

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself invites thee near,
Bids thee ask him—waits to hear.

BLACKBOARD.

The Lord says:
"ASK WHAT I SHALL DO FOR THEE."

LESSON XI.—MARCH 18, 1877.—THE SPIRIT ON ELISHA.

SCRIPTURE.—2 K. 2: 13-25. Commit 18-22; Primary Verse, 14.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, and found him not.

18 And when they came again to him (for he tarried at Jericho), he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to Mount Carmel, and from thence he returned to Samaria.

GOLDEN TEXT.—"They said, The spirit of Elijah doth rest on Elisha." 15.

TOPIC.—"Ye shall receive power after that the Holy Ghost is come upon you."—ACTS 1: 8.

HOME READINGS.

M.	**Gen.**	**41: 15-44**	**The Spirit upon Joseph.**
T.	**Ex.**	**35: 20-35**	**The Spirit upon Bezaleel.**
W.	**Num.**	**24: 1-25**	**The Spirit upon Balaam.**
Th.	**Luke**	**2: 25-38**	**The Spirit upon Simeon and Anna.**
F.	**Acts**	**6: 1-15**	**The Spirit upon Stephen.**
S.	**Acts**	**9: 1-31**	**The Spirit upon Saul.**
S.	**1 Cor.**	**3: 1-23**	**The Spirit Dwelleth Within.**

TIME.—Same as last lesson.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

CROSSING OVER.—What was Elisha's exclamation when he saw Elijah taken up? 12. What proof did he carry back that Elijah heard this? 13. What did he do with the mantle? 14. Is there anything in this verse to show that he did not rely on the mantle? Who saw him do this? 15. What did they think about it? 15. What did they mean by prostrating themselves on the ground before him?

CENSURING.—What did the sons of the prophets want to do as regards Elijah? 16. What did they think might have been done to him? 16. Do you suppose that they hoped to find him alive? Would that have been an entirely probable thing? 1 K. 18: 12; Acts 8: 39. Why were "strong men" needed to make this search? What did Elisha say about their going? 16. How came he, finally, to say that they might? 17. How long did they seek for him? 17. Did they find him? Where was Elisha staying all this while? 18. What did he say to them when they came back? Why did not Elisha want them to go? What did their persistence in going show? Rom. 10: 2.

CURING.—What was the matter with Jericho? 19. Who told Elisha about it? What did they call Elisha? What did he tell them to bring him? What is a "cruse"? What sort of a cruse did he want? What in it? What did he do to the spring? 21. What did he say? What was the result? Was there ever a miracle like this? Ex. 15: 25; 2 K. 4: 41. What are God's people compared to? Matt. 5: 13. Why?

CURSING.—From Jericho to what place did Elisha go? What happened on the way? "Little children" is a term, which, in the language from which we get our Bible, is applied even to, and here actually means, "young men"! What did they tell Elisha to do? 23. Why did they tell him to go "up"? 11. What did he do to them? How were they punished? Was their punishment just? Prov. 17: 5. Where did Elijah go from Bethel? And from Mount Carmel?

General Questions.

1.—How many times in this lesson is it proven that Elisha had received "the double portion" of Elijah's spirit?

2.—How did the sons of the prophets show their lack of faith?

3.—In what way does this lesson teach us the power of faith?

4.—How is want of faith rebuked?

5.—How does it teach the duty of reverence?

BIBLICAL LESSON OUTLINE

"THE DOUBLE PORTION."

"When he ascended up on high he led captivity captive and gave gifts unto men." Eph. 4:8.

CROSSING OVER.

Took up, also, the mantle of Elijah. 13.

Cast his mantle upon him. 1 K. 19: 19.
If I may but touch his garment. Matt. 9: 21.
From his body—brought—aprons. Acts 19: 12.
Lay my staff upon the—child. 2 K. 4: 29.

Where is the Lord God of Elijah? 14.

The Lord's hand is not shortened. Is. 59: 1.
Be with us as he was with our fathers. 1 K. 8: 57.
Subject to like passions as we are. Jas. 5: 17.

The waters—parted hither and thither. 14.

A way for the ransomed to pass over. Is. 51: 10.
Lord—maketh a way in the sea. Is. 43: 16.
Went through fire and through water. Ps. 66: 12.

The Spirit of Elijah doth rest on Elisha. 15.

Took of the spirit—upon him. Num. 11: 25.
The Spirit—shall rest upon him. Is. 11: 2.
Spirit of glory—resteth upon you. 1 Pet. 4: 14.

CENSURING.

Let them go—and seek thy master. 16.

Elisha—poured water on—hands of Elijah. 3:11.
Secret things belong unto the Lord. Deut. 29: 29.
Neither shall his place know him. Job 7: 10.

Peradventure the Spirit—hath taken him up. 16.

Shall carry thee whither I know not. 1 K. 18:12.
Spirit—caught away Philip. Acts 8: 39.
Caught up to the third heaven. 2 Cor. 12: 2.

Sought three days but found him not. 17.

Enoch—was not; for God took him Gen. 5: 24.
He is dead—can I bring him back? 2 Sam. 12: 23.
No man knoweth of his sepulcher. Deut. 34: 6.

Did I not say unto you, Go not? 18.

Zeal—not according to knowledge. Rom. 10: 2.
Except I shall see—print of the nails. John 20: 25.
Blessed—not seen—yet have believed. Jno. 20: 29.

CURING.

Water is naught, and the ground barren. 19.

Waters of Marah—were bitter. Ex. 15: 23.
Many men died of the waters. Rev. 8: 11.
Give them water of gall to drink. Jer. 9: 15.

Cast the salt in there. 21.

A tree—cast into the waters. Ex. 15: 25.
Cast it (meal) into the pot. 2 K. 4: 41.
Ye are the salt of the earth. Matt. 5: 13.

So the waters were healed. 22.

The waters shall be healed. Ezek. 47: 8.
Would have given thee living water. John 4:10.
With joy shall ye draw water. Is. 12: 3.
Heal me, O Lord, and I—be healed. Jer. 17: 14.

CURSING.

Came forth little children—and mocked. 23.

Mock the poor, reproacheth his Maker. Pr. 17: 5.
Mocked the messengers of God. 2 Chr. 36: 16.
Bowed the knee—and mocked. Matt. 27: 29.

Go up, thou bald head. 23.

Beauty of old men is the grey head. Prov. 20: 29.
Honor the face of the old man. Lev. 19: 32.
Rebuke not an elder. 1 Tim. 5: 1.

Cursed them in the name of the Lord. 24.

Will curse him that curseth thee. Gen. 12: 3.
Who knoweth not law are cursed. John 7: 49.
Cursed children—forsaken the right way. 2 Pet. 2: 14.

Came forth two she bears. 24.

Eye that mocketh—eagles shall eat. Prov. 30:17.
I will meet them as a bear. Hos. 13: 8.
A lion out of the forest shall slay them. Jer. 5: 6.

NOTES AND COMMENTS.

CROSSING OVER (13–15).—The fiery, impetuous, and destructive mission of Elijah was just suited to his time. The worship of Baal was so entrenched that it needed a vigorous assault to dislodge it. If it were overcome at all, its stronghold had to be taken by storm. No acknowledgement of Jehovah could be obtained that did not involve the destruction of Baal. To assert the God of Israel at all was to bring on a conflict that was sure to end in a tragedy, either for the assailant or the assailed. No compromise was possible. The issue once joined, the result had to be either God or Baal. Elijah's blows were as scathing and as fatal as a falling thunderbolt. They left destruction and death behind them. Whenever, again, the opposition put on a bold front, defying the power of Jehovah, then appeared Elijah, swift and terrible as the lightning from the sky, and meted out a punishment that in a memorable way proved the omnipotence of the God he served. As the result of these displays of power, at last it came to be understood throughout the length and breadth of the kingdom, that there was a God in Israel, great and terrible. He had compelled the people and the court to recognize Jehovah. With this his work was done. The task of making them love the Lord their God must be left to gentler hands—to one who himself was more lovable. Elisha took up the work where he left it off, but with him it was a work of confirmation and of extension — of upbuilding, instead of destruction. With the ascending Elijah, almost entirely ceased those terror-causing wonders, and in their stead, were performed those

miracles which help, heal, and excite the gratitude of men. Elijah was a John the Baptist, stern and uncompromising; exhorting men everywhere to repent, and proclaiming that the axe was laid at the roots of the trees, and that every tree that brought not forth good fruit should be cut down and cast into the oven. Elisha was more like Christ, in carrying with him, wherever he went, the spirit of peace, and in giving men to hope that by the grafting in of a new spirit, the tree might be saved. They represented the opposite, but not antagonistic, elements of Law and of Love.

Took up, also, the mantle of Elijah. The mantle had fallen at his feet, as a sign that the double portion for which he had asked, had fallen on himself. For nine years he had served for this mantle. When first it was thrown upon his shoulders, as a token that ultimately it was to be his, he was a farmer, plowing behind twelve yoke of oxen, and he with the twelfth. 1 K. 19: 19. Small time was then given him for decision, as to whether he would take up the self-denying position of a prophet's servant, or whether he would continue in the farmer's life of comfort. Without waiting for a reply, the swift-footed Elijah strode on. If Elisha would take the position, he must run for it. In those few seconds, how great a struggle must have taken place! Twelve yoke of oxen indicate that he was a farmer of some means. He had something to leave behind. But the Lord knew the temper of the man before he commanded Elijah to anoint him. The prophet was not out of sight before his mind was made up. He ran after him, and only filially asked the privilege of kissing his father and his mother before he left them, it might be, for ever. He went back, slew the yoke of oxen that he had been following, boiled their flesh over a fire made from the plow they pulled and the yoke they wore, symbolically to show how entirely he had given up his old calling for the new one, made a feast for those who had been laboring with him, and was ready to minister unto Elijah. Would that all might as promptly and as irrevocably decide to follow Christ, as Elisha did to follow Elijah! For nine years, now, Elisha had "poured water upon the hands of Elijah." 3: 11. During that time, of course, he had been under instruction; he had been led to reverence more and more the man through whom the will of God was revealed, and had leaned upon his strong nature, as a child upon a father. However much he may have expected that instant parting, still he must have felt as one feels when a prop, upon which he has been relying, has been suddenly taken away. When he took up Elijah's mantle, no doubt he felt that he was taking up very heavy responsibilities at the same time. We do not imagine him as being exultant because of obtaining the double portion for which he had prayed, but sorrowful for the loss of a master so beloved, and grave with the thought of how much, from henceforth, depended upon himself.

Smote the waters. This, so far as the record shows, was his first and only use of the mantle. He made no fetish of it. He did not ascribe to it powers more wonderful than it actually possessed. To him it was only a mantle — even though it had been worn by Elijah. It was only a symbol that had been granted to him of a power which was not vested in the mantle, but in himself. *Where is the Lord God of Elijah (even he)?* The words in the parenthesis should be added. The question is not one of doubt, but of faith. See Jer. 2: 6, 8. It gives evidence that he relied not upon the mantle, but upon the God of him who had worn it. The waters parted before him, as they had done before Elijah, in response to his faith. If he had doubtfully asked that question, the river would have rolled on undisturbed. *When the sons of the prophets—saw.* The miracle was the first outward proof to Elisha of his actual possession of the gift he had coveted. He may have had an inward witness that it was his, but this was a

conviction changed to a demonstration. It was also a certificate to the waiting prophet-disciples of his accession to the office of Elijah. *The spirit of Elijah doth rest on Elisha.* It was only a way of saying that Elisha was invested with the same power that he had shown. No matter how different in temperament men may be, or in what different ways they may show their possession of the gift of the Holy Ghost, still every one is quick to recognize that it is the same Spirit. "Now there are diversities of gifts, but the same Spirit." 1 Cor. 12:4. We often covet the spirit exhibited by some saint in the church. It is easy to obtain. The source open to one is open to all. "If any of you lack wisdom, let him ask of God, that giveth to *all* men liberally, and upbraideth not." Jas. 1:5. Only Elisha could have the prophet's mantle, but Christ's robe of righteousness may be had by all. *Bowed themselves to the ground before him.* He had been gone but a short time, but in that brief interval such a change had come upon him that they saw that he was no longer a mere servant of a prophet, but an actual prophet himself. When he left them he was their equal; he had come back their superior. The endowment of the Holy Spirit lifts any man up above his fellows.

CENSURING (16–18).—It is perfectly apparent that the student-prophets at Jericho, though they had had a pre-intimation of Elijah's departure, had yet received no full revelation of what was to take place, nor did they have prophetic vision clear enough to behold the event afar off, or else they would not have insisted on sending so many of their number on so bootless an errand as that of attempting to discover where the Spirit had cast down Elijah. That they had a theory about it at all shows that Elisha must have told them some, if not all, of the facts. It looks, however, as if he had been content with merely giving them the actual facts, and not his own belief that he had been taken up into heaven. *Fifty strong men.* Capable of enduring the toil of climbing the rugged steeps pictured in their supposition. *And seek thy master.* Either they expected to find his body and bury it with appropriate honors, or, as some suggest, that it is not improbable (see 1 K. 18:12) that they hoped to find him alive on some mountain top, or in some valley, bruised, exhausted, and needing much their assistance. The latter supposition, however, is in too direct conflict with their having said to Elisha, only a short time before: "Knowest thou that the Lord will take thy master from thy head to-day?" *Ye shall not send.* Hint enough if they had been in a temper to take it. Very likely that sounded cold and unfeeling. *Urged him till he was ashamed.* Ashamed to refuse them any longer. They were ardent at the idea of finding either Elijah or his dead body—felt sure they could do it. *Send.* The best way sometimes is, to let the headstrong have their own way. Some only will learn from experience. *Sought three days, but found him not.* Experience is a teacher who never fails to make her pupils pay the full price of every lesson. Three days of weary climbing, and no result. They had their labor for their pains. It took them three days to learn that Elisha knew better than they. It was a fatigued, dejected, chagrined band of disciples that wended their way back to Jericho. *Did I not say unto you, Go not?* Short rebukes sometimes are the most severe. The censure upon them was for their lack of faith in him. They had, of themselves, declared that the spirit of Elijah was upon him, but had inconsistently disregarded his injunctions—as they never would have done with regard to the word of Elijah. But their search at least accomplished one good—it corroborated the wonderful facts of Elijah's ascension. If his body had been found, the materialists of that age would very easily have accounted for his death—he was caught in a whirlwind, and dashed to pieces on the rocks. Three days of faithful but fruitless exploration carried conviction of the truth of the reality of

the ascension wherever the facts were told.

CURING (19–22).—The beneficent character of Elisha's mission immediately begins to show itself. His first miracle was for his own confirmation; his second for the helping of a city. *The men of the city said unto Elisha.* It was the chief men of the city. Inasmuch as they addressed him as "My lord," it is apparent they treated him with distinguished honor. From what they said about the place, it looks as if the "city fathers," flattered by the presence of the successor of so great a prophet as Elijah, were showing him about the city. *The situation of the city is pleasant.* A little local pride there; but there was some foundation for it. It lay at the foot of the Quarantana range, on the edge of the broad plain through which winds the river Jordan. It was called, in Scripture, "The city of Palms," from its possessing so many of those beautiful trees. *The water is naught* (bad), *and the ground barren.* There are some drawbacks to every locality. In this one, the effect of the water from the spring which irrigated the plain, was that it was apt to make the land "miscarry"; crops were uncertain. The soil was not absolutely barren, but so affected by the brackish water, that no fruitage could be depended upon. *Bring me a new cruse.* The miracle was unsolicited. In all probability, it had not occurred to the chief men that the spring could be cured. Christ's first miracle was that of turning water into wine—Elisha's, that of turning bad water into good. Both were to add to domestic happiness. *New cruse.* "Bowl" is a better word. *New*, because it was to be used in a sacred service. *Put salt therein.* Salt is not exactly the chemical agent men would select to make waters taste better. It would add to their unpalatable character, rather than take from it. It was therefore used only as a symbol. It is employed to preserve things from corruption, and so was thrown in as a sign that henceforth there should be no more corruption in those waters. In like manner, it is significant that Christians are told: "Ye are the salt of the earth," (Matt. 5: 13,) and are exhorted to "have salt in yourselves," (Mark 9: 50,) for the preservation of the world from pollution and death depends upon them. May that salt never lose its savor! *Cast the salt in there.* The healing was not done as the act of Elisha: "Thus saith the Lord, *I* have healed these waters." *Shall not be from thence any more death or barren land.* Life instead of death; beauty instead of corruption; fruitfulness instead of barrenness. Such is the miracle of regeneration, in nature or in spirit. The human heart, unregenerated, is a fountain of bitter waters, causing death, and destroying all good fruitage; but, cured by the word of the Lord, there flows forth from it waters that vivify and bless, and help to fill the world with bud and blossom and fruit. *So the waters were healed to this day.* Date of the composition of the book—some 300 years later. The waters were not healed, therefore, for a day only. When God heals, he heals for all time. Wonderful effect for a mere dishful of salt! But just as wonderful will be the result in the case of the heart, if the injunction of Christ be followed, and "ye have salt in yourselves."

CURSING (23–25).—From a miracle of blessing, we turn to one startling in its contrast. Though this is not the only one punitive in its character performed by Elisha, yet it is the only one that was really destructive. Gehazi's punishment was leprosy—not death. The Syrian host were temporarily blinded, but not destroyed. Why this retribution was made so severe has been a matter for much wonder, and not a little inward censure, by the casual reader at least. Let us see what are the evident and the probable reasons for its occurrence. 1st. The term "little children" was applied to young men, as well as to mere boys. When Solomon came to the throne, he modestly called himself "a little child." 1 K. 3: 7. Jeremiah, when he was called to be a prophet, spoke of himself in the

same way, as "a child." Jer. 1:6. It is plain, from the very words of their mockery, that they were better posted than mere children would have been. They were old enough, therefore, to take the full consequences of their act. Their mocking was not the mere jeering of thoughtless boys, but the deliberate malice of the idolators of Bethel. That city, it will be remembered, was the place where the golden calves were set up. It was pervaded by a different spirit from that which was manifest in Jericho. Elisha was on his way to Bethel, to visit the school of the prophets there, as the successor of Elijah. Instead of the cordial reception which met him at Jericho, there came forth these young men, whose taunts were learned from older heads. There were more than forty-two—a delegation so large as pretty well to represent the sentiment of the place. *Go up, thou bald head!* "Bald head" was a term of reproach, and was often used with reference even to those who had abundant hair. As Elisha lived for fifty years after this, it is not likely that he was actually bald. The mocking adjuration to "go up" indicates that the story of Elijah's ascension had preceded Elisha's coming. They jibingly called upon him to go up, as Elijah had done. They treated his own claims as a prophet, and the account of the taking up of Elijah, with derisive scorn. *Cursed them in the name of the Lord.* In their scoffing, they had cast an insult on the Lord, more than on Elisha. They had made sport of the honor which he had put upon both Elijah and Elisha—the one in his ascension, the other in his endowment as a prophet. It was, therefore, no mere feeling of personal revenge that led Elisha to turn and curse these blasphemous scoffers, but in response to the necessity of vindicating the honor of the Lord, and of his former master. Had the fact of Elijah's ascension, and of his being his delegated successor, been allowed to be the subject of sneering infidelity, it would have destroyed his influence ere he had crossed the threshold of his career. *Came forth two she-bears.* The Lord endorsed the curse by executing it. It was right in his eyes, and therefore should be in ours. The idolators of Bethel learned, in the death of their sons, that God was not to be mocked in the person of his prophet. And that lesson was enough for all Israel. We hear no more of Elisha's being mocked.

From Bethel, it is said he went to Mount Carmel; drawn thither, probably, by the fact that it was the scene of Elijah's greatest miracle, and because, as other prophets had done, he felt the need of retirement for communion with God before he commenced his public duties. Thence he returned to Samaria, where, it appears, he had a house (6: 32), thereafter to live among men as the representative of Jehovah, winning men to his divine Master, by his gentleness, and by deeds that won their gratitude and their love.

Chips.

1—The Spirit that rested upon Elijah is free to all who will take it. If we have his consecration, his singleness of purpose, and his entire devotion to God, we shall freely have the Spirit that Elisha so much coveted. Is. 44: 3; Ezek. 36: 27; Joel 2: 28; John 7: 38, 39; 14: 16, 17; Rom. 8: 9, 16; 1 Cor. 6: 19; Eph. 2: 22.

2.—We are given no time to decide whether or not we will follow Christ. If we would accept his robe of righteousness it must be *to-day*. "To-day if ye will hear his voice harden not your hearts." Prov. 1: 24-28; 8: 17; 27: 1; Is. 55: 6; Matt. 25: 13; Luke 12: 19-21; 13; 24, 25; 19: 42; John 12: 35; 2 Cor. 6: 2; Heb. 3: 7, 8, 13.

3.—What a change there is in one when the Spirit of God comes upon him! There is no one so unobservant that he fails to see it. When the Spirit of God rests upon one it is evident in his air, in his conversation, and in his acts. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." Ezek. 36: 25-28; John 3: 3; Rom. 8: 5, 7; 1 Cor. 2: 14; 2 Cor. 5: 17; Gal. 6: 15; Eph. 2: 10; 4: 22-24; Col. 3: 1-3, 5-11; Tit. 3: 5.

4.—There are those who must have exact demonstration before they can believe. The sons of the prophet arrived at belief by spending three days in a toilsome search. Thomas thought he must put his fingers in the very print of the nails before he could be assured that Christ had risen. Let those who can arrive at results in no other way pursue this when it is practicable. Thomas

was not rebuked, but, nevertheless, he was told: "Blessed are they that have not seen and yet have believed." John 20: 29; Rom. 8: 25; 2 Cor. 4: 18; 5: 7; Heb. 11: 1; 1 Pet. 1: 8.

5.—When God heals, how thoroughly is the healing done! "You hath he reconciled in the body of his flesh, through death, to present you holy and unblameable and unreprovable in his sight." Ps. 51: 2; 1 Cor. 6: 11; Eph. 5: 26, 27; Col. 1: 22; 1 John 1: 7, 9; Jude 24, 25; Rev. 7: 14.

HYMN.

Let us pray for a blessing of God,
To direct us in all that we do,
For the counsel and aid of his Spirit,
Our vigor and strength to renew.

Cho: Let us pray, let us pray,
And the blessing he will surely impart;
Let us pray, let us pray,
For a deeper work of grace in the heart.

BLACKBOARD.

Do you want
THE SPIRIT OF ELIJAH?
"I will Pour out my Spirit
UPON ALL FLESH."

THE PRIMARY CLASS.

Again we have a lesson that possesses extraordinary interest for the little ones. There is no special effort needed to win their attention, beyond a realistic presentation of the facts. As in the ast lesson, we shall best help the teacher by presenting some thoughts to be used as the facts are brought out. We suggest:

1.—The change that is apparent to every one when one receives the Spirit of God. Boys and girls appear happier, use no bad language, do no bad deeds.

2.—The mantle did not help Elisha—it was the Spirit of God that had rested on Elijah. Any one can have that if they want it.

3.—How much good those doubters lost by searching after Elijah! They might have been with Elisha all those three days, learning from him.

4.—The spring was healed from that day. God is willing now to heal *you* just as completely. Will you have a *new* heart put within you?

5.—Never speak disrespectfully to any one, especially to God's ministers. Rather, let us show how much we love them.

MEMORY VERSE.

Praying, praying, we are praying
That thy Spirit, like a dove,
May descend with gifts of mercy
From thy gracious hand above.

BLACKBOARD.

"I will put
A NEW SPIRIT
Within you."

LESSON XII.—MARCH 25, 1877.—QUARTERLY REVIEW.

GOLDEN TEXT.—"But God is the judge, he putteth down one, and setteth up another."—Ps. 75: 7.

TOPIC.—God's Dealings with a Kingdom.

HOME READINGS.

M. { 1 K. 12: 12-20..The Kingdom Divided.
{ 1 K. 12: 25-33..The Sin of Jeroboam.

T. { 1 K. 16: 28-34..Omri and Ahab.
{ 1 K. 17: 1-16..Elijah the Tishbite.

W. { 1 K. 18: 5-18..Elijah and Ahab.
{ 1 K. 18: 19-29..Elijah and Pr'ts of Baal.

Th. { 1 K. 18: 33-46..Elijah and his Sacrifice.
{ 1 K. 19: 8-18..Elijah at Horeb.

F. { 1 K. 21: 4-14..The Story of Naboth.
{ 2 K. 2: 1-12..Elijah Translated.

S. 2 K. 2: 13-25..The Spirit on Elisha.

S. Acts 2: 1-21..The Spirit on the Disciples.

To the Scholar.—The Quarterly Review is a test of what you have learned. It will be a good thing for you to see what you can recall of each lesson, just by looking at the title: and then to see how many questions you can answer without looking out the references; and, finally, to study it with a view to seeing how God dealt with the kingdom of Israel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

GOD DEFIED.—To what place was Rehoboam summoned to be made king? 1 K. 12:1. What did the people ask him to do? 4. Whose advice did he take about it? 6, 8. How long a time before he gave a reply? 5. What sort of a reply did he make? 14. What did the people do thereupon? 16. How many tribes made Jeroboam their king? 20. How many were left to Rehoboam? 20. Why did this division come about? 11:11, 12, 29–33. How did Jeroboam become afraid that he would lose his kingdom? 12:26. What did he do to prevent it? 28. What sort of a king did Omri make? 16:25. What place did he make his capital? 24. Why was he a bad king? 26. What sort of a king was Ahab? 30. What made him worse than the others? 31–33. What prophecy was fulfilled in the case of Hiel? 34. What did Elijah say to Ahab about rain? 17:1. Where did God tell him to hide? 3. What fed him there? To whom next was he sent? 9. Who was to sustain him there? How much did she have to do it with? 12. How *did* she do it? 13–16.

GOD VINDICATED.—How long was it before God sent Elijah to Ahab again? 18:1. What good man did Ahab have in his court? 3. What had he done to show his love for God? 4. What did he and Ahab go through the land for? 5. Whom did Obadiah meet? 7. What did Elijah tell him to do? 8. Why did Obadiah object? 12. How was he finally induced to go? 15. What did Ahab say to Elijah? 17. What did Elijah tell Ahab to do? 19. What challenge did Elijah make? 22–25. How long did the prophets of Baal call? 26–29. What did Elijah then do? 30–32. How did he make it sure that there would be no trick? 33–35. How did he obtain fire? 36–38. How did he obtain rain? 42–45. What did he do to the prophets of Baal? 40. How came Elijah to go to Horeb? 19:1–8. What lesson did God teach him there? 10–13.

GOD GLORIFIED.—What little thing made Ahab very much displeased? 21:6. Who promised to give it to him? 7. How did she get it? 8–14. What happened to Ahab for that? 20–23. What places did Elijah visit before he was taken up into heaven? 2 K. 2:2, 4. Who went with him? 2. How did the two get across the Jordan? 8. What did Elisha ask of Elijah? 9. On what condition was it granted? 10. Did he see him? 12. How was Elijah taken up? 11. How did Elisha get back over the Jordan? 14. What efforts were made to find Elijah? 16–18. What did Elisha do for the water of Jericho? 19–22. What did he do to those who mocked him? 23, 24.

QUARTERLY REVIEW EXERCISE.

CENTRAL THOUGHT.—**God's Dealings with Israel.**

Hymn.—"Who's on the Lord's Side?"

Scripture.—Lev. 26:1–20, 40–42.

PRAYER.

Hymn.—"What shall the Harvest be?"

Recitation.—Topics and Golden Texts.

(Superintendent to name the titles of the lessons, and, as he does so, twelve classes to respond, in their order, each with the Topic and Golden Text of the lesson assigned to them.)

Hymn.—"Just as God Leads me."

Queries and Answers.

(In giving out the Review sheets the different classes to be notified of the answers which they are expected to commit to memory. They may be given out by number, and called for in the same way.)

Supt.—In what way did Rehoboam, when the people would have made him king, prove himself to be a very foolish man?

1 K. 12:13, 14. And the king answered the people roughly, and forsook the old men's counsel that they gave him;

And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

Without his knowing it, what prophecy did he fulfill?

15. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah, the Shilonite, unto Jeroboam the son of Nebat.

How did the people show that they were not to be chastised with scorpions?

16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

How much did Rehoboam's rough answer cost him?

20. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

What sort of a reply might have saved him his kingdom?

Prov. 15:1. A soft answer turneth away wrath, but grievous words stir up anger.

Why should he have listened to the counsel of the old men?

Job 12:12. With the ancient is wisdom; and in length of days understanding.

REVIEW CHART.—GOD'S DEALINGS WITH A KINGDOM.

GOLDEN TEXT.—"But God is the judge; he putteth down one, and setteth up another." Ps. 75:7.

	LESSONS.		FACTS.				APPLICATIONS.			
	NO.	TITLE.	WHEN.	WHERE.	WHO.	WHAT.	TOPICS.	TEXTS.	TEACHINGS.	
GOD DEFIED.	I.	K. D.	B. C. 975	Shechem.	Reh. people, old men, young men.	Third day at Shechem..old men's counsel..young men's ..division..ten tribes to Jer.	"God's word"—	"But he forsook'—	"Soft answer turneth away wrath"..."Did evil—prepared not his heart to seek the Lord."	ENDURING.
	II.	S. J.	975	Bethel, Dan.	Jero.	Built Shech..set up calves.. ordained a feast.	"Fear of man"—	"And he shall give"—	Fear of men leads to contempt of God..one evil deed leads to another.	
	III.	O. & A.	929-918	Tirzah, Samaria.	Omri, Ahab, Hiel.	Bought hill Samaria..did worse..Ahab marries Jezebel..set up Baal..Hiel.	"Deliver ye every man his"—	"But evil men and"—	Do not provoke the Lord..beware of evil associates.	
	IV.	E. T.	910-906	Sam. Cherith, Zar.	Elijah Ahab Ravens, Widow.	Elijah's prophetic threat..fed by ravens..fed by widow ..Unwasting meal, etc.	"The Lord will"—	"In famine"—	Iniquity sure to be punished..power of prayer..care of God for his servants.	
GOD VINDICATED.	V.	E. & A.	906	Sam. Israel.	Ahab, Obadiah, Elijah.	Search for water..meeting of Ob. and Elijah..of Elijah and Ahab.	"Sin is a"—	"And Joshua said"—	Judgments do not always soften the heart..into sin is into trouble.	TESTIFYING.
	VI.	E.&P.B	"	Mt. Carmel.	Ahab, Eli. people, prophets.	The gathering on Mt. Carmel.."How long halt ye?" the vain calling upon Baal.	"Choose you"—	"How long halt ye"—	Serve God *now*..God's cause is never lost.	
	VII.	E. & S.	"	"	"	Elijah's prayer..sacrifice burned..the slaughter..the storm.	"The Lord he"—	"The God that"—	With God nothing is impossible..pray believingly—persevering-ingly.	
	VIII.	E.H.	"	Horeb.	Elijah.	The wonderful food..the wind, earthquake, fire, still small voice.	"God comforteth"—	"Will he plead"—	No need for despair who fights for God..love stronger than force.	
GOD GLORIFIED.	IX.	S. N.	900	Jezreel, Sam.	Naboth, Jez. Ahab.	Ahab displeased..derided..Naboth doomed..destroyed.	"Thou shalt not"—	"Thou hast sold"—	Do not covet..resist temptation ..men sell themselves for little.	TRIUMPHANT.
	X.	E. T.	896	Gil. Beth. Jer. east of Jor.	Sons of P. Elijah, Elisha.	Elijah and Elisha visit Bethel and Jericho..pass through Jordan..Elijah taken up.	"Covet earnestly"—	"And Enoch"—	Ask God for great things..Christ will come for us.	
	XI.	S. E.	"	Jordan, Beth. Jer. etc.	Sons of P. Elisha, children.	Elisha's crossing Jor..ineffectual search..healing the spring..punishm't for mock.	"Ye shall receive"—	"They said the spirit"—	Can all have the Spirit..the change it causes.	

"The Lord trieth the righteous, but the wicked and him that loveth violence his soul hateth." Ps. 11:5.

Why did God take away the kingdom from Rehoboam?

1 K. 11: 11, 12. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.

Why did Rehoboam do evil?

2 Chron. 12: 14. And he did evil, because he prepared not his heart to seek the Lord.

What king was afraid to have his people worship God?

1 K. 12: 26, 27. And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

He made some gods to suit himself—what were they?

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

Did he get anybody to worship these calves?

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

He set up the calves so that his house should not be destroyed—did he succeed?

13: 34. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

How is it proven that idolatry does not make a kingdom better?

16: 25. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

How is it shown that a bad man is pretty apt to have a worse son?

30. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

What things specially bad did Ahab do?

31–33. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshiped him.

And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Who stirred him up to do these things?

21: 25. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.

Who was given power to shut up the heavens at his word?

17: 1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

How was he fed by the brook Cherith?

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

Who next was to feed him?

9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

How much food did she have?

12. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

Was that enough to last through the famine?

16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

What did God mean us to learn from that?

Ps. 34: 9. O fear the Lord, ye his saints: for there is no want to them that fear him.

How long did the drouth last?

18: 1. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.

To save his horses and his mules, what did Ahab have to do?

5. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

Whom did Ahab think was the cause of all this suffering?

17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

Who was the real troubler?

18. And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

What did Elijah, on Carmel, tell the people they ought to do?

21. And Elijah came unto all the people and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

What challenge did he make to the prophets of Baal?

23, 24. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under.

And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, it is well spoken.

How long did the prophets call upon Baal?

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

When it came Elijah's turn, what prayer did he offer?

36, 37. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

Was his prayer heard?

38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

What did the people say to that?

39. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

How many times did Elijah pray for rain?

42, 43. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

And said to his servant, Go up now, look toward the sea. And he went up and looked, and said, There is nothing. And he said, Go again seven times.

Did the rain come?

45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

How did God show Elijah that he likes to use gentle means better than harsh ones?

19:11, 12. And he said, Go forth, and stand upon the mount before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake;

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

When Elijah heard "the still, small voice," what did he do?

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

What did Ahab want so badly that it made him sick?

21:4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken unto him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

Who promised to get it for him?

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

How did she get it?

13. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Ahab had the vineyard—but what did he pay for it?

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast SOLD THYSELF to work evil in the sight of the Lord.

What great thing did Elisha ask of Elijah before he was taken up?

2 K. 2:9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

On what condition was it to be granted?

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

How was Elijah taken up?

11. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Did Elisha see it?

12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

How did Elisha get back over the Jordan?

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

How did he cure the spring?

20, 21. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

Who is able, in like manner, to heal us?

Jer. 17:14. Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise.

How were the young men punished who mocked him?

24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

What is the great lesson to be learned from all the Scripture we have studied during the past three months?

Ps. 11:5. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.

Hints for Addresses.

1.—Israel worshiping idols is a good representation of a heart that is turned away from its God. The bargain that it made is just the bargain which all make who sell themselves to do evil. In order to keep his kingdom, Jeroboam exchanged

God for *calves;*
The Temple for *high places;*
God's Priests for *the lowest of the people.*
God's Feast for *a feast to idols.*

And he lost his kingdom besides! A similar exchange does he make who now gives up his religion for the things of the world. Here is his bargain:

God for *pleasure;*
The house of God for *saloons;*
The society of the best for *the society of the lowest;*
The Communion for *drunken feasts;*
Eternal Life for *eternal misery.*

2.—God says to you to-day: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." He proved to the Israelites he was God by sending down fire in answer to Elijah's prayer. What has he done for you to prove that he is God, and that you ought to serve him?

1. Sent down Christ from heaven.
2. Gave you his Holy Word.
3. Has supplied all your needs.
4. Has pleaded with you to give him your heart.

Now is the accepted time, and now is the day of salvation.

3.—*Elisha's Gift.* Ask from the scholars what Elisha might have asked for, and put their answers on the board: Wealth, fame, power to work miracles (like those of Aladdin's lamp), ease, a throne, etc. But he asked for a double portion of Elijah's spirit, and obtained it. Now what did that bring him?

Wonderful power;
Wonderful peace;
Wonderful wisdom;
Wonderful strength;
Wonderful influence;
Wonderful grace.

Do you want Elisha's "double portion"?

4.—*Ahab's Sale.* Sold himself. What for? A garden of herbs. Satan always buys cheap. Let us see what people sell themselves for. (Call out the facts from the school, if possible.)

A glass of rum; A few cents (taken from the till);
A cigar; A spree;
A lottery ticket; A few cents (won in gambling).

What does he expect us to pay for these?

Our good reputation; Our good resolutions;
Our strong will; Our self-respect;
Our ability to do well; Our hopes in this life;
Our hopes in the life to come; OURSELVES.

Will you sell to him?

EDITORIAL MISCELLANY.

We are confident that our friends will like the review exercise printed in this number better than any of those that previously have appeared. It differs in plan and make-up from its predecessors, and, we think, for the better. The publishers will furnish them on extra sheets, as before, at the rate of $1.00 per hundred, and will print them so early that none will have to wait who send in their orders—except those who may send in after the edition is exhausted. We furnish also, in this issue, some "Hints for Addresses," which, we have no doubt, will prove acceptable to superintendents. If our supposition be correct, we would be glad to have it confirmed by those who like them well enough to use them. If they are appreciated, we will publish others; if not—we have no space for useless lumber.

The song we herewith give was the last one ever penned by P. P. Bliss. It was found in his trunk which had been forwarded to this city by another train than the one on which he perished, and was not quite completed nor revised at the time of his death. It is affecting to read a song which comes so near being a prophecy:

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step on my onward way
He makes new scenes arise;
And every joy he sends me comes
A sweet and glad surprise.

Cho.—Where he may lead I'll follow,
My trust in him repose,
And every hour in perfect peace
I'll sing, "He knows, He knows."

One step I see before me,
'Tis all I need to see,
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving "Follow me."

O blissful lack of wisdom!
'Tis blessed not to know;
He holds me with his own right hand,
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so.

So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith in him
Than go alone by sight.

Relative to the "Old Adam," which Vincent is reported (not over correctly we are afraid) to have said each superintendent should have enough of to enable him to assert himself before his pastor, a correspondent writes: "What if the pastor should have no lack of 'the old Adam,' also? Would that tend to bring peace?" We apprehend not. The result, we fear, would be the same as that contemplated in the old philosophical puzzle, where one is led to speculate on the dire consequences of the striking of an irresistible force against an immovable object. The only positive and practical conclusion to which we could ever come on that problem was—that one could occupy a more agreeable position than to be between the two at the instant of collision! The coming together of two "Old Adams" would be neither a safe, pleasing, nor improving spectacle. We would rather that all should "put off the old man, with his deeds."

The *Independent* gives the following instructive tabular statement of attempts at uniform lessons. Of the seven given three were of English and four of American origin:

Selected or Limited Lessons	1826
Verse-a-day System	1831
London Union System	1842
Mimpriss's Graduated System	1844
London Church Sunday-school Inst. System	1849
Chicago "National S. S. Teacher" Series	1866
International Series	1872

We are glad enough to welcome all generous rivalry in the publication of lesson expositions and lesson leaves; but there is a new candidate for popular favor called the *Illinois Lesson Leaf*, whose principles, as displayed at its mast-head, are not of a kind to commend it to any one. It advertises itself after this manner: "The *weekly publication* of these leaves gives them an immense advantage over those published a whole year, or even a month, in advance; for many of the best thoughts on or plans of lessons are caught from the monthly and weekly publications." Was ever the black flag more coolly displayed! It expects to pirate enough from the TEACHER, the *Times*, the *Journal*, the *World*, etc., to make it worth something! Is there a market for such stolen goods?

The dying injunction of the late Bishop Andrew, of the M. E. Church South, to the ministers of his charge, was: "Tell the preachers to remember the Sunday-schools. Feed my lambs." They were his last words. We hope they will be put on his monument, for no words could honor him more. They were feebly spoken, in the weakness of death, but they deserve to be trumpeted all over the land. Pastors are, as a rule, not yet thoroughly awake to the importance of dealing with the young. Theoretically, they admit that it is of the utmost consequence to deal with the man while he is a child. Actually, they pay comparatively little attention to the child, and bestow most of their strength (in many cases how ineffectually!) upon the man. Theory must be reduced to practice. If we now take care of the children, the next generation of adults will take care of themselves. One of the Saviour's last injunctions, also, if we remember rightly, was, to feed his lambs.

The managers of state conventions are frequently at their wit's end to know how to raise the money necessary to carry on the state work, and provide for a thoroughly good convention. The state work will not run itself, nor can a convention be carried on without funds. In these days, the demand upon the time of men who can make a convention really profitable is such that to ask them to come for nothing is like asking them to donate fifty or a hundred dollars out of their own pocket. Plenty of good gratuitous labor can be obtained, but the magnets which draw teachers from afar are those whose time is too valuable to be exchanged for a resolution of thanks. They must be had, or the attendance will not be secured. How the money

can be procured is the problem. It is usually the case that when one pledges his county for a proportionate sum of the expenses, he has to redeem the pledge himself; and so there is a limit to that method of procedure. Small contributions from the schools all over a state would abundantly provide for all the outlays necessary, and so the burden would fall heavily on no one. With the statistical accuracy that has been reached, this will prove to be an entirely feasible method, and, in the end, will have to be adopted. But whatever may be the process, the expenses should not be larger than the receipts. There are state associations whose convention's debts are on their necks like the Old Man of the Sea.

When even the children have been enlisted in the conflict, we may rest assured that there is a pretty tough fight going on in England between Ritualism and non-Ritualism. At a celebration held in a Ritualist church in Brighton not long since, the children sang a hymn commencing:

> I'm not a little Protestant,
> No Protestant am I.

A response from the Low church was soon forthcoming, for *there* the children were taught to sing:

> I'm not a little Ritualist,
> No Ritualist am I.

It is a pity that the little ones should grow up with such songs on their lips and such feelings in their hearts as they must engender. Besides being silly, it is positively wicked; for it is passing hate down to posterity. Between a belligerant Protestantism and a belligerant Ritualism we are afraid that the children will not be apt to become Christians. Fighting, if it must be done, should be left entirely to the adults.

The New York Sunday School Association has been such a real educator to the superintendents and teachers of the Sunday-schools of that city, and of the cities and towns adjoining, that it has secured a large and grateful constituency. A mere glance over the titles of the lectures and the names of its lecturers since 1869 discovers the reason why it has obtained such a strong hold as it has. It has won applause by bringing out things worthy to be applauded. This year it has a course of lectures on the Bible which makes one wish he were a resident of that favored city, and which causes a scramble for the tickets among those who have the privilege of attending. Drs. Deems, Taylor, Pres. Noah Porter, Drs. Crosby, Geo. Dana Boardman, Storrs, and Bishop Simpson are among those who are down on the programme to delight and instruct the Sabbath-school workers of that vicinity. For such a feast, the Sunday-school people there of course recognize their indebtedness to the president of the association, Mr. E. C. Wilder. While smaller places can not have such eminent men lecture for them, yet, if they will utilize the material they have at hand, they can have a course of lectures scarcely less valuable.

If Mr. Moody reads the papers he is likely to have recalled to his memory many things he has forgotten, and some things which he never did at all. The Boston *Globe* relates the following pretty good story of his earlier experiences:

> When a young man he was wont to do a great deal of talk in prayer-meeting, and was noted even then for his lack of grammatical knowledge and his murderous attacks on the King's English. Finally one of his friends went to him and advised him in all kindness to go to work and do a little studying, particularly of the grammar. "Can't do it," said Mr. Moody. "If I see a man drowning, shall I stop and pull out my grammar and tell him, 'to drown' is a verb, and 'I' a personal pronoun, and 'will save' implies half a dozen other things, or shall I go to work and tell the man what to do at once, ungrammatically, perhaps, but so that his life is saved?"

The only trouble about this incident is, that, in those days Mr. Moody did not know that "to drown" was a verb, nor that "I" was a personal pronoun. If he had there might have been nothing to object to in his grammar. There is poor joining-work in that bit of carpentry.

The power of the Sunday-school in reforming desperate neighborhoods is readily enough admitted by all. But few, however, know how effective it really is. There are some facts relating to the criminal history of Edinburgh that will help to measure this power, and give an idea of its efficacy. In the year 1847, when "ragged schools," as they were called, were first started in that city, five per cent. of the jail prisoners were children under fourteen years of age—315 out of 5,734. Three years later, there were only 56 out of 5,869, or less than one per cent., and the governor wrote: "I can have no doubt that the ragged schools have been the principal instruments in bringing about so desirable a change." Sunday-schools are better than police stations—cost less, and are vastly more effectual. Where the Sunday-school teachers appear in force, the blue coats and brass buttons find they are no longer needed. The latter are a sign of the fall of man—the teachers, of man restored.

Sunday School Gleanings.

Some time since, Austin Q. Hagerman wrote an article for the *Sunday School Journal* with the suggestive title "Burry Ideas." Speaking of a burr, he said: "It is one of the chief characteristics of a burr, that it does not depend on merely one strong curved point for its clinging power, but has a vast number of minute hooklets, by which it can lay hold upon a man's garment, where it sticks with rare tenacity." Now then, let your teaching be so full of clinging illustrations, keen comparisons, and sharp points, that your ideas will be sure to stick — indeed, can not be shaken off. ———Edward Eggleston believes in method, but he believes in something more; he believes in "a man with a boy's heart inside of him," and thus describes and philosophizes about one of that kind: "It didn't matter much what he said, or where the lesson was; by the very fascination of that man, and the child-likeness of his heart, he drew those boys away from the singing of the birds in the trees, and the hearing of the stream in the woods—he drew them irresistibly to that mission Sunday-school room, where the sun came down so hot; for that man's mind made it all sweet to the boys by his sympathy. I want to say to you, that personal sympathy is nine-tenths—yes, it is ninety-nine one-hundredths — of success in teaching; it is that without which all the rest is nothing."———While *Zion's Herald* declares that "the shallowest of all reasons given for this non-attendance of the children upon the public worship of the sanctuary is, that the preaching does not interest the children—that it is designed for the older people," yet it also says: "Nevertheless, whether the minister preaches special sermons to the children, or not, it is clear that he ought often to notice them in his discourse, and by anecdote or illustration call their attention to some point that may come within the range of their understanding. The dryest sermon will in this way present something to the minds of the young which may be of lasting profit to them." The "shallowest" of all policies is to expect them to come if there is nothing for them to come for. Scatter crumbs in your yard if you want the birds to twitter there.———Dr. Vincent, it is said, does not believe in "children's sermons." "Any boy, twelve years or more," he thinks, "can gather in the gist of a sermon." Doubtful. And there are some that half the adults do not really get hold of. Besides that, what of those who are under twelve years? Are *they* not worth thinking of?——— *The Gospel Sower* thus speaks of teach-

ing: "It is an art," it says, "with which few teachers, comparatively, are acquainted. They do not know how to talk to children, so as to avoid the *unintelligible* on the one hand, and *drivel* on the other; with both of which the mind of a child soon becomes disgusted." There is no amount of training that will actually compensate for want of brains.———That same paper affirms that "the blackboard is largely a nuisance in the Sunday-school," and that those examples published in some of our Sunday-school magazines are too puerile to gain the respect of even puerility." We regretfully acknowledge the faults of some of our contemporaries.——— The (London) *Sunday School Chronicle* thus pertinently illustrates the need of training for teachers: "Any one with eyes and hands can take the wheels (of a clock) down; it requires a skilled mechanic to restore them to their places. Almost everybody who can read and refer to concordances, dictionaries, etc., can pick a lesson to pieces, and if necessary, lay out on paper a beautiful collection of facts, parallel passages, etc., but it requires a skilled teacher to use this array of material so as to impart instruction effectively to the class." That is so. To use a still more homely illustration: An unskilled cook can have the best materials furnished in the market, and yet be able to make nothing but sour, soggy bread.———Dr. Wm. M. Taylor has been comparing Sunday-school teaching to target practice. According to his simile, "the black, or outer ring is the geography of the lesson, and the yellow ring its biographical references, and the red ring the explanation of the manners and customs referred to in the lesson, and the blue ring is the meaning of the words and phrases used. All these are important, but a teacher may 'hit' any or all of them, and yet fail of the truest and noblest aim—the white center — the conversion of the class." Except by a centennial accident no one ever makes a center shot who does not aim for it.——Said an orderly to his commanding officer on a field day: "Captain, we are entirely out of ammunition!" "What! entirely out of ammunition!" exclaimed that officer. "Yes, entirely out," was the the reply. "Then cease firing," was the prompt command. If only some of our Sunday-school orators knew when they were entirely out of ammunition! Too many blank cartridges fired as it is.

Sunday School Work.

Great as it was last year, there is to be more than the usual variety of Sunday-school gatherings during the coming season. There are to be assemblies of different titles, but all of them with rival courses of study, and with lists of instructors and lecturers and themes between which it will be hard to make a choice. They will be located in such different parts of the country that their benefits will be within the easy reach of nearly all. There will be no need to sigh unavailingly for the bill-of-fare of far-off convocations, when such good tables are spread so near at home. We give a list of those from which we have heard, whose time is fixed:

Lake Bluff		July 17–27.
Inter-State S. S. Encampment (Loveland, O.)		July 24–Aug. 2.
Chautauqua	Church Congress / Reform Council	Aug. 4–7.
	S. S. Assembly	Aug. 7–21.
	Scientific Conference	Aug. 21–23.
S. S. Parliament, Thousand Isles,		Aug. 21–31.

Chautauqua for 1877, we are told, "will exceed, in interest and instructiveness, all preceding years." Vincent says it, and therefore we must not doubt.——— Lake Bluff is to have the benefit of Vincent's supervision, and the new energy infused into that enterprise

makes it certain that it, like all the other assemblies over which Vincent presides, will be a success. It will have the same course of lessons as does Chautauqua, and a corps of lecturers and instructors that will be worth a long journey to hear.———A note from Crafts says that the Parliament will be repeated. Of course it will. We could not afford to lose that from among the list of gatherings. It is admirably located for summer study and recreation. Nature has done all that she can to make the place attractive, and we can trust Crafts for the rest. The first five days will be devoted to a Bible conference on "Methods of Bible Reading," and "The Use of Bible Readings"; the second five days will be given to methods of Sunday-school work and Christian work, including "Parents' Institute," "Temperance Day," "Laymen's Day," etc. The usual normal class will be organized to meet twice each day. ———We know that Clear Lake is to be one of the attractive places of the season, and that its managers are now busy at work preparing such a programme as will call out the strength of the Northwest, but we have not yet been notified of the time when it is to occur. Neither have we had any definite information from Winnipiseogee, nor Casanovia, nor Sea Grove, nor Ocean Grove. If those places want a Sabbath-school constituency, they must be alive in the matter.———In addition to all that has been mentioned above, Vincent proposes to hold a series of Methodist Episcopal Sunday-school congresses in Indianapolis, St. Louis, Omaha, and San Francisco—the latter early in May. He held one in Chicago in January, which proved to be quite acceptable. He believes that "true unity is secured by each denomination being well taught in its own doctrines and economy, and all being filled with the catholic spirit of the Gospel." ———A memorial of the life and labors of Mr. Bliss is being prepared by his associate in work, Maj. D. W. Whittle, assisted by his pastor, Rev. E. P. Goodwin, D.D., and R.C. Morgan, of London, in the shape of a book which will contain a sketch of his life, portraits of himself and wife, and a history of the composition of his best known songs. Maj. Whittle requests any one having knowledge of incidents of interest connected with the use of his songs to communicate the same, care of the Y. M. C. A., Chicago.——Rev. J. B. Atchison, Sunday-school editor, institute conductor, singer, and preacher, has been quite ill; cause evident—overwork.———The *Heidelberg Teacher* has become *The Instructor*, and is published monthly, instead of quarterly. It was too good a magazine to be published at such long intervals that one was in danger of forgetting how excellent it really was.——Another pleasant exchange, *The Sunday School Worker*, says: "We have enlarged our borders, re-sharpened our quills, and quadrupled our energies for the coming conquest." We precipitately get out of its way, and stand admiringly and expectantly one side.———We have a new and cleanly looking exchange in the *Scholar's Monthly*, edited by Rev. Chas. F. Beach. It is intended for advanced classes, has a full textual exposition of the lessons, practical reflections, and a question and answer from the shorter catechism for each lesson. The more there are, the better each will have to be. ———O. F. Presbrey, of Washington, after five years of service, has at last been promoted from the superintendency of his school to be a teacher of a large Bible class in it. The promotion did not come, however, until he had earned a national reputation in his former office. He is publishing a lesson review and song service for each quarter. With the first one is printed a memorial service of P.P. Bliss.———Stephen Paxson, his son William P. Paxson, and Mrs. Geo. Partridge are carrying on another campaign in Texas, this spring. The Texas people are moving strongly this year. They propose to hold the Annual State Convention and ten district conventions besides. The state gathering is to take place early in April.———Philip Phillips

has completed his first hundred evenings of sacred song in Great Britain, and now is on his second.——The Congregational Sabbath-school at Danvers Center, Mass., celebrated its fifty-ninth anniversary in January. It has 248 scholars, and added fifty-one to the church last year. The Maple Street Congregational school at Danvers on the same day observed its thirty-second anniversary. Its spiritual record is, also, a good one. It numbers 415, had an average attendance of 297, and of the sixty persons who last year joined the church fifty-seven were from the school. ——The lesson on intemperance in last year's course is known to have done some good. After it a Bible-class of young ladies in Brooklyn mutually covenanted "not to look with affection upon young men who looked with approbation upon the wine cup." That's right. A young man who loves the cup too well to give it up has not enough heart left worth any woman's notice. That pledge ought to have countless signatures.

THE TEACHERS' MEETING.

[Being a social gathering where our friends can ask questions, furnish condensations of thought and experience, and give hints about Sabbath-school work. Write for it.]

—There is a school which always keeps its new library books in a case by themselves. It permits no scholar to draw books from that case who has not faithfully committed the memory verses, the Golden Text, and topic, and been punctually present every Sabbath of the preceding month. The slip-shod learners in this way get the slip-shod books. As no one wants to read them when nicer ones are to be had, the stimulus to be present regularly and to learn the memory verses is quite strong.

—The pains taken to interest Sunday-schools nowadays is simply wonderful. We note, as an illustration of this, the effort made to that end at the anniversary of the school at Mt. Holly, N. J., of which W. W. Tylor is superintendent. The subject of the evening was: "Jesus, the light of the world." To set forth the fact most impressively, a light-house was erected, section by section. It was the work of some of the members of the school, and, when finished, was complete, even to the revolving lights. Appropriate passages of Scripture were recited while the light-house was being put together. With some one to speak wise words, as, no doubt, there was there, we can easily see that the scholars who should witness such an exhibition would always have as a prominent thought concerning the Saviour, that he is "the light of the world."

—Rev. W. F. Crafts contributed to the *Sunday School Journal* a description of an "Actual Teacher's meeting," the method of which we thus summarize. Place—pastor's house:

1.—6:30 to 7:30 P. M. Silent study of commentaries and Sunday-school periodicals.

2.—7:30 to 8:00. Discussion of some method of Sunday-school work; *e.g.*, "How can we win attention?" etc.

3.—8:00 to 8:45. Discussion of the lesson. What difficulties, and how removed? What words and customs to be explained? What history and geography is necessary to a thorough understanding of the lesson? What is the central and supreme thought? How shall the lesson be adapted to all grades? What illustrations will give real help? "What pathway to Christ does the lesson open for a closing application?"

8:45 to 9:30. Social, and simple refreshments.

—A novel expedient was adopted in Indiana to secure the attendance of the church members upon the Sabbath-school. Their names were regularly called at the opening of each session. The little ones went home saying to their parents: "We heard your names called in Sunday school." As that story was repeated each Sabbath, they finally got

the notion that they were wanted there, and, by and by, they began to flock in, until the room was filled. Perhaps that might operate in other localities.

—We noticed the statement, some time ago, that a class of six boys in the Summerfield M. E. church, in Brooklyn, had in one year raised $445 for the missionary cause. They met every month at the house of their teacher, to hear and talk about mission work. They have listened to accounts of travel and the planting of missions, from travelers and returned missionaries, or to letters from them and from native helpers, and have themselves written essays, and engaged in discussions on the subject. Their second anniversary as a missionary band was celebrated by a neat entertainment. The amount raised is somewhat extraordinary, and shows what an interest in missions must have been felt by the class. As to how the money was raised —that, very provokingly, is not mentioned.

LITERATURE.

A book of great interest is *Lectures on the History of Preaching*, by John A. Broadus, D. D., LL. D. The first lecture is devoted to Preaching in the Bible, and the succeeding ones take up the characteristics of preaching in the different periods down to the present time. The author's purpose has been to develop the leading ideas involved in the history of preaching; to show what causes brought about the prosperity of the pulpit at one time, and its decline at another; to indicate the great principles as to preaching, which are thus taught us. The volume is by no means a dull one, but is filled with pleasant, even gossipy sketches of eminent preachers, such as Origen, Eusebius, Chrysostom, Ambrose, Augustine, Luther, Peter the Hermit, Wesley, Flavel, Bunyan, etc. New York: Sheldon & Co. Chicago: Jansen, McClurg & Co. $1.50.

We do not know of a much better book to put into the hands of those just entering maturity than the new volume by Rev. D. W. Faunce, entitled *A Young Man's Difficulties with his Bible*. It takes up those subjects in regard to which a young man is apt to find himself somewhat at sea, and needing a good pilot to show him where to make a safe harbor. The topics treated are: Is the Bible True? The Inspiration of the Bible; Difficulties as to Miracles and Teachings; Difficulties as to Geology; Difficulties from Astronomy; Difficulties about Historic Facts. It is written in a plain, simple, helpful way, unincumbered with technical terms, and in reading it many a young man will find all his difficulties vanishing and wondering why they ever troubled him. New York: Sheldon & Co. Chicago: Jansen, McClurg, & Co. $1.25.

We were not aware how really serviceable a manual could be made from the outlines of addresses and lectures, such as are delivered at the great Sunday-school assemblies, until we received *The Bible and the Sunday School*, edited by W. F. Crafts. It is a small volume of about 170 pages, and is filled, as indicated, with outlines of addresses, or a summary of the points presented by such men as Rev. Lyman Abbott, Rev. F. H. Marling, Rev. J. L. Hurlbut, Rev. E. O. Haven, LL. D., Rev. H. M. Parsons, Henry Ward Beecher, etc. As a rule, this has been quite helpfully done. About every Sunday-school topic of interest has been touched upon. Sabbath-school workers will find many valuable hints in this book. Toronto: Adam Butler & Co. New Bedford, Mass.: W. F. Crafts. Paper, 50c.; cloth, 75c.

We have another temperance tale from the pen of Mrs. Julia McNair Wright, called *A Strange Sea Story*. It is all that its title claims to be — almost a little too sensational and blood-curdling for healthy reading for youngsters. The moral of the story, the danger to which many lives are exposed upon the sea by the drinking habits of sea captains, is very powerfully enforced. If it had dealt less in the improbable it would have been better. New York: National Temperance Society. Chicago: C. R. Blackall. $1.50.

Frank Leslie is publishing a *Sunday Magazine*, and is fortunate in having secured Rev. Chas. F. Deems, D. D., as its editor. Our readers well know Dr. Deems from his contributions to this magazine. We need not recommend one who so strongly has recommended himself. Each issue of the new periodical contains something over one hundred broad, profusely illustrated pages, and is furnished at the marvelously low price of $2.50 per year. New York: Frank Leslie's Pub. House.

The *National Repository*, under the editorship of Dr. Curry, is a magazine that now is well worth reading. It is a comely looking periodical, is well illustrated, and its articles are characterized by ability and strength. Cincinnati: Hitchcock & Walden.

W. G. Holmes, of this city, furnishes excellent photographs of Bliss and his wife, and Moody and Sankey. Card size, 25 cents; Cabinet, 50 cents.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—APRIL, 1877.—No. IV.

ELISHA THE PROPHET.

BY REV. W. H. DANIELS.

HERE is a man, who, for a period of more than sixty years stood at the head of the world. Officially, as priest and prophet of Jehovah, he was the superior of kings; personally, by divine endowment, he was the foremost character of his age; and when we look through the Bible for his peers, there are only three men before and three men after him who are worthy to stand by his side.

It is a fact not to be overlooked that when the Lord wanted a man to be his vicegerent, by whom to show his power and majesty, though there were priests enough and prophets enough, and schools for training more, he passed by them all and chose a wild man from among the tent villages and mountain fastnesses of Gilead. And when Elijah, by command of God, hands over his office to a successor, that successor is not a divinity student from the Jericho Theological Seminary, but a sturdy young farmer from the valley of the Jordan. On his way from Sinai to Damascus, Elijah finds his man in the field, plowing. His instant and hearty obedience to the symbolic order of the prophet shows him to have been a young man who feared and worshiped God, while the proof of his filial respect appears in his dutiful and affectionate remembrance of his father and mother: "Let me, I pray thee, kiss my father and my mother and then I will follow thee." Neither does he forget his friends and neighbors. With one yoke of the oxen that he had been following, he makes a farewell feast—an occasion not likely to be forgotten by his old companions when they should afterwards see him invested with the dignities of the prophet's office.

Elisha, like his predecessor, was a man of great force of character; quick to discern and prompt to decide. When Elijah casts his mantle on him, the well understood token of his call to be the prophet's follower and successor, he needs no persuading, but at once leaves the oxen and runs after Elijah. Thus in a moment he deliberately forsakes the world to become the ambassador of heaven. To him the holy office of Elijah, with its wanderings, poverty, and afflictions was more than home and plenty and peace. The sheep-skin mantle of the shaggy headed Tishbite was better than purple and fine linen. To share with the man of God his toilsome journeys, his cave dwellings, his hardships and dangers was the most desirable of all modes of life, because it implied visions and

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

revelations, the eye of a seer, the ear to which God would speak, and the hand which might wield, betimes, the powers of the world to come. A prophet of God must be great enough to despise the world; he must be so rich in God that nothing can buy him, so strong that nothing can conquer him, so brave that nothing can frighten him. In those days of constant strife between the party of Jehovah and the party of Baal, the worship of one and then of the other being set up as the court religion, when kings were so plenty and cheap that they succeeded each other with murderous haste, when Jehovah's prophet must rebuke his own people as often as he smote the idol-worshipers, it required a man of the toughest fibre and the steadiest head to be the prophet of the Lord. Such a man was Elisha, the son of Shaphat. He is a young man of modesty and good sense; willing to begin at the beginning; not heady or high-minded, as any small specimen of a man always is at a sudden call to great things. The record says: "Then he arose and went after Elijah and ministered unto him." He is willing to be the servant of God's servant, to listen when he speaks who has heard the word of the Lord. He does not thrust himself forward, or grow too fast for his health; he is a servant, a disciple, a follower, and from the fact that we hear nothing of him during the ten years or so of his novitiate, it is fair to infer that he is content to do small work for God as a servant, since it is the means of preparing him to be a master by and by.

The translation of Elijah to heaven, that most marvelous piece of object teaching ever addressed to mortal eyes—save one, of which this was a kind of prophecy—must have made an indelible impression on Elisha's heart and life. The death of that great man, lying on his bed, in such joy and victory as the Lord often gives to his saints would have been memorable and impressive; but to see him taken up bodily into heaven, to catch a glimpse of the glowing chariot that Jehovah sent to fetch him, to know it was coming and to be for hours, perhaps for days, expecting it—all this passes the power of words to describe in its effect upon such a man as Elisha. It was the bursting in upon him of the unseen world of glory; the veil which covers the eyes of mortal men was drawn aside. "If thou see me taken from thee it shall be so unto thee," *i. e.*, a double portion of my spirit shall be upon thee. And now he sees him! Henceforth he is twice a prophet! The invisible things of God shine in upon him! He is a seer! No possible doubt now of the divine mission of his master and of his own succession to it; no room in him now for worldliness, no place for weakness; he has succeeded to a double portion of the power and grace of one of the two men in all the world whom Jehovah esteemed so much as to take them to himself without sifting them through a grave. His immediate acceptance as the successor of Elijah appears in the homage paid him by the "sons of the prophets" at the school in Jericho, and in the implied request of some of the citizens of that place that he would use some of his supernatural powers upon the unwholesome water of one of their fountains. This act of beneficence in healing the waters may be called his first public miracle; the dividing of Jordan being a private and incidental affair. He opens his career with a great benediction. But the very next act recorded of him is a curse.

Here (2 K. 2:23, 24) is a matter on which much labored explanation and apology has been expended. "Two she-bears out of the wood tare forty and two children of them," whom Elisha had cursed in the name of the Lord for mocking him, and scoffing at the apotheosis of his master, Elijah. Perhaps this and similar judgments of God sent by human hands would be less troublesome to Bible commentators and their readers if it were first distinctly settled in their minds that human life, like every other creation of God, is his own personal

property; that he gives it, uses it, and takes it away according to his sovereign pleasure, asking no leave of any one. It makes no difference with the act of God whether he takes children out of the world by ones or twos, or forty-twos; whether they are killed by she-bears or scarlet fever; whether the sentence of death be pronounced by Elisha the prophet or by some blundering doctor.

Mankind are all under sentence of death the moment they are born. We may not kill one another, but we may not presume to judge the life-giver by any such law. If he chooses by man, angel, or other means to execute that sentence of death, there is no call for apology, no cause for complaint. Doubtless Elisha found more pleasure in sweetening the bitter waters, extending the widow's oil, neutralizing the poison in the pottage, and raising the Shunammite's dead son than in cursing those who mocked him, or in smiting his servant Gehazi with leprosy for his falsehood and covetousness in the matter of Naaman.

It fell to him to pronounce more blessings than curses, and on account of the difference in these proportions in the lives of Elisha and Elijah, it has been the fashion to contrast these two men, giving to Elijah a fierce and furious disposition, and making a mild mannered gentleman out of Elisha. But if it is true that both these men did simply what God directed, then it is manifestly an error to judge of their personal qualities by the peculiar character of their missions. On such presumption it is hardly probable that a half-civilized Bedouin would be honored with a special conveyance to heaven. And if Elisha were of such a mild and quiet temper we should hardly expect to hear this contemptuous speech to Jehoram, king of Israel, his own sovereign, who, in company with two other kings, had come before him to enquire of the Lord about Moab: "And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother. . . . As the Lord of hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee nor see thee." Again, in his very old age, when he is about to die, King Joash comes to inquire of the Lord at his mouth, and when, at his commandment, the king only smote the ground with the bunch of arrows three times instead of smiting five or six times, the old prophet fires up with patriotic rage because, by the showing of this symbol, the Syrians are to be smitten before Israel only three times, instead of five or six.

There is one more scene in the life of this prophet which may be more than a personal incident—that recorded in 2 K. 6: 13–18. The king of Syria, enraged at the repeated discovery of his plots by his enemy, and learning that Elisha was the one who made them known to the king of Israel, sent a great army with horses and chariots by night to surround the city of Dothan where Elisha was. In the morning his servant was amazed and terrified at the sight of this great host, and anxiously inquired of his master, "How shall we do?" And he answered, "Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." There is a false doctrine which has been sung in Sunday-schools and believed in elsewhere:

> "There is a happy land
> Far, far away."

But the doctrine of the vision at Dothan, of the dying experience of St. Stephen, and of the frequent revelations to other dying saints is that the great world of eternity surrounds and touches this little world of time. We are fellow-citizens with the saints. "To one is given by the same spirit the word of wisdom . . . to another the working of miracles, to

another prophecy, to another discerning of spirits. But all these worketh that one and the selfsame Spirit dividing to every man severally as he will." 1 Cor. 12: 8–12. "Am I not a God at hand, saith the Lord, and not a God afar off?"

If the study of Elisha the prophet shall help us out of our blind subjection to natural law in respect to the things of the spiritual world, the wisdom, joy, and strength of the church will be greatly enlarged. We are indeed shut up in the tabernacle of this earthly house, but God has taken care to pierce its walls with loopholes and windows; wherefore it behoveth us to make a free use thereof that we may look outward and upward from our low mortality, instead of weaving thick curtains of logic and naturalism with which to cover, perchance ornament them, but withal shutting out the light of God and his heavenly world.

Of the end of this prophet's life we have this simple announcement: "And Elisha died and they buried him." But dead or alive, he was no common man. His prophetic office ceased not altogether with his breath. God made use of his dead body to honor himself once more among his people. A funeral is suddenly interrupted by the appearance of a band of Israel's old enemy, the Moabites. "And they cast the man into the sepulcher of Elisha; and when the man was let down and touched the bones of Elisha he revived and stood upon his feet"—a striking prophecy of the power of Him who afterwards used this earth for a grave, leaving therein a pledge and promise that all the dead, buried in the earth or sea, shall one day stand upon their feet through Him who died and was buried, that he might become the resurrection and the life.

THE TEMPERANCE PROBLEM,

AND WHO CAN SOLVE IT.

BY JENNIE FOWLER WILLING.

DURING the Moody and Sankey meetings, no services have been more largely attended than those held each Friday in the interest of temperance. To no speakers have the people listened with more earnest and sympathetic interest than that given the poor fellows who have escaped from the chains of appetites. This fact indicates plainly that Christians are awakening to the danger from intemperance, and thoughtful people are inquiring how we can stay its ravages. This is fast becoming the question of the home, the Sabbath-school, and the church.

We believe that American Sunday-school teachers have it in their power to turn back the tide of destruction that threatens our national life. Let us see. The children are the future. They who train them are responsible for the nation's destiny. Sabbath-school teachers may do more of this work than parents do. They are teachers *par excellence*. Many parents do not know how to teach; many others do not care to learn this part of their duty. Their children are simply pretty little pets, to be cajoled and scolded into presentable behaviour, and beruffled and beribboned for show occasions. Quite too often the father is only the head of the commissary department. If he is unsuccessful in business, he is in a hand-to-hand fight with duns and debtors—doing his best to keep the craft afloat. If he is successful, he is not much more than a calculating machine, knowing little outside of his ledger and the prices current of the daily paper. If he meets his children on the street he almost needs an introduction to them. Indeed, if he were

to get a glimpse of their real lives, he would utterly fail to recognize them as the inevitable, expensive bothers that he has so often pushed out of the way with, "I haven't any time to attend to your questions; go to your mother."

Unfortunately, motherhood is not a sacrament — maternity is not, of necessity, a state of grace. Mothers are often as proud, and worldly, and ambitious to get on as are fathers. So the little children are left with half-civilized servants — bigoted Catholics, or frequenters of beer gardens, while the parents are in the money-grind, or dissipating at theaters, operas, and balls.

Being parents does not qualify people to teach morals. How can they teach what they have never learned? And then, many good people who take proper care of the physical and mental culture of their children, are shy and backward in their religious training. They leave that that ought to be their first duty, and to which none can attend so well as they, to the Sunday-school teacher and the pastor. We are forced to conclude that the most of parents are sadly at fault in this matter

It is the business of the Sabbath-school teacher to teach morals. His text-book is the Bible, our one book of ethics. His Instructor is the Holy Spirit, our great Teacher of righteousness. He has no right to take the place he occupies unless he can teach God's truth If he does not do his best to impart this knowledge he is a cheat and a fraud. The majority of Sabbath-school teachers understand this, and try to meet the demand. Hence it often occurs that they are the children's oracle in matters of faith. They may have more power for good than pastors. They outnumber their pastors at least ten to one. They are from among the common people, with little scholastic culture to lift them above the every-day level. Their talk is not bookish. It does not have to be translated; they use such words as the children use every day.

They can not be accused of mercenary motives, as ministers are sometimes. Their work is all gratuitous. Like the ten thousand who worked upon Strasbourg cathedral, for the good of their souls, it is

"All for love, and nothing for reward."

They have the best material upon which to work. Each man killed in battle costs the enemy his weight in lead. Each adult brought down by the pulpit costs his weight in sermon paper. Children are so much more susceptible of truth, they can be brought to Christ far more easily than adults. Impressions made upon them are more lasting than those made upon grown people. Our own experience corroborates this. Not the things to which we listened, and of which we read yesterday, abide with us, but those that we learned in our childhood. And then we have the word of the Lord to settle the matter: "Train up a child in the way he should go, and when he is old he will not depart from it."

Sunday-school teachers can decree the downfall of the rum traffic, if they will. The men and women who are to do the work of the nation twenty-five years hence are in their classes now, under their hand, taking the lessons of life from their lips. "But what can I do?" asks one; "our superintendent and pastor are quite indifferent upon this subject. Some of the first families in our church have wines at dinner. I shall have to wait till somebody comes along to convert them all to temperance, and get us up a Sunday-school society." If you mean to do your full duty by your scholars, you will not wait for first families, superintendent, pastor, or lecturer. With all due respect to each concerned, yon will go to work at once. Your scholars themselves are in danger from this evil, and now is your time to save them from the peril. When a mother hears the shriek of her child, whose dress is in a blaze, she does not wait for a fire company to be called out. Her darling is in danger, and there is not a moment to be lost. How the nation

clapped hands, and cried "Bravo!" when Mother Bickerdyke caught up her hatchet and broke in the heads of the barrels of hospital comforts for which our sick soldiers were suffering, while officers were standing around waiting for orders from Colonel This, and General That. "Do you think I'm going to wait for your red tape while my boys are dying for lack of these things? Indeed, I'm not!"

If you can not persuade anybody else to join you in the effort, get a pledge, and have your own scholars sign their names. The Bible is full of lessons upon this subject. If you are faithful there will be one class in your school who will be ready when they grow up to vote and work to free their country from this curse. Earnest example is contagious. Other teachers will be induced to go and do likewise, until all the school may be aroused to work as they ought. Sunday-school teachers are sometimes wishing, like Naaman, to do some great thing for the world's healing, and thus they neglect the work that looks so small and simple, next their hand. They see the broad, whitened fields, and they are discouraged by the smallness of their sickle. They would rather be driving a great reaper, like some of our grand evangelists, bringing down heavy swaths of grain. A young minister wrote an older one, complaining of the smallness of his congregation. "I think you'll find," wrote the old man in reply, "that you have about as many as you'll want to answer for in the day of judgment." And I think we will find yet another thing. The little work, faithfully done, for Christ's sake, will count for more on the grand, final issue, than we ever dreamed in the days of patient, obscure plodding. If all Sunday-school teachers will work steadily to this end, they can train a generation that will be strong for the overthrow of intemperance and its kindred vices.

IMAGINATION AS A FACTOR IN TEACHING.

BY MARGARET E. SANGSTER.

THE difference between this winter landscape — hard, cold, severe in outline, and rigid in aspect—and the face which nature will present two months hence, is just the difference between realism and imagination. A little later on, and the bare, brown fields will be clothed with velvet greenness. The trees will lift up their branches, all swaying and shining with delicate foliage, and here there will be a flower, and there a bud, and the world will be set to music. The facts are the same, but the strange reserve of winter is the antithesis of the joy and gladness of spring.

It is a fatal defect for a teacher to be wholly matter-of-fact in mind and manner. The lessons which at present occupy our attention, no less than those which preceded and will follow them, demand, in the first place, the possibility of throwing one's self entirely outside of the nineteenth century. From the moment the superintendent's bell announces that lessons may begin, until the lesson-period is over, we are not to be in America at all. We and our classes are to live, for that space of time, in an Oriental country, among picturesque sheiks and patriarchal establishments, and veiled women. The forms of speech, the habits of daily life, the home economies, the whole structure of society are the belongings of another land and clime, and in order to get into the spirit of the lesson, to vitalize it, the teacher must to some degree familiarize himself with all the peculiarities of Eastern life. The means are ready to his hand. While he studies the Bible

and the commentaries with a view to the thorough understanding of the lesson, he ought also to read some of the numerous illustrative books, which modern travelers have written concerning the Holy Land. Thompson, VanLennep, Warner, and others have photographed Judea in words, and the teacher will have an immense advantage if he has looked at its hills and valleys, its fountains and gardens, and its life of to-day with their eyes. A thousand years in Palestine or Arabia show as little change as here, in our seething, progressive society, is made in a week. The life of to-day, therefore, is the interpreter of the life that Abraham lived, that David lived, that was lived by prophet, priest, and king of old. The traditions of the past are unchanged. The same forms of salutation are observed. The traveler going from Jerusalem to Jericho may still fall among thieves. And still the lilies star the ground with bloom as in our Saviour's day, and the fig-tree puts forth her tender buds. If you know all this, you can make your teaching vivid.

The unimaginative man, in preparing the lesson, will pitch upon some discrepancy in dates, some error with regard to the time of a king's ascent or deposition, and fix all his attention on that, as though that comparatively unimportant point contained the gist and marrow of the passage under consideration. To him the men and women of those past days will be like the dried leaves in a herbarium, or the mummies in an Egyptian tomb; they will never have been to his thought, animate, sentient, possessed of human passions and ambitions like ourselves. Yet, as we read their histories, on the old Bible pages, how they start up into life and beauty. It is not a gallery of paintings; it is a wonderful drama, which is being enacted again in our sight and hearing, if we come with reverent attention, and quickened imagination to the study of the Scripture record. As you go through a Sunday-school you can easily discover which classes are being taught in the dull, prosaic, humdrum way of mere question and answer, and which are being taken on a tour of inspection, and are hearing things which are new and interesting to them.

I think a teacher should always have a higher aim than merely to entertain his class, yet woe to him if he have no power of being entertaining. The one fault which is not to be forgiven, in any one who presumes to lead other people, is the fault of dullness. You may possess fathomless learning, and have the dates of the world's progress at your tongue's end, but if you have no personal magnetism, no cordiality of manner, no grace of address, nothing to say which anybody wants to hear, you may as well not try to teach, or preach. You may be as saintly as Payson, as devoted as Brainerd, as unworldly as Madam Guyon, but if you are prosy, dry, wearisome, and listless, your piety and devotion will repel, rather than attract, others. In order to be winning as a teacher—and teacher's work is, of all other work, winning, if it means anything at all—you must first have ideas, and then know how to clothe them in the garb of strong, well-colored and well-chosen language.

No faculty is more readily cultivated than the faculty which enables you to talk fluently and well. We hear men and women complain that they can not express themselves with ease, that they are slow of speech, and that they have not the gift of telling intelligibly what they think. Provided that you have thoughts, that your mind is not a vacuum, you can overcome any difficulty that arises from lack of natural facility in the use of language, if you care to take the trouble. If you choose patiently to set about the task of learning to utter your convictions, opinions, fancies, and experiences, in sharp, clear, and definite phraseology, and if you have the perseverence to continue trying until you succeed, your efforts will be duly rewarded. If you have no imagination, or if you suppose that your imagination is

slow and feeble in its flight, you can cultivate that, and in the end you may attain to solid results, if you will pardon the apparent paradox, which you can get in no other field.

For, consider one moment, my friend. Without imagination one can not properly, or adequately, or efficaciously take in the sublime thought that God is over and around and about him, brooding over his life with sheltering wings of providence, leading him as a shepherd leads his sheep, guarding him as father and mother guard the babe whose fair cheek is pillowed within their tender arms. Without imagination, prayer, though it pierce the blue skies and climb to the feet of God, seems to the one who prays to have been sent out into vacant air. To a person whose narrow horizon is bounded by the few actual facts which have been proved to his consciousness, the world is a back yard, bounded by a dead wall. Imagination widens earth to illimitable spaces; it sees New Jerusalem, that lovely city, descending from heaven, as a bride in adornments, spotless and white, with shining jewels, and raiment embroidered, and wondrous garniture of gold and pearl. It is a noble, glorious, angelic quality, and life is made richer and grander, in proportion as it is one of life's endowments.

The practical question for the teacher who desires to improve and enlarge his imagination is, How can I do it? First, you can familiarize yourself with the exact meanings and the nice uses of words by the study of synonyms. You can be careful in your daily conversation to avoid false, or vicious, or low forms of expression, under which head I group everything which belongs to the dictionary of slang, and you can be equally careful to speak well. A little care in the choice of words at home, and in your ordinary talk, would be repaid. If we were half so earnest in the formation of our habits of conversation as we are in trying to gain other accomplishments, there would be a great additional charm given to the intercourse of society. Bear in mind that simplicity is elegance, and pedantry is generally only transparent self-conceit. The word which most directly conveys your meaning is the best vehicle of your thought.

Secondly, you can read every day some good, strong, terse author, whose style will insensibly form and color yours. Needing to give scope and vigor to your imagination, read, after the Bible, Shakespeare, and Milton. Never be without some volume which will help and feed you, and stimulate your own thoughts to new flights.

Do not be afraid of letting yourself out. In fact you must forget yourself if you ever expect to amount to anything in the way of influencing others. The individual who goes about, always dogged by the pursuing shadow of his own consciousness, who is diffident, shy, and awkward, because he can never escape the echo of his own voice, would be more comfortable in a desert than he is among his kind. To rightly instruct and convince other minds, there must be in your own a feeling of power. Be sure of your subject; throw your whole self into it, intensely, and without reservation; let it influence your thoughts, and permeate your moods, and then, when it has taken possession of you, pray for help and direction, and fearlessly go on. There must be no divorce, remember, between realism and imagination — the one must help the other — but when you have secured the granite foundation of the fact, then do not hesitate to build beautifully thereon, till the fair fabric lifts heavenward its airy spires and fretted floral peaks.

A PRISON SUNDAY SCHOOL.

BY M. E. WINSLOW.

WHAT a strange looking Sunday-school it was! Bare stone walls painted yellow, a general effluvia of carbolic acid, four passage-ways closed by heavy iron gratings, behind which haggard old women and faded young ones, mothers with wailing babes, and children with half-intoxicated mothers grouped themselves in attitudes of listless weariness, or paced restlessly up and down the narrow confines like the caged beasts which some of them so closely resembled. Two stories of narrow corridors flagged with stone, connected by an iron stairway, on which the teacher stood, completed the surroundings of the Sunday-school held in K—— St. Jail on the afternoon before Christmas at the very hour when in commodious, polychromed, crimson-cushioned school-rooms all over the city bright little eyes were growing brighter with the anticipated glories of the Christmas tree, and glad little voices were rehearsing Christmas carols and hymns.

And the scholars! What were they like? That group consisting of a hundred men and boys seated on benches in the central halls, and surrounding the city missionary and the lady who had come to teach the school? Human faces were there, if they were those of criminals, and they were stamped with every shade of impression, hopeless misery, hardened vice, drink-induced bestiality, and much more frequently boyish terror at the overtaking consequences of a first discovered crime.

No one was present from compulsion, but to many anything was better than the over-crowded cells and the long, narrow galleries, and the Sunday-school helped to pass away the long Sunday hours, unalleviated by tobacco and whisky. All were locked in together, teachers and scholars, without keepers to protect the former from the violence of the latter, should any be offered. But none ever was, for even among the inmates of a jail, when sober, their honor may be safely relied on.

"I say, Bill, ain't this rich?" said a bright-eyed, mischief-loving boy of fifteen, without a jacket, to another a year his senior, who was vainly trying to cover up the rents in his pantaloons, as the two sat together on a back seat. "'Ter think o' you an' me gettin' cotched in a Sunday-school; wot would all the fellers outside say if they knowed it? We'll be called a pretty pair of muffs when we git out, won't we?"

But his companion did not respond. Evidently the jail atmosphere was an unwonted one to him, and its shadows were oppressive. Perhaps some thoughts of the widowed mother at home, and little Susie, whom he did love, though he had never been either a remarkably dutiful son or affectionate brother, added a shade of solemnity to the occasion, and he could not suppress the regretful wish that he had not so easily allowed the other boys to lead him into Tracey's, where, amid the crowd of Christmas shoppers they had so easily filled their pockets with toys and nicknacks, which were as easily discovered by the watcher at the door, who made them all over, not without a scuffle decidedly detrimental to their poor wardrobes, to a waiting group of policemen, who had speedily conveyed them to their present agreeable place of detention.

"It was all for mother and Susie, too," said he to himself; "why shouldn't they have Christmas presents as well as other people's mothers and sisters? That's what a feller gets for trying to be good natured."

But somehow the logic failed to be very convincing to Bill, and he looked

dejected and unhappy. He had been too well taught not to know right from wrong, and was quite conscious that his mother's boy had no right to be in jail.

"I say," said the voice at his elbow again, when "Hold the Fort" and a variety of familiar hymns had been sung with great spirit by all present, and the Lord's Prayer reverently repeated, all kneeling; "I say, isn't it jolly? there's a woman going to preach to us; oh my! let's set up a whistle and stamp our feet when she begins; come now."

"You just dare to do it," said Bill, in a whisper of smothered excitement, "and I'll choke you—there! That woman looks just like my mother, only she isn't so starved looking, and her clothes are nicer."

"I hate the sight of the canting hypocrites," said a man near by, whose rapidly silvering locks might have been a crown of glory if their owner's feet had walked in the way of righteousness instead of tottering into almost every grog-shop they passed by. "I hate them! They come here just from curiosity, to see how we jail-birds look, and go away to have other people say how good they are."

But all conversation ceased as the lady rose from the staircase where she had been sitting, and began to speak. She was not very young, nor at all old, and her dress, while entirely free from the vagaries of fashion, had no assumption of unnatural plainness to mark her appreciation of the class to whom she came to minister, or her pretense of superior sanctity. The sisterly friendliness of her eyes and manner disarmed all opposition, and the clear sweetness of her tones commanded attention the moment they began to be heard.

"Friends," she said, and afterwards confessed that she had not an idea what was to come next, but simply looked to the Lord for guidance, "I am so full of pity for you all as I see you here, shut in by prison walls on Christmas day, when all the world is rejoicing in the birth of the Lord Jesus, who came to make *you* happy; and I pity you still more as I remember that the difference is made by that one little word which divides sorrow from joy, earth from heaven—*sin*."

Then she went on to draw a picture of the old days when all present were little children, and used to spring out of bed in the early dark Christmas morning and patter across the floor to seize the treasure which *Santa Claus* must over night have deposited by chimney-pieces and in stockings. The hardest faces began to twitch, and tears came into the wickedest eyes as these home pictures of innocent childhood were called up, and Bill's boy head dropped upon his hands as the speaker said: "There is no mother within these prison walls to give you Christmas tokens, but I come as the angels did at Bethlehem to offer you the most precious gift this world has ever known—Jesus, who was born on Christmas day. You can't take him with full hands; but as the little children throw aside broken playthings, torn books, and useless toys to grasp the new Christmas treasures, so cast aside the bad habits, drinking, swearing, stealing, all the things which have brought you here, and open your hands and hearts to take in Jesus as your Christmas gift."

More words she spoke of the wonderful love of the world's Redeemer, of his willingness to receive, as well as give, and of human hearts as the gifts he ever craves, words that touched many a sore soul and bowed many a proud heart in sorrow for its sin, and longings for a better and purer life than it had ever known before.

"My boy," said the lady, as passing among the files of prisoners her hand rested lightly on Bill's bowed head, "will *you* take the gift this day offered you, will you give the Saviour the gift for which he asks?" And the low, faltering "yes" which came in answer was registered above on a page where, alas! there had often been entries of falsehoods and oaths.

Only known to God and the angels

was the scene which passed in the lonely cell into which Bill was locked for the night; but before morning dawned those angels had added another strain to their song of peace and good will, for the jail had been the birth-place of a soul. Bill had cast away his handfuls of worthless rubbish, had taken *the* Christmas gift into his heart, had given himself, a willing offering, to his Saviour, and there was joy up above over a sinner that repented.

Three months had passed. Even into the poorly furnished tenement room the early April sunshine brought a thought of spring, and the best dinner that the widow's slender finances could provide waited on a table spread for three — not for two, as was its wont. Bill's "time was up" — shortened in consideration of his youth and his uniform good behavior during his prison life. He was to come home to-day. Susie danced round the table in a state of excited expectancy, and the mother waited with mixed feelings of joy at getting her boy back again, shame at the cause of his absence, and dread lest this first step into crime should be but the entrance into that downward path which leads to ruin and endless death.

A noisy, firm step was on the stair, the door burst suddenly open, and after one glance at the happy face, the sweet humility and honest purpose of both look and mien — it did not need the low words, "Mother, forgive me, and let me be to you the good son which by the grace of God I mean to be," to assure her that her son once "dead was alive again," had been "lost, but was found." And then he told all about the prison life, its week-day duties and Sunday services; of the good books and papers provided by thoughtful Christian care to fill up listless, unoccupied hours; of the city missionary's self-denying attemps to raise the fallen and encourage every spark of lingering manhood and self-respect, and, above all, of the wonderful woman angel who taught the Sunday class, and had brought him the Chrismas gift of "a Saviour which is Christ the Lord."

"It must have been dreadful dismal in prison on Christmas day," said Susie. "We felt so sorry for you; wasn't it awful?"

"No, Susie; it was awful the day before, but Christmas morning was the happiest of all my life, and mother, I think if I ever get to heaven, I shall be always praising God for the Christmas day I spent in the K—— St. Jail."

Reader, do you sometimes feel as though, in your luxurious Sunday-school teaching you are not quite carrying the Gospel remedy to the heart of things? Here is a field ever open which will well repay its tillage. Do you envy the woman of whom I have told you the fruitage of her blessed work? The same path is open to you.

"GO AND DO LIKEWISE."

INTERNATIONAL SERIES OF SUNDAY SCHOOL LESSONS

LESSON XIII.—APRIL 1, 1877.—THE OIL INCREASED.

SCRIPTURE.—2 K. 4 : 1-7. Memorize 1-7; Primary Verse, 7.

1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4 And when thou art come in thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

GOLDEN TEXT.—"And God is able to make all grace abound toward you."—2 Cor. 9: 8.

TOPIC.—"The Lord is nigh unto all them that call upon him."

HOME READINGS.

M. Ex. 16: 1-20 .....Miraculous Bread.
T. Num. 11: 11-33.....Miraculous Flesh.
W. Num. 20: 1-11.....Miraculous Water.
Th. 1 K. 17: 1-16.....The Unwasting Food.
F. 2 K. 4: 38-44.....One Hundred Prophets Fed.
S. Matt. 14: 1-21.....Five Thousand Fed.
S. Matt. 15: 21-39.....Four Thousand Fed.

Time.—B. C. 895. Place.—Not stated. Rulers.—Jehoshaphat, king of Judah; Jehoram, king of Israel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

The Widow Distressed.—Whose wife had she been? 1. What was she distressed about? 1. Had the creditor the right to take her sons? Lev. 25: 39; Matt. 18: 26. How long could he have kept them? Ex. 21: 2; Lev. 25: 40-42. What was the only way she could have got them back? Lev. 25: 47-49. When would they have come back to her at last without redemption? Lev. 25: 51. How, probably, did she come into debt? Neh. 5: 3.

The Widow Directed.—Did Elisha have any sympathy for her? 2. What did he ask her? How does her answer show that she was very poor? How many vessels did he tell her to borrow? 3. What does God tell us to do? Ps. 81: 10. What did Christ say to his disciples that was something like that? John 16: 24. When she got the vessels together, then what was she to do? 4. Did she have faith enough to do that? 5.

The Widow Delivered.—How long did she pour out oil? 6. How many vessels were filled? In what respect was the oil like manna? Ex. 16: 18. Whom did she tell about it? 7. Why did she tell him? What did he tell her to do? 7. Who is it that do not pay their debts? Ps. 37: 21. What is the best rule about debt? Rom. 13: 8. How was it to be expected that the Lord would help this widow? Ex. 22: 22, 23. What were the people to do for the widow and the fatherless? Deut. 14: 29; 24: 19-21. Whom does the Lord say he will help? Ps. 146: 9. What does God think pure religion to be? Jas. 1: 27. What other widow had her oil increased? 1 K. 17: 13-16. How was twenty loaves of barley made to feed an hundred men? 2 K. 4: 42-44. How many did five loaves feed? Matt. 14: 19-21. How many did seven? Matt. 15: 36-38.

General Questions.

1.—How is it shown to be a good thing to go to the Lord in time of trouble?
2.—What did faith do for the widow?
3.—That God never gives a scant blessing?
4.—That he is the widow's helper?
5.—That God's blessing will make a little go a great ways.

BIBLICAL LESSON OUTLINE.

A WIDOW RELIEVED.

"*Let thy widows trust in me.*" Jer. 49: 11.

DISTRESSED.

Thy servant, my husband, is dead. 1.

Plead for the widow. Is. 1: 17.
A judge of the widows is God. Ps. 68: 5.
Honor widows—are widows indeed. 1 Tim. 5: 3.

The creditor is come. 1.

Ye shall not afflict any widow. Ex. 22: 22.
Nor take a widow's raiment. Deut. 24: 17.
Oppress not the widow. Zech. 7: 10.
That widows may be their prey. Is. 10: 2.

To take unto him my two sons. 1.

Not—to serve as a bond-servant. Lev. 25: 39.
Commanded him to be sold. Matt. 18: 25.
Shall serve—unto the year of Jubilee. Lev. 25: 40.

DIRECTED.

What shall I do for thee? 2.

Have widows—relieve them. 1 Tim. 5: 16.
Caused the widow's heart to sing. Job 29: 13.
Ask and ye shall receive. John 16: 24.

Not any thing—save a pot of oil. 2.

Poor of this world, rich in faith. Jas. 2: 5.
Son—hath not where to lay his head. Matt. 8: 20.
In my flesh dwelleth no good thing. Rom. 7: 18.

Go borrow—empty vessels—not a few. 3.

Open thy mouth wide and I will fill it. Ps. 81: 10.
Ask—that your joy may be full. John 16: 24.
They shall be abundantly satisfied. Ps. 36: 8.
Exceeding abundantly above all. Eph. 3: 20.

Shalt pour out into all these vessels. 4.

I will—pour you out a blessing. Mal. 3: 10.
Blessing of the Lord, it maketh rich. Prov. 10: 22.
Shall flow rivers of living water. John 7: 38.

DELIVERED.

And she poured out. 5.

O woman, great is thy faith! Matt. 15: 28.
According to your faith be it. Matt. 9: 29.
Is rich unto all that call upon him. Rom. 10: 12.

Bring me yet a vessel—oil stayed. 6.

Not room enough to receive it. Mal. 3: 10.
Had nothing over. Ex. 16: 18.
Giveth to all men liberally. Jas. 1: 5.
Shouldest have smitten five or six times. 13: 19.

Go, sell the oil and pay thy debt. 7.

Wicked borroweth and payeth not. Ps. 37: 21.
Owe no man any thing, but love. Rom. 13: 8.
Provide things honest. Rom. 12: 17.
Live thou and thy children of the rest. 7.

They shall eat and leave thereof. 43.
He hath dealt bountifully with me. Ps. 13: 6.
Knoweth that ye have need of all these. Matt. 6: 32.
Godliness is profitable unto all things. 1 Tim. 4: 8.
They that seek the Lord—not want. Ps. 34: 10.

NOTES AND COMMENTS.

PRELIMINARY.—Since the day that he received the double portion of the spirit of Elijah, there is but one instance recorded prior to the present one, which displays the miraculous powers of Elisha. The particulars of that, as given in the third chapter, will well repay perusal, and should serve as an introduction to the present lesson. His marvelous gift is there exhibited in his ability to read the future. He did not by an exercise of miraculous power save the united armies, nor enable them to overcome their foe. He merely foretold what the facts would be. In that chapter we catch a glimpse of the horrors of war, and in this is sketched a picture that shows that peace also has its miseries. War is cruel, but equally cruel is grasping greed. Hearts are torn by the strong wrenchings of war, but they are more keenly tortured, ofttimes, by the relentless persecutions of oppressors in time of peace. In turning, therefore, from a scene of war to one of peace we do not always turn from one of pain to one of joy. Sin can make bitter the very sweetest cup.

The miracle of the oil increased is only the first of a number which immediately follow. The fact of so many being grouped together most strongly suggests that the incidents are not given in chronological order, but are simply a collection of facts, without regard to the time of their occurrence, which specially set forth his power as a representative of Jehovah. If they are to be regarded as given in close chronological sequence they must have all happened during the reign of Jehoram, who reigned only twelve years. Inasmuch as Elisha lived after Jehoram's death some forty-five years, it brings us face to face with the improbability that all these miracles were performed during Jehoram's reign and none after it. That is hardly possible, and therefore, while for the sake of uniformity, we use the chronology assigned to the events, it is not because we give it credit for accuracy.

THE WIDOW DISTRESSED (1).—Evidently we have left behind us the punitive marvels of Elijah, and are come to more pleasing wonders. Elijah wields the terrors of Sinai, but Elisha dispenses blessings like him of Calvary. No one can help being thrilled by that wonderful exhibition on Mount Carmel; neither could one help approving such a miracle as the one which delivered a widow from the necessity of parting with her children. One would stand in awe of the one who could call down fire from heaven—one could not help having his heart warm toward him who relieved a widow from her trouble.

Cried a certain woman. Name not given. The fact was the main thing. The Jews have a legend that she was the widow of Obadiah. The tradition runs that he had become impoverished through the expenses he had borne in maintaining those hundred prophets while they were hidden in the caves. *Wives of the sons of the prophets.* That fact disposes of that legend, for Obadiah was an officer of Ahab's court, and not a prophet-disciple at all. The fact that she was a widow of one of "the sons of the prophets" very clearly proves that the students at the schools of the prophets did not live a celibate life. Their life was not one of monkish asceticism and repulsive mortifications, but beautiful with the purity of family ties and the prattle of children.

The creditor is come. His coming to take her two sons as bondmen gives us an unpleasing glimpse of the relations

that then existed between creditor and debtor. He could take the person of the creditor to pay for his debt. Lev. 25: 39; Matt. 18: 25. The right of the creditor, it appears from our lesson, extended so far as to include even the seizing of the children of the one who owed him, when the debtor himself was removed by death. That prerogative, when exercised, would fall with exceeding severity on a widow left so destitute as to depend upon her own efforts and the efforts of her sons for support. That such a hardship as this should be permitted in Jewish practice was exceedingly remarkable, considering how carefully oppression in their law is guarded against, both with reference to the debtor and the widow. Few nations have so protected their debtors against rigorous persecution as did the Mosaic code. It did not take away from the creditor his right to security, and yet it prevented him from using it to the suffering of his debtor.

In the matter of taking the person of the debtor when he could not pay the debt, the law distinctly states that he was not to be compelled to serve as a slave, but as a hired servant. Lev. 25: 39, 40. He was to be credited against his debt with the wages of a hired servant. Lev. 25: 50. In the seventh year, or in the year of Jubilee at the farthest, every Israelite became a free man, no matter how short or inadequate his term of service had been to pay his indebtedness. Ex. 21: 2; Deut. 15: 1; Lev. 25: 40, 41. Only "strangers" could be held after the year of Jubilee, or be held as bondmen at all. Lev. 25: 46. The distinction was based on the fact that the Israelites were specially regarded as the servants of the Lord. Lev. 25: 42, 55.

In regard to the taking of pledges as security, the Israelites were not permitted to keep a man's raiment after sunset, for it was used as a covering at night. Ex. 22: 26, 27; Deut. 24: 11–13. The widow's raiment was not to be taken at all. Deut. 24: 17. Nor was "the upper or nether millstone" to be required, for they were necessary to life. An act for the exemption of necessary household utensils from seizure by creditors, was, therefore, not a modern invention. Neither is the principle that "a man's house is his castle" an idea only of our day; for Moses laid down that axiom over three thousand years ago: "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge; thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge unto thee." Deut. 24: 11, 12. But they had a law in favor of the debtor that we do not have. The people were commanded to lend to any one who was needy, and not to refuse him because he was poor. Deut. 15: 7. The lender was not to exact from one of his own countrymen any interest either of money or of produce. Ex. 22: 25; Deut. 23: 19, 20. In regard to foreigners, however, the law specified that usury might be taken.

The protection given to the widow was even more striking. The widow, the orphan, and the stranger were the special wards of the God of Israel. He speaks of himself as "a father of the fatherless," and as "a judge (protector of the rights) of the widow." Deut. 10: 18; Ps. 68: 5; 146: 9. He warned his people not to afflict any widow or fatherless child. "If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless." Ex. 22: 22–24; Deut. 24: 17; 27: 19. Special commands were given concerning her support. Deut. 14: 29; 24: 19; 26: 12. To neglect, contemn, or vex the widow was regarded as a heavy offence. Job 22: 9; Ps. 94: 6; Ezek. 22: 7. Care for her, in her helplessness, commended one to the favor of God. Job 29: 12, 13; Jas. 1: 27.

With all these safeguards thrown around the debtor and the widow, it would seem that this woman who combined both personalities in herself would not have been subject to such distressing measures as was proposed by her

creditor. But men do not live up always to the laws under which they live. Often they remain a dead letter upon the statute books, differing too essentially from the temper and the customs of the people to make it safe to enforce them. A notable example of this occurred afterward, in the case of this very people. Neh. 5: 1–7.

THE WIDOW DIRECTED (2–4).—If the indebtedness for which her sons were to be taken was for means to sustain life during the famine, the oppression was all the more severe and fretting. See Neh. 5: 2, 3. Why she should have gone to the prophet for relief is a mystery, unless she went to him because of her faith in him as a man of God. It is not probable that her faith prescribed a miracle for her deliverance, but assured her that as a representative of God, Elisha could in some way help her. She could not have gone to him expecting pecuniary aid from himself, for the prophets then, like the ministers now, were not a class to be over-endowed with worldly means. There are plenty of reasons for believing that their support was scanty and irregular. As they professed to be servants of the Lord, and doing his business, the people were pretty generally content to let the Lord see that they were cared for. There are only a few of the more conscientious ones of any time that benevolently enquire into the condition of the minister's purse or look into the state of his larder. She could not, therefore, have looked for direct aid from him. There is evidence to show that either then or soon afterward Elisha was a favorite at court, and it may have been that she believed either that he had influence enough to induce some one else to pay her debt, or to get a mandate from the judicial authorities enjoining her creditor to desist from prosecuting his claim. Whatever way her hopes pointed, it is plain that she had faith, and such faith as the Lord delights to honor.

And Elisha said unto her. Her pitiful tale had touched his sympathetic heart. Though, as has been said, the ministry do not belong to a class which has much to give, yet they have a sympathy for suffering which attracts to them all who need aid, and compassion as much as aid. Those who live near to the Lord are the most apt to be affected by such a story as this woman told. The needy, maimed, and halt, and blind clamor round the doors of the church and of her ministers, and are rarely disappointed. The benevolence of the world is largely taken from the coffers of the church—just as it should be. The clergyman, who answers more nearly to the Old Testament prophet rather than to its priest, is a good one to go to in time of trouble. *What shall I do for thee?* Not asked so much to her as to himself—musingly said. *Tell me what hast thou in the house.* It is a good thing always to find out the exact state of one's poverty before help is given. The most absurdly injudicious aid is often given because of this unacquaintance with what are the actual wants. Bread is sent instead of bedding, coal is tumbled into the cellar in place of potatoes, and clothing is sent to a man too sick almost to take medicine. *Thine handmaid hath not anything in the house save a pot of oil.* Remarkable destitution that. She might well have complained of hunger and of want as well as of her hard-hearted creditor. But the mother-heart was stirred within her at the thought of the loss of her children. Her yearning over them was so great that she never thought of the lack of food. The thought of the empty home was more torturing to her than the thought of the empty larder. *Save a pot of oil.* Should be: "Save an anointing of oil." Oil is one of the great necessities among Orientals. It is used in place of butter and of animal fats which, in that hot climate, soon grow rancid. Soups and salads are made out of it, almost every dish is cooked in oil, and, hence, so essential an ingredient is it in cooking, that a good housewife would be at her wit's end without it. It is used also in lamps. When the oil fails the lights in the dwelling of the poor go out.

It is used for anointing. While the custom does not commend itself to us who live in regions more northern, yet it is usually found that all such peculiar practices by any people are, with reference to the climate in which they live, conducive to health. In regard to this special custom, it is believed by Orientals to strengthen the body, to protect it from the extreme heat of the sun, and, by closing up the pores of the skin to prevent such a copious perspiration as would enfeeble one's strength. Doubtless, too, they deem a glistening skin a sign of beauty. Not to anoint one's self was regarded as a sign of mourning. Of this last sort of oil this woman had enough for only one anointing. She had no oil for food. Her's was a house in which destitution reigned supreme. There was nothing in it to satisfy the rapacious demands of a creditor. How hard-hearted he must have been who looked around on such privation and then sought to add to all her other woes —that of a broken heart!

Go borrow thee vessels. Elisha, like Peter, could say, "silver and gold have I none, but such as I have give I thee." And such as he had was worth more to her than silver and gold would have been, for that would merely have paid off her debt, but as it was she became rich in faith, besides having something left over for herself and sons to live upon. *Of all thy neighbors—borrow not a few.* Now there was a chance for her to measure her faith. The number of vessels that she procured exactly showed how much faith she had. It is said unto us: "According to your faith be it unto you." How many vessels do we set out for divine grace to fill? It takes faith to build such large tabernacles as are erected for Mr. Moody. It was thought by a good many that the one built for him in Philadelphia was too large—but God filled it. When he said that he must have one in Chicago that would hold eight thousand people, not a few said that that was doing too much—but God filled that also. Our brethren in Boston put up one that holds only six thousand, and, as a result, thousands have been turned away. Their faith was not large enough. Provide great things for the Lord and he will respond. He does not delight in filling small measures or few ones. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." We have given to us, though in other forms, a privilege like to that bestowed on the poor widow. "Ask and ye shall receive that your joy may be full." John 16: 24.

Thou shalt shut the door. Of course, this was not for public exhibition. The relieving of a poor widow was not to be made a scene for gaping wonder. Besides being hindered by a press of people too intent on seeing the wonder to mind how much they might be in the way, her faith might have been weakened by looking upon a crowd of peering, curious, and skeptical faces, and, in that event, the oil might have stayed long before it did. There are some blessings best obtained in private. Our lives will be the better, the sweeter, and the more fruitful, the oftener we shut to the door, and in sacred privacy seek from the Lord a new replenishment of wisdom and of grace. There ought to be more closet Christians than there are. Many a Christian has to mourn at night over his short comings during the day, occasioned wholly by the fact that his supplies of grace ran out. In the morning he had not had his store renewed in secret communion. They who pray much in secret will have no need to mourn in public. The best, most strengthening and most delightful of all hours is that when the door is shut and the family kneel before the Lord. No public meeting for prayer can take the place of that. None can compare with it for sweetness, nor for impressiveness, when it is real worship and not a form.

There God pours out most freely of his Spirit. Its memory is a perpetual fragrance.

THE WIDOW DELIVERED (5-7). It will be noticed that her deliverance came in the line of what she possessed, small as it was. How natural it would have been for her to have said: "Oh, I can do nothing with that little bit of oil." The man who had the single talent went and hid it in the earth. When God would bless a man, he does not give him new faculties but stimulates those he has. The single talent can do a great deal if it be only put to use. Often a man has found, after he had made up his mind to devote it to God's service, that his little gift has done a wonderful amount of good. Sometimes it takes but little to accomplish a great deal. Says Rev. S. L. B. Speare: "A child's hand may turn on the giant throbbings of steam; a little leaven will permeate and transform a whole lump; a small spark will belt large areas with fire." The power is not in the child's hand, nor in the leaven, nor in the spark, but in the intelligence that placed them where they could operate to advantage. So does the highest of all intelligences make use of us. The vessels that she was to borrow were empty vessels. If they had been full she could have done nothing with them. Before supplies of divine grace can be poured in, everything else must be poured out. God wants only emptied vessels—not those that are half full of the world and its vanities. Mr. Sankey sings no song that has in it deeper meaning than this:

> Oh, to be nothing—nothing
> Only to lie at his feet,
> A broken and emptied vessel
> For the Master's use made meet—
> Emptied that he might fill me
> As forth to his service I go—
> Broken, that so, unhindered,
> His life through me might flow.

So she went. Unhesitatingly obeyed. She was not bothered by any thought of the absurdity of the proceeding. She did not hesitate because of any unbelief. That day she went around to all her neighbors and borrowed all the vessels they would lend her. No doubt she excited some wonderment among them. Very likely they began to put their heads together and say: "What do you suppose Widow —— wants of all those jars. She has borrowed just all she can lay her hands on." Vessels enough to hold the oil necessary for the ransom of her two sons must have made quite a number. *She poured out.* Did the word of the Lord ever fail? *And the oil stayed.* Not until the vessels were all full—not until she had asked for another and had been told that there was none. It is plain that she might have had more oil if she had had more receptacles for it. We are not straitened in the Lord but in ourselves. How many times have revivals stopped, not because the Lord was unwilling to continue pouring out his Spirit, but because faith had made no more provision for it.

Came and told the man of God. That is one of the most touching things in the lesson. She immediately remembered him who was her benefactor. Few would have thought of that—the first thing! In their joy they would have gone on to do what she afterwards did by the prophet's direction. When Christ healed the ten lepers there was only one that returned to give him thanks. "There are not found that returned to give glory to God save the stranger." She came to him to know what further she should do. Apparently she did not consider that the oil was hers until Elisha expressly gave it to her, so conscientious was she. *Go sell the oil.* Always a ready market for such a staple. *And pay thy debt (creditor).* There was no pretence but what the claim was a just one. It was unjust only in the manner of enforcing it. One of the first obligations, therefore, was to pay this off. Elisha never would have performed a miracle that would have wronged this creditor. By just so much as the Christian professes to be guided by higher motives, by so much is he, more than others, required promptly to pay his debts, and so

"provide things honest in the sight of all men." If a Christian can not stand this test of ordinary business morality he need not be surprised if there be considerable skepticism as to his possessing higher endowments of grace. *Live thou and thy children of the rest.* Her empty house had been thought of as well as her grasping creditor. What a pleasant proof have we here of the truth: "For your heavenly Father knoweth that ye have need of all these things!" When God gives he gives bountifully—there is always something left over. Five thousand are fed by five loaves and two small fishes, and yet they took up of that which remained "twelve baskets full." "Seven loaves and a few little fishes" satisfied over four thousand and still there were seven baskets of broken meat gathered up. How long shall the church be in learning that God "*is able to do exceeding abundantly above all that we can ask or think!*"

Arrowheads.

1.—To any one who calls upon him, God is a present help in time of trouble. When one can not help himself, let him remember that God can help him. Ps. 9:9; 32:7; 37:39, 40; 46:1; 62:7, 8; 91:2; 145:18; Prov. 14.26; 18:10; 2 Tim. 4:17.

2.—Sympathizing care for the distressed is a sure passport to the favor of God. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done in unto me." Is. 1:16, 17; 58:6, 7; Matt. 25:36; Mark 9:41; Gal. 6:10; Heb. 6:10; Jas. 1:27; 1 John 3:17–19.

3.—Believe great things and ask great things of the Lord. He challenges the utmost audacity of faith. "Open thy mouth wide and I will fill it." Ps. 36:8, 9; 37:3, 4; 81:10; John 10:10; 14:13, 14; 15:7; 1 Cor. 2:9; Eph. 3:19; 1 Tim. 6:17.

4.—Our life is hid with Christ in God; therefore should we often withdraw ourselves from the world and seek him in secret. Never one yet has done this in sincerity and faith that has not received a blessing. 2 K. 4:33; Ps. 31:20; Is. 26:20; Matt. 6:6; Luke 5:16; 6:12; 9:28, 29; Col. 3:3, 4.

5.—And God not only delivers us from our great calamities, but, also, does not forget that we have lesser needs. The fact that "your heavenly Father knoweth that ye have need of all these things" ought to lift a load of care from many a care-burdened heart. "Be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." Ps. 23:1; 34:9, 10; 37:25; 84:11; Luke 12:29; 1 Cor. 3:22; Phil. 4:18, 19; 1 Tim. 4:8; Heb. 13:5.

HYMN.

What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Every thing to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry
Every thing to God in prayer.

BLACKBOARD.

God is

A VERY PRESENT HELP

IN TROUBLE.

THE PRIMARY CLASS.

1.—Tell about a certain minister's (son of the prophets) family that lived ever so long ago—how poor they were—how hard the father labored, and yet how he got deeper and deeper into debt. At last came the hardest blow of all—the father died. There was nothing left for the widow and the two sons to live upon. Worst of all, the law gave the creditor the power to take the two boys away from her, and one day he came to do it. That made the poor woman nearly crazy. She ran to the house of a great prophet that was living there whose name was Elisha. He had done some wonderful things (can you tell what any of them were?) and she thought he might help her.

2.—Do you think Elisha felt sorry for her? How do you think he helped her?—gave her money? He had no money to give her. He asked her what she had in the house. She had nothing valuable at all that she could sell—no furniture, no clothing, no food even. All that she had was a little oil that was used in that hot country to rub on the skin, and she only had enough to do that once. What do you think he told her to do? Sell it? She could not have got enough for it hardly to buy more than a loaf of bread. That would not have paid her creditor. No: he told her to go and borrow all the big jars she could get of her neighbors, and go into her own house, shut the door, and then pour out her oil into those jars.

3.—Her oil would not fill one of those jars? No, it would not—if a wonderful thing had not happened. When she commenced pouring, the oil did not stop until every one of those jars were full! That one little jar, with the little bit of oil in it,

filled all the rest. Where did it all come from? Who made it flow? God heard the cry of the widow. When you get into trouble you can go to him and he will hear *you*.

Lesson Thoughts: 1.—Go to God in trouble.

2.—Enter your closet and shut the door and pray to him and he will pour a blessing into your heart.

3.—God can make a great deal out of your little. Every child who wants to serve Christ will be helped.

HYMN.

In some way or other the Lord will provide;
It may not be my way,
It may not be thy way;
And yet in his own way
"The Lord will provide."

BLACKBOARD.

They that Seek the Lord

SHALL NOT WANT.

LESSON XIV.—APRIL 8, 1877.—THE SHUNAMMITE'S SON.

SCRIPTURE.—2 K. 4: 25-37. Commit 32-36; Primary Verses, 34, 35.

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in, therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

GOLDEN TEXT.—"O woman, great is thy faith; be it unto thee even as thou wilt."—MATT. 15: 28.

TOPIC.—God Honors Faith.

HOME READINGS.

M.	1 K. 17: 1-24	Widow's Son Restored.
T.	Mark 5: 22-43	The Damsel Raised.
W.	Luke 7: 1-16	Widow of Nain Comforted.
Th.	John 11: 1-45	The Raising of Lazarus.
F.	Acts 9: 32-43	Dorcas Raised up.
S.	Acts 20: 1-12	Young Man Brought to Life.
S.	1 Sam. 2: 1-10	The Lord Maketh Alive.

THEM.—B. C. 896.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE FLEET APPROACH.—How was it that Elisha came to be acquainted with the Shunammite woman? 8. Where did she live? 8. (Look up that place on the map.) How often did he go there? What sort of an impression did he make on her? 9. What did she want to do for him? 10. "On the wall" would be on the house-top. Did he ever occupy the room? 11. Was Elisha grateful for this? 12, 13. Did she want him to speak to the king for her? 13. What, finally, did he say she should have? 14-16. What happened to the child when it was grown? 18-20. Where did she

put him? 21. To whom did she want to go? 22, 23. How fast? 24. *Where* did she go? 25. Who saw her coming? 25. What did he tell his servant to do? 25, 26. Did she tell Gehazi what was the matter? Why?

THE FERVENT APPEAL.—What did she do when she came into his presence? 27. How did Gehazi like that? Why did he attempt to thrust her away? Who tried to drive the mothers away from Christ? Matt. 19: 13. What did the Saviour say to them? Matt. 19: 14. What did Elisha say to Gehazi? 26. Why did he say that? What did she say to Elisha? 28. What did she mean by that? What did the prophet understand then had happened?

THE FUTILE ATTEMPT.—What was Gehazi told to do? 29. Why was he not to "salute" any man? (Their salutations took a great deal more time than do ours.) What was he to do with the staff? Was ever any one cured in such a way? Acts 19: 12. Did Elisha's command to Gehazi satisfy the mother? 30. What effect did the staff have upon the dead child? 31. Was that the first time a prophet ever was mistaken? 2 Sam. 7: 1–5. What did Gehazi say about it? 31.

THE FINAL ANSWER.—What was the first thing Elisha did when he came? 32, 33. Why did he shut the door? Matt. 6: 6. What did he do to the dead boy? 34, 35. Who else was restored to life in this way? 1 K. 17: 21; Acts 20: 10. What were the first signs of life? 34, 35. When he was restored whom did the prophet send for? 36. How did she show her gratitude?

General Questions.

1.—How is it proven in this lesson that good deeds are sure to receive their reward?
2.—That it is good to go to God in time of trouble?
3.—That the best of men are liable to make mistakes.
4.—That it is good to persevere in prayer?
5.—That God honors true faith?

BIBLICAL LESSON OUTLINE.

A PROPHET'S REWARD.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." MATT. 10: 41.

THE APPROACH.

Came unto the man of God. 25.

The Lord—a refuge in—trouble. Ps. 9: 9.
A very present help in trouble. Ps. 46: 1.
Nigh unto all that call upon him. Ps. 145: 18.

Man of God saw her afar off. 25.

A great way off his father saw him. Luke 15: 20.
Understandest my thought afar off. Ps. 139: 2.
Eyes of the Lord are in every place. Prov. 15: 3.

Is it well with thee?—with the child? 26.

Be in health—as thy soul prospereth. 3 John 2.
It shall be well with him. Is. 3: 10.
Well with them that fear God. Eccl. 8: 12.

THE APPEAL.

Caught him by the feet. 27.

Came and fell at his feet. Mark 7: 25.
Held him by the feet, and worshiped. Matt. 28: 9.
She kissed his feet. Luke 7: 38.

Did I desire a son? 28.

Manifest unto them that asked not. Rom. 10: 20.
Found of them that sought me not. Is. 65: 1.
Above all that we ask or think. Eph. 3: 20.

THE ATTEMPT.

Lay my staff upon the face of the child. 29.

With his rod he smote the rock. Num. 20: 11.
Shadow of Peter—might overshadow. Acts 5: 15.
Brought unto the sick handkerchiefs. Acts 19: 12.

As the Lord liveth—I will not leave thee. 30.

Thou hast the words of eternal life. John 6: 68.
Whom God—sent, speaketh the words. John 3: 34.
Neither is there salvation in any other. Acts 4: 12.

The child is not awaked. 31.

Our friend Lazarus sleepeth. John 11: 11.
The maid is not dead, but sleepeth. Matt. 9: 24.
He fell asleep. Acts 7: 60.

THE ANSWER.

Shut the door upon them twain. 33.

Enter into thy closet. Matt. 6: 6.
When the people were put forth. Matt. 9: 25.
But Peter put them all forth. Acts 9: 40.

Went up, and lay upon the child. 34.

Stretched himself upon the child. 1 K. 17: 21.
Fell on him and embracing him. Acts 20: 10.
Took him by the right hand. Acts 3: 7.

Take up thy son. 36.

He delivered him to his mother. Luke 7: 15.
Women received their dead—to life. Heb. 11: 35.
Receiveth a prophet—a prophet's reward. Matt. 10: 41.
God is not unrighteous to forget. Heb. 6: 10.

NOTES AND COMMENTS.

PRELIMINARY.—We have now for our lesson one of the most tender and touching narratives of Old Testament history. The story is very simply, but very vividly—almost pictorially told. The impression that it leaves is that one has been looking upon a picture of real life. From the first to the last, every scene bears the imprint of genuineness on its face. The way that Elisha first became acquainted with this woman, her desire to build him a chamber on the top of the house, his effort to find out what reward would be acceptable, the happy thought of Gehazi that, where barrenness was a disgrace, a child would find a double welcome from her—one for its own sake and one for the honor it would procure

her in the eyes of her neighbors—the cry of the lad in the field, "my head! my head," his death in her lap, her forced journey to Carmel, the sending of Gehazi with the staff and the final recovery of the child, are so natural in their order of succession and so testify of themselves their own truthfulness, that belief in them is compelled. It has been said by those who would cast doubts on all the miracles of the Bible, that the first part of this narrative is too much like the promise to Sarah in Gen. 18, and that the last part altogether too much resembles the restoration of the child of the widow of Zarephath narrated in 1 K. 17: 17–24. But this is very much as if some later day historian in criticising the life of Moody, should call attention to the fact that Wesley relied a great deal on singing, and Finney had crowded enquiry rooms long before Moody ever preached—and therefore the stories about the singing of Sankey and the wonderful number of conversions in the enquiry rooms of Moody, was pieced up out of those two facts! The attempt is worthy of mention only as showing to what desperate devices such men will resort to weaken the repute of the Bible—their arguments being much more incredible than the facts they traverse.

Shunem, the place where lived the woman who is the central figure of our narrative, lay at the foot of the western border of Little Hermon. It was a small village whose title signified *two resting-places*, and is now called *Sulam*. It was a place through which, it seems, Elisha was wont to pass on his way back and forth from Samaria to Mount Carmel. Why Elisha was in the habit of frequently journeying to that mount, we infer from verse 23, to be that upon the Sabbath and the new moon people were accustomed to go there to offer up sacrifices to the true God. Inasmuch however as, in this particular instance, the same verse says that it was neither new moon nor the Sabbath, we also conclude that he was in the habit of retiring to its solitudes for the purpose of that secret communion with God that was so often sought by his predecessor, and which was necessary if he would increase "the double portion" of the Spirit that had been given, or even keep it replenished. None can afford to lose the opportunity of obtaining such secret supplies of grace.

This Shunammite woman was called "a great woman." Her stature plainly had nothing to do with this appellation. The term was bestowed upon her most likely on account of her position, wealth, and influence. Several things, however, show that she was great beyond the perception of those who acknowledged her to be so. 1. She was great in benevolence. She "constrained" the prophet to come in and eat bread, apparently not knowing that he was really a prophet. 2. She was great in her request for the servant of God. When, finally, she perceived that he actually was a man of God, she induced her husband to build for him a little chamber upon the house-top, where he could meditate in quiet, secure from intrusion. 3. She was too great for rewards. When the prophet asked her whether she would be spoken for to the king, or to the captain of the host, she nobly replied: "I dwell among mine own people." She was great enough to be content with her simple lot. Court honors had no attraction for her. If, as there is some reason to believe from verse 13, that this suggestion of reward was made as a test of her motives, most worthily did she come off from the trial. 4. She was great in her affection. She held her suffering boy upon her lap till he died. This touching scene gives us a hint of the intensity of her mother-love. What hours of agony she passed with her boy upon her knees we can only imagine. 5. She was great in her self-control. Such a command did she have over herself that her husband did not suspect what a calamity had fallen upon his house, nor what an agony of sorrow was hidden under her calm exterior.

6. She was great in her faith. It was no common assurance in the power of God that led her to put her dead boy in the prophet's chamber, keep from her husband the secret of his death, and rush with all haste to throw herself at the prophet's feet. In whatever light we look at this unknown "Shunammite woman" she was truly great.

THE FLEET APPROACH (25, 26).—The cause of death of the lad apparently was a sunstroke. From Shunem to Carmel is about seventeen miles. When her husband would know wherefore she would go to Carmel when it was neither new moon nor Sabbath, she replies, not, "It shall be well," as our version gives it, but simply "well"—an expression much like the German *gut*. It merely implied that she had good reason for going, which she was not ready to give. And he, evidently having full faith that whatever she did was right, without enquiry sends her off on her journey. She mounts a mule, and after the fashion in that country, a servant ran behind, belaboring the animal to quicken its pace. He is told not to spare the beast for her sake. We can not see why, under such circumstances, that some commentators should say that it took her six hours to make that short journey. That would estimate the speed of a mule, even when urged by the blows of a stout young athlete, at less than three miles an hour. The desire to get out from under his cudgel would make any but the very laziest, toughest specimens go at double that speed. It is not likely that when it was a life for which she was riding that she picked out any but the fleetest animal in her husband's possession. And as she did not spare either herself nor him, and as most of the way was over a plain, it is hard to see why she should have been longer than half the time named. The point has its bearing on the assumption by some that she was gone from home for at least twelve hours; and, therefore, the child could not have been really dead, or, in that hot country, decomposition would have set in. But the Scriptures absolutely say that he was dead, and this assumption of long absence is disproved if there be any energy in affliction or any fleetness to be evoked in the prosecution of such an errand. She was probably not away more than five or six hours, at the most.

The man of God saw her afar off. Mount Carmel, as has been previously stated, gives an excellent view of the Plain of Esdrælon, which she would have to cross. The anxiety manifest in the speed of the rider, and the constant belaboring of the mule by the servant would attract his attention. *Run now—to meet her*, etc. When, at last, he made out who the coming rider was, he inferred that there was something amiss, and that this journey was undertaken in order to see him. That he sends Gehazi to meet her on the plain shows in what esteem he had come to hold this woman. But no prophetical gift helps him to the facts. He has to grope for them as ordinary men do. He is compelled to enquire whether it is well with her, with her husband, and with the child, before he can find out that any thing is the matter with either. His sympathy runs out so strongly to her that he fears that something may have happened to one or the other, but no divine illumination flashes in upon his darkness and discloses what is the real fact. He is reduced to the use of secular means to ascertain what he so much wishes to know. From this it is easy to see that a prophet was a prophet only on occasion—that the prophetic gift was not a key to open every mystery. It was only as the Lord specially gave in particular cases an insight into things hidden that a prophet's vision was better than that of an ordinary man.

Her reply to Gehazi—"well"—is the same word that she used in answer to her husband's enquiry. It may have meant that to her faith it *was* well, even though the boy was dead; for her belief firmly grasped the hope of his restoration. More likely, however, it was a vague, perhaps impatient reply, spoken

to him to shut off all further questioning, so that she might not be delayed in going to Elisha. Her business was not with Gehazi, but with Gehazi's master. In ordinary matters we are content to deal with God's servants, but there are times when the words of a servant are powerless to comfort, and then we are impelled by our affliction into the very presence of God himself. But for some such grief there are some who never would find their way to him at all.

THE FERVENT APPEAL (27, 28).—*Caught him by the feet.* Always before she had shown her sense of the dignity of his office by keeping at a respectful distance. When he had sent for her to come to the chamber she had had built for him, "she stood in the door," (15) not venturing to cross the threshold while he was in it. But when did such grief ever have respect to ceremony! Her self-control all disappeared at the sight of him from whom she hoped so much. Prostrate before him she clung to his feet while her frame was almost rent with the anguish that had been pent up so long. It is plain enough that for some time she could not gain sufficient command over herself to give Elisha even a hint of the cause of her distress.

Our first introduction to Gehazi is not a very prepossessing one. Who he was, and from whence he came, we are not told. Plainly he had no delicacy of feeling. We are not surprised that the one who could so rudely attempt to thrust an agonized woman away from the feet of his master, should afterward steal out to filch a reward from Naaman. Brutality and selfish greed most always keep company. The servant is not always as his master. It is the flunky that always puts on airs. The disciples, also, would have thrust away the mothers who were pressing around Christ that he might put his hands on their children and bless them. They marveled that he should hold converse with the woman of Samaria. Living constantly in the presence of such love and gentleness they were continually wondering at but hardly thought of imitating them. Elisha was very gentle, though he, like even Christ himself, could be stern on occasion. The servant cried away! but the master, with great pity and even trouble in his voice, said: "Let her alone, for her soul is vexed (bitter) within her, and the Lord hath hid it from me and hath not told me." *He* was full of compassion, but as yet could offer no help. Preparation was sometimes necessary for Elisha before his divine gift could be exercised. When the kings desired to know what was to become of them and their expedition, he asked that a minstrel might be brought. When he came and played, then "the hand of the Lord came upon him," and he told them that the valley should be filled with water, and that the Moabites should be delivered into their hand. 3: 15–18. Without the aid of the Spirit, he could do nothing, and that was not always at his command. It was not a gift to be brought out for exhibition on every slight occasion. It came when it would honor God—not to make his servant a marvel. Had he had it all the time, he might have come to regard it as an inalienable personal possession. Being ofttimes without it kept in him a spirit of humility and of dependence upon God for it.

Did I desire a son of my Lord? did I not say, Do not deceive me? Then he perceived what was the matter. It took no prophetic insight then to interpret the cause of her grief. He would have been a man more than ordinarily stupid, let alone being a prophet, if he had not then seen that she was mourning for the death of her boy. And the child had been sent to her, not at her own request, for it had not occurred to her that at her advanced age such a blessing was possible. She had been living content enough in her childlessness. To have such a gift come to her unsought, and then so soon to have it taken away, seemed doubly hard. But how could she, by inference, at least, accuse him of deceiving her? As he had promised, the child

had come. It was through no fault of his that so suddenly his young life had been taken away. And yet there had been an implied promise on his part, as the representative of God, that the lad's life should be sacred; for God does not make a pretence of giving and then immediately snatch the gift away. That would be unworthy of men, and much more unworthy of him.

THE FUTILE ATTEMPT (29–31).—So Elisha appeared to think, for immediately he took steps to recover the child. First he sends Gehazi with his staff to lay on the face of the dead child. *Gird up thy loins.* In doing this the belt was tightened and the lower part of the flowing dress secured in it so as to give free movement to the limbs. Haste was intended. *Salute no man by the way.* That would have wasted precious time. The elaborate salutations of the Orientals, their benedictions of "Peace be with thee" and "Peace be unto thee" which precede minute enquiries into the state of health of one's self and all one's relations, and a long gossipy chat afterward, would seriously have delayed the young man, had he met any one. *Lay my staff upon the face of the child.* Various have been the conjectures why this ineffective experiment was tried. It is supposed that Elisha commanded it to be done: 1st. To show that in all Israel there was no wonder-worker but himself; 2d. That there was no virtue in his staff; 3d. That he wanted to teach Gehazi a lesson; to humble him by letting him see that without his master he could do nothing. By some Gehazi is represented as starting off on his errand puffed up with its importance, and swaggering into the house of the dead with an air that plainly said, "Now you shall see what wonders I can do." But all these suppositions are puerile. They are based on the assumption that Elisha was just then giving instructions on the true source of miracle-power instead of trying to comfort a bereaved woman. The plain, simple intention of the narrative appears without doubt to be that Elisha thought he could impart enough of his own supernatural powers to the staff, to awake the child. With his rod Moses had performed wonders, with Elijah's mantle he himself had smitten the waters of Jordan so that they were divided, and handkerchiefs and aprons taken from the body of Paul were the means of restoring the sick. The supposition, therefore, that the staff might be effectual, was not so very absurd. Why it failed we may, perhaps, imagine. Had it succeeded that staff surely would have become an object of undue veneration, and perhaps of worship. In not accomplishing anything both Elisha and every one else to whom the facts became known, were taught that there was no virtue even in a prophet's staff; that the miracle was of God, and not of Elijah. And, perhaps, as some one has suggested, had Gehazi been as holy a man as his master, the staff might have sufficed.

As the Lord liveth and as thy soul liveth I will not leave thee. The strongest kind of affirmation. From this it would seem that the prophet had depended upon the staff as a sufficient remedy, and was going to do nothing more in the premises. She had no faith in the staff but did have faith in him, and without him she would not return. It was not the first instance where a prophet had been mistaken. Nathan told David to go and do all that was in his heart for the Lord was with him (2 Sam. 7: 1-5) but had to take that assurance back the very next day. In the sending of his staff he evidently was not enlightened by the inspiration of the Spirit. It was a human shift—smacking a little of egotism. In many ways we have to learn that there is no virtue in ourselves. *And he arose and followed her.* Her unbelief in the staff brought him to act as became a man of God. He followed her because her faith in God, centered in the person of his servant, compelled him to go. The woman taught Elisha a le son as well as received a blessing at his hands. *The*

child is not awaked. On the way her skepticism as regards the staff was justified. They met Gehazi, who told them that the experiment had been tried and had failed. There was neither voice nor attention in response to what he had done. Did the mother lose aught of her courage at the reception of this news, expected though it was? Very likely the act of the prophet had raised in her some hopes, though they may have been slight, and the dashing of them to the ground was somewhat discouraging. Still her main reliance was in the power of God in the man by her side, and the two hastened on, one still hoping and the other, no doubt with clearer vision as to the magnitude of the work to be performed, chastened in spirit by the failure of his first unauthorized essay, and relying now not upon Elisha but upon the God of Elisha.

THE FINAL ANSWER (32–37).—*Shut the door.* His every act now shows how much he depends upon God. He was about to pray, as Peter did by the bedside of Tabitha, and, in both cases, the door was closed so that there might be no sense of a human presence to stand in the way of coming into the presence of God. *And prayed unto the Lord.* So Elijah prayed for the son of the widow of Zarephath. And as he there almost reproached God for having done such "evil" to the widow with whom he sojourned, so here, in all probability Elisha set in order before the Lord the fact that this son was peculiarly a gift from himself and now to take him away would be to dishonor his word. So at least Moses, unrebuked, reasoned with the Lord and prevailed. *Lay upon the child.* Eye to eye, mouth to mouth, hand upon hand,—as if he would pour out his own vitality into the lifeless body of the child. Result, flesh of the child waxed warm. *Walked to and fro.* In uncontrollable emotion. The life of the child was a boon he felt he must have. He stretched himself upon him again—and the prayer of faith was answered. Personal contact with people as well as prayer for them will accomplish a great deal. When one sees eye to eye with them and hand goes in hand, then, usually is the first sign of spiritual life in those that are dead in trespasses and sins. *Sneezed seven times—opened his eyes.* Nothing remarkable in either act; but the mention of the first is one of those little touches that show the reality of the narrative. *Call this Shunammite.* And here is another incidental power of this woman's marvelous faith. She had not yielded to the mother-impulse and prostrated herself just outside the door; but had committed everything into the hands of the prophet. She acted as one who did not distrust the result. Perhaps the prayer of the prophet was reinforced by the petitions which she offered in her own chamber that all that he did might be effectual. *Take up thy son.* What she felt, none but a mother can interpret who has stood by the dead form of her only child, and who has yearned with longings unutterable, to feel the arms of her boy about her neck once more. The sacred writer does not attempt to paint her rapture, but hides it all under the unrevealing words: "Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son and went out."

Arrowheads.

1.—In affliction of any kind one's thoughts and one's faith should first of all turn to the Lord. In him there is help and consolation. Either he will take away the thorn in the flesh, or give us grace to bear it. "I have laid help on one that is mighty." Ps. 33: 18–21; 46: 1; 62: 1–5; 84: 11, 12; 89: 19; 115: 9–11; Luke 1: 68–70; 2 Cor. 12: 7–9.

2.—"It shall be well." No matter what the outcome may be, to a Christian, "it shall be well." "We know that all things work together for good to them that love God." Gen. 50: 20; Ps. 119: 71; Rom. 5: 3–5; 8: 28; 1 Cor. 3: 21, 22; 2 Cor. 4: 15–17; Heb. 12: 11; Jas. 1: 12.

3.—There are many staves that men lean upon, and trust in to do for them what God only can do. Men trust in riches—in wicked (sharp) practices—in lying—in their own works—in their own strength. He only is not confounded who puts his trust in God alone. Job. 31: 24–28; Ps. 52: 7; Prov. 11: 28; 28: 26; Is. 47: 10; Jer. 13; 25; 17: 7,

8; 48:7; Matt. 26:33; Luke 12:19-21; Eph. 5:15.

4.—We are helpless in ourselves; but who can measure the power that the humblest Christian exerts who calls the Holy Spirit to his aid! No one can estimate that who can not estimate the power of the Holy Ghost. "I can do all things through Christ which strengtheneth me." John 15:5; Acts 1:8; 4:33; 6:5, 8; 8:5, 6; 1 Cor. 2:3-5; 2 Cor. 4:7; 12:9, 10; Eph. 3:20; Phil. 2:12, 13; 4:13; Col. 1:29.

5.—Both the gift and the restoration of the child was proof that "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name in that ye have ministered to the saints and do minister." Prov. 19:17; Matt. 10:42; 25:40; Acts 10:4; Rom. 11:35; 2 Cor. 9:6-9; Heb. 6:10; 13:16.

HYMN.

All my doubts I give to Jesus
I've his gracious promise heard—
"I shall never be confounded"—
I am trusting in that word.

I am trusting, fully trusting,
Sweetly trusting in his word,
I am trusting, fully trusting,
Sweetly trusting in his word,

BLACKBOARD.

"HE WILL FULFILL
The Desire of Them
THAT FEAR HIM."

THE PRIMARY CLASS.

This is a wonderfully sweet story that the infant class teacher has the privilege of telling. Of course it is necessary to tell the whole of it, making it as vivid and as real as the Scripture narrative itself. If possible, get a picture of an Oriental house with its flat roof, to show just where the prophet's chamber was built. Why was it built just there? How did she come to have it built for him? Show how sincere she was in her motives by telling what Elisha offered to do for her. God had something better for her than anything the king or his captain could do for her. Because she was so good he sent her—what do you think—*a beautiful little baby!*

Tell about the growth of the child—how much comfort the mother took in him, specially because God sent him. What sort of weather is it when people harvest? Hot. Tell how much hotter there than here. The lad's going to the field—boys and girls like to see the people harvesting. Perhaps he went to carry them some water. His sunstroke—putting your hands to your head will make the lad's cry of "my head! my head"! more real.

The latter part of the narrative needs no other hint than this—frequently question the scholars to see that all the points are retained, and give them intervals of rest by singing, etc. The joy of the mother when the boy was given to her again should bring up the reason of why the boy was given and why he was restored. She had done good to God's prophet. It was God's reward to her. All good deeds have their reward, for Christ says:

HYMN.

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?

BLACKBOARD.

"Ye have done it
UNTO ME."

LESSON XV.—APRIL 15, 1877.—NAAMAN THE LEPER

SCRIPTURE.—2 K. 5:1-14. Memorize 10-14; Primary Verse, 14.

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

GOLDEN TEXT.—"Wash me, and I shall be whiter than snow."—Ps. 51:7.

TOPIC.—"Neither is there salvation in any other."—Acts 4:12.

HOME READINGS.

M.	**Ps. 51:1-19**	**Wash me Thoroughly.**
T.	**Zech. 13:1-9**	**Fountain to be Opened.**
W.	**John 13:1-17**	**Not Washed—no Part.**
Th.	**1 John 1:1-7**	**Blood of Christ Cleanseth.**
F.	**Heb. 9:1-22**	**By his own Blood.**
S.	**Rev. 1:1-20**	**Washed in his Blood.**
S.	**Rev. 7:1-17**	**White in his Blood.**

TIME.—B. C. 894. RULERS.—Jehoram, king of Israel; Jehoshaphat, king of Judah; Benhadad, king of Syria. PLACES.—Samaria, Damascus.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE REMEDY SUGGESTED.—About whom are we now to study? 1. Who was he? Why did the king of Syria think a great deal of him? What was the matter with him? When any one had the leprosy what did he have to do? Lev. 13:46; Num. 5:2. (Every leper had to leave his home and his friends and go out of the city; he could not come nigh any one, and if he saw one coming he had to lift up his voice and cry, "Unclean, unclean." In Syria lepers were not compelled to do these things.) Who thought that Naaman could be cured? 2, 3. Who did she think could cure him? 3. To whom did she say so?

THE REMEDY SOUGHT.—How did the Syrian king hear about this? 4. (Naaman told him.) What did the king do about it? 5. A talent of silver was worth about $1,500. How much, then, did the king send in silver. It is not known what each piece of gold was worth. What, further, did the king send with Naaman? 6. What did he say in it? 6. Why did he send him to the king of Israel instead of to the prophet?

THE REMEDY PROMISED.—What did the king of Israel think of this message? 7. For what purpose did he think it was written? 7. Who heard that the king rent his clothes? 8. What word did he send unto him? Why did he tell the king to send Naaman unto him? 8.

THE REMEDY REFUSED.—In what way did Naaman come? 9. Did Elisha come out to meet him? 10. What word did he send to him? 10. What promise? Did Jesus ever send any body to do any thing like that? John 9:7. How did Naaman like what Elisha told him to do? 11. Why was he angry? What did he think the prophet would do? 11. What rivers did he think were better than the Jordan? 12. *Could* he have washed in them and have been healed? Why? See Acts 4:12.

THE REMEDY ACCEPTED.—Did Naaman's servants think he was acting wisely? 13. Is there any other salvation as simple as that? Acts 16:31. In what do sinners have to wash? Rev. 1:5. Did Naaman take any notice of the advice of his servants? 14. What was the effect? *Then* how did he feel toward Elisha? 15. How do those feel toward Christ who have been washed in his blood?

General Questions.

1.—How many instances of faith are there in this lesson?

2.—How does it teach that we ought to do good to those who despitefully use us?

3.—That we ought not to be wise in our own eyes?

4.—That we ought to do just what God says?

5.—That there is only one way to be saved?

BIBLICAL LESSON OUTLINE.

A REMARKABLE CURE.

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." MATT. 11: 5.

SUGGESTED.

Naaman—was a great man with his master. 1.

Diligent—he shall stand before kings. Pr. 22: 29.
I will make thee ruler over many. Matt. 25: 21.
Serve me, him will my Father honor. John 12:26.

But he was a leper. 1.

A leper as white as snow. 27.
Put out of the camp every leper. Num. 5: 2.
Cut off from the house of the Lord. 2 Chr. 26: 21.

Would God my lord were with the prophet. 3.

Able also to save to the uttermost. Heb. 7: 25.
Above all that we ask or think. Eph. 3: 20.
All power is given unto me. Matt. 28: 18.

SOUGHT.

Took with him ten talents. 5.

Without money and without price. Is. 55: 1.
Justified freely by his grace. Rom. 3: 24.
It is the gift of God. Eph. 2: 8.

Am I God, to kill and to make alive? 7.

Is there not here a prophet? 3: 11.
I kill, and I make alive. Deut. 32: 39.
It is a rare thing the king requireth. Dan. 2: 11.

PROMISED.

Let him come now to me. 8.

They could not cure him. Matt. 17: 16.
Bring him hither to me. Matt. 17: 17.
Full of faith—did great wonders. Acts 6: 8.

Shall know that there is a prophet in Israel. 8.

No man can do these miracles—except. John 3:2.
Approved of God—by miracles. Acts 2: 22.
Then shall the prophet be known. Jer. 28: 9.

REFUSED.

Go and wash in Jordan seven times. 10.

Wash me thoroughly from—iniqui y. Ps. 51: 2.
Blood of Jesus—cleanseth from all sin. 1 John 1:7.
Washed us—in his own blood. Rev. 1: 5.

But Naaman was wroth. 11.

Went away sorrowful. Matt. 19: 22.
Anger resteth in the bosom of fools. Eccl. 7: 9.
Soon angry dealeth foolishly. Prov. 14: 17.

May I not wash in them? 12.

Neither—salvation in any other. Acts 4: 12.
Beside me there is no Saviour. Is. 43: 11.
No man cometh—but by me. John 14: 6.

ACCEPTED.

Great—wouldest thou not have done it? 13.

By deeds—shall no man be justified. Rom. 3: 20.
Not of works, lest any man—boast. Eph. 2: 9.
That no flesh should glory. 1 Cor. 1: 29.

Then went he down. 14.

Humble yourselves. Jas. 4: 10.
Take my yoke upon you. Matt. 11: 29.
For my yoke is easy. Matt. 11: 30.

His flesh came again like—little child. 14.

Flesh shall be fresher than a child's. Job 33: 25.
Except ye—become as little children. Matt. 18:3.
Except a man be born again. John 3: 3.

And he was clean. 14.

He shall save the humble person. Job 22: 29.
Giveth grace to the humble. 1 Pet. 5: 5.
I shall be whiter than snow. Ps. 51: 7.
Purifying their hearts by faith. Acts 15: 9.

NOTES AND COMMENTS.

GEOGRAPHICAL. — The kingdom of Syria of which Naaman was a subject formed a part of the ancient "Aram" and was bounded on the north by Cilicia, on the north-east by the river Euphrates, on the south-east by the Arabian desert, and the west by the kingdom of Israel and the Mediterranean Sea. A little geographical drill either with map or blackboard will help permanently to fix its location, and render the accompanying story more real. In the northern and western parts it is mountainous and quite fertile, but in the southern and eastern portions it is an arid desert, with only occasional oases, the most important of which is the well-known Palmyra. Near the sea, commencing nearly with Tyre and extending northward are two ranges of mountains parallel to the coast, and which enclose between them a valley of remarkable beauty and fertility called "Cœle Syria." The Litany flows through it to the southward emptying into the Mediterranean near Tyre. With a source not far from that of the Litany, the Orontes runs northward and finds an outlet into the Mediterranean near Antioch. This valley has been the passage way for commerce and for the march of armies. Through it have advanced the armed hosts of Thotmes and Rameses, of Sargon and Sennacherib, of Nero and Nebuchadnezzar, of Alexander and of Pompey, of Antony, Kaled, and Godfrey Bouillon. Benhadad II. was probably the ruler of this kingdom at the time referred to by our lesson. His name signifies "son," or worshiper, of Hadad the Syrian sun-god.

The two streams, Abana or Amana and Pharpar, which in Naaman's eyes were better than the Jordan, are difficult

to identify with accuracy. The main stream by which Damascus is now irrigated is called the *Barada*. It rises in a cleft in the Anti-Lebanon mountains and soon is divided into three streams, the central one of which flows through the city and the other two on each side of it. Beyond the city they all again come together, and, finally, are lost in a marsh or lake known as *Bahr el Mudj*, or Lake of the Meadow. To which of these streams the names apply is not known. But whatever doubt there may be as to that, no one who has compared them with the muddy and, at places, even bituminous waters of the Jordan, can fail to sympathize with Naaman's preference for his own rivers. They are clear and limpid, and make fertile all the plain of Damascus.

THE REMEDY SUGGESTED (1-4).—Naaman was a soldier who had so distinguished himself by bravery as to become the commander-in-chief of all the king's forces. The special act that had commended him to the king's favor was that he had succeeded in delivering Syria—from what we are not told. From Assyrian cuneiform inscriptions, however, we learn that at about this time the Assyrian king was pushing his conquests into Syria, and it is probable that it was from this danger that Naaman rescued his country. We have no other record of Naaman than is here given; but it is pretty easy to see what qualities made up his character. He was brave (1), credulous (4), generous(5, 15), fond of display, (9), punctilious, proud (11), quick-tempered (12), amenable to reason (13), grateful (15), conscientious (18)—in every respect a soldier. Envied as he was by his position, yet he had that which made him an object of pity to the meanest street-beggar—he was a leper. He would have found it a difficult matter had he had the power to do so, to have bartered off his office and his disease together. Wealth and fame, power and influential position are guarded by no exemptions from mortal ills. Indeed so often are they accompanied by secret pains and trials that they would be far less coveted than now were it known how great is the price paid for their possession. We see only the glittering crown—not the sharp points that press into throbbing brows; we see the bloom and smell the fragrance of the rose—but we do not know the pain of its thorn.

The dread character of the disease of leprosy is shown in the rigorous rules adopted by Moses in Lev. 13 and 14, for its discovery and the seclusion of its victims. No medical treatment yet has been discovered capable of either curing, or ameliorating its effects or arresting its progress in its earliest stages. Except in one form of the disease the man upon whom it has set its seal is doomed. The first few pimples or inflamed patches upon the skin is the publishing to the world the man's death warrant. So sluggish, however, is the malady in its progress that it may be years before the end is reached. Before that time comes the victim will be reduced to a mere caricature of humanity a hideous blot upon the face of the earth, shunned by one's nearest friends, obliged to live away from the resorts of men, and forced to warn every one away from his vicinity by lifting up his hands and crying "unclean! unclean!"

There are three distinct forms of this disorder, the symptoms of which should be understood in order that we may know in exactly what class to put Naaman. The first and most common is that known as *tuberculated elephantiasis*. In this the distemper at the outset is manifest by inflamed patches upon the skin from a half an inch to two inches in diameter. These change in color from red to a brown or bronze, having a metallic or oily lustre, and may remain without change for weeks or even months. Then they assume the form of tubercles, the scurf skin frequently scales off, and after a period, short or long, the swellings mostly subside, leaving a hard cicatrix, either bronzed or white; and from the tubercles that remain is

discharged a whitish matter. As the malady progresses the features become swollen beyond recognition, the muscles are eaten into until the bones are exposed, the distorted face is covered with livid, encrusted, and ulcerated tubercles, the eyes are sightless and uncovered, the voice hoarse and whispering, the breath fetid, the joints distorted or entirely dislocated, and the body is covered by livid patches—the heralds of other deformities yet to come. The second, known as *anæsthetic elephantiasis*, is made known by the appearance of white or copper colored patches or vesicles, suddenly developed without pain, and which soon burst, discharging a milk-like matter. These soon heal up, leaving a white insensible scar. In the progress of the ailment the joints of the fingers and toes, first, drop off, and then the larger joints; the limbs affected become insensible to pain; taste, sight, smell and hearing fail; the eyes flow with tears, and the hair becomes white or drops off. In the third form of this ghastly and horrible complaint, its beginning is announced by reddish pimples which spread in a circular form until they meet and cover a large proportion of the surface of the body. The general health is not much affected by the ailment, and in time, though it may be years first, the disorder disappears of itself. Wherever the disease spreads the body becomes white, without any ulcerating sores. This form of the malady is pronounced "clean." Lev. 13: 12, 13.

This, evidently, was the sort of leprosy that came upon Moses, that was sent upon Miriam, and that afflicted Naaman; for Gehazi, who was punished for his sin by having the leprosy of Naaman cleave unto him, went out from Elisha's presence "a leper as white as snow." Inasmuch as this kind of leprosy was not regarded as unclean, this identification of it solves the puzzle as to how he could continue to remain at home living with his wife, how he could come to Israel accompanied by a retinue of servants, and how it was that he was in the habit of going into the temple of Rimmon with the king leaning upon him for support. It is an absurdity to say that leprosy did not deter one in Syria from mixing with his fellow men. The dread of this fearful contagion was not thus limited by boundary lines.

The Syrians had gone out by companies. These "companies" were marauding bands. One of their trophies was a little maid, and, as she waited on Naaman's wife it is rather probable that he had given his sanction to the expedition that had torn her away from her home. Poor little captive! How little there is in the narrative that indicates how heavy were her misfortunes or how acute was her anguish! We do not know even, that she was rewarded for the results of her suggestion. We see only her humility, her up-lifting faith in the God of Israel and her pitying desire to bless them that had despitefully used her. And yet that is enough to make her stand out as one of the radiant characters of Old Testament history. One can not read about her unselfish devotion without a certain tenderness and warmth of heart as well as of reverence. *Would God my Lord were with the prophet.* The little maid represented the true religion in a heathen land. Her mouth was not closed now that she was a captive. In the presence of idolatry she kept not silence. She made mention of the name of her God in the very family of her master, but in such a way as to show how much she desired to benefit him. Her piety was unswerving, but it was unostentatious. *He would recover him of his leprosy.* Though unobtrusive her piety was full of faith. She had no doubt either that God's prophet had the ability to cure nor that he had the disposition to use it. The fact that Naaman was an alien and had been, if he was not even then, the enemy of Israel, did not for a moment dampen her faith. It did not stagger in the least at the curing of such a disease even as leprosy. *And one* (he) *went in and told his lord* (the

king) *saying, etc.* Faith begets faith. If we would have others believe in the curative powers of the gospel we must believe in them ourselves. If she had said that doubtingly, Naaman would never have gone on an expedition to Israel. If we undecidedly speak of the ability of Christ to save to the uttermost all those that go unto him, there will be many a sinner that will never take the first step toward being washed in the fountain opened for sin and uncleanness.

THE REMEDY SOUGHT (5–7).—"A word spoken in due season, how good is it!" There is no telling what may come of it. The little maid had no thought of the result of her artless faith. She did not dream that it would carry conviction to the heart of her master, interest even the king himself, and cause an expedition to be fitted out to test the truth of her declaration. *Go to*—equivalent to "come now." *And I will send a letter unto the king of Israel.* The immediate interest that the king took in the matter indicates the great favor in which he held Naaman. That he should put so much credence in the assertion of a captive maid is not so very wonderful, considering how often the credulity of kings was imposed upon by necromancers and charlatans of all descriptions. *Took with him ten talents of silver and six thousand pieces of gold.* The talents of silver are easily estimated, for each is estimated at about $1,505. The "pieces" of gold were probably shekels, each being worth about $8. The total of something over $60,000 was a pretty generous doctor's fee. If money could purchase health—how freely would the wealthy give it.

That thou mayest recover him. Kings only deal with kings. The letter of Benhadad was written with thorough diplomatic courtesy. It assumed that all virtue lay in the king himself. It did not condescend to speak of the subject of a king as having more power than the king himself. It did not commit the diplomatic blunder of informing Jehoram of a fact that he was supposed to know better than the writer—that he had a prophet in Samaria. Benhadad only requested that Naaman might be cured—etiquette would not, of course, permit him to say what means should be used to accomplish the end. *Am I God to kill and make alive!* This exclamation is only one of many little incidents of this narrative that show its entire truthfulness. That leprosy could be cured by any one except God himself does not for a moment enter his mind. Although he has had experience of his miraculous powers, (3: 14–27), it does not occur to him, either, that there is a prophet in Israel who represents Jehovah. He has neither the thoughtfulness nor the faith of the little maid of Naaman's household. *He seeketh a quarrel against me.* So great in his estimation was the absurdity of supposing that any one really believed that leprosy could be cured, that he immediately dives beneath the surface meaning of the letter to see what bad intent it has. The only thing that he can make out of it is that the king of Syria desires to use his refusal to heal the leper as a pretext for war. His perplexity and consternation are not only plain proofs of the genuineness of the story but also are testimonies to the exceeding greatness of the miracle.

THE REMEDY PROMISED (8–10).—The errand was not to fail of its object simply because of the ignorance of Jehoram. God was guiding in this matter, and hence there could be no miscarriage. *When Elisha, the man of God, had heard.* Naaman's coming had caused a sensation. His splendid retinue had attracted everybody's attention. It was soon everywhere known that Naaman, the commander-in-chief of the forces of his majesty, the king of Syria, had arrived. We can easily imagine the speculation that immediately became rife as to the nature of his errand. At last the contents of the letter became known together with the interpretation that the king had put upon

it. The king had said that it meant war, and rent his clothes, was the news that was passed from one to another until it came to Elisha. *He shall know that there is a prophet in Israel.* Aye, and the king of Israel shall know of the fact also. There can hardly be much doubt that the king, when he received this message from Elisha, said to himself: "Well, this is a relief—I wonder I had not thought of him before." And so, greatly relieved, without delay he sends off his uncomfortable visitor to see Elisha. *So Naaman came with his horses and with his chariot.* Came in great state. Not a doubt in his mind that he would find the prophet all obsequiousness. So pride comes into the presence of God. Has no doubt of its acceptance. Its prayer is the prayer of the Pharisee and not of the publican. It has no doubts—but its faith is presumption and not true faith at all. *Sent a messenger unto him.* The representative of the King of Kings is not a servant to run at the bidding of the underling of one of earth's petty rulers. Rank and station are nothing in the eyes of God, and should be nothing in the eyes of his servants. Elisha treated Naaman as he would have treated any common man—perhaps with even less of outward respect in order that Naaman might learn that those who desire a blessing of the Lord must first humble themselves. *Go wash in Jordan seven times.* "Seven" expresses completeness. It was a number that appeared in almost all ecclesiastical matters. Thus seven is the number, (2 Chr. 29: 17), of purification and consecration (Lev. 4: 6, 17), of forgiveness (Matt. 18: 21, 22); all the feasts were ordered by seven or its multiple, etc. *Go and wash.* Simple thing to do. "Believe and be saved" is equally simple. The very simplicity of the gospel is a cause of stumbling to many. It requires nothing difficult of any one. If it did it might be beyond the reach of many. *And thou shalt be clean.* The promise was positive. There was no condition about it except the simple one of washing. The thing promised was just what he wanted—just what he had come such a long way to secure. The gospel promises with equal explicitness that those who wash in the blood of Christ shall be cleansed from all sin. To be cleansed from all sin is what thousands desire—but how few there are that plunge into the fountain and become clean!

THE REMEDY REFUSED (11, 12).—*But Naaman was wroth.* His pride was wounded. He had not been treated with any more respect than as if he were a beggar instead of a wealthy and celebrated general. *Behold I thought, etc.* Naaman is not the only man that has attempted to dictate the method of his cure. Thousands there are who have supposed that they had to be converted after the example of some others whose experiences they have heard. But every one, however, has to come to the Lord in his own way, and, in the majority of cases, a very common sort of way. Naaman had it all fixed up in his mind. It was to be quite dramatic. The prophet was to come out with great but deferential dignity, call on the name of his God, strike his hand upon the place, and recover the leper. That would have been worth telling in Damascus. How many there are that want to be converted in that dramatic sort of a way—that desire a thrilling experience in order that they may be the wonder and admiration of prayer meetings and revivals! *Are not Abana and Pharpar, rivers of Damascus, better?* No!—A thousand times no! For it is not clear and limpid water that Naaman wants to bathe in, but waters that have healing in them. The waters of Jordan are discolored but if he washes in them he will be cleansed of his leprosy. The fountain opened for sin and uncleanness is also discolored—reddened with the blood of the Son of God. Men may prefer other means of cleansing—but this is the only one that is ever known to cure. Morality, philosophy, pantheism—rivers of Damascus, all of them—

can never cleanse the leprosy of the soul. *Went away in a rage.* Men convicted of sin are often in a rage. They rage about the very thing that will end all their trouble and give them peace. Naaman raged against the nonsense, when he came to be cured of leprosy, of sending him to take a bath!

THE REMEDY ACCEPTED (13, 14).—*His servants came near.* Happy is the man who has faithful servants. Naaman was in a rage. It was, therefore, all the more disagreeable and even dangerous for them just then to approach him. Their speech is short, but it shows great wisdom. Few servants speak so cogently and so directly to the point. *Had bid thee do some great thing.* Of course he would have done it. If men now could only *earn* salvation by the accomplishment of some great deed there would be manyfold more attempting to get into the kingdom than now. Severe penalties and mortifications of the flesh, long and painful journeys, protracted vigils—nothing would be too great to be undertaken. But salvation is "not of works lest any man should boast." *How much rather*, then,—*wash and be clean.* How much rather! Take salvation as a gift and all is done. There is no possible failure. The cure is immediate and complete.

Then went he down. Came to his better judgment. Gave up his false pride. Consented to do what appeared to be a very insensate thing. Willing to appear ridiculous if need be—anything to be cured. When a sinner is willing to accept salvation with that sort of a spirit *his* leprosy will also soon be healed. *Dipped seven times.* Followed the exact directions of the word of the man of God. When one says he has tried, and does not believe there is anything in the idea of a new birth, it will always be found that in some essential matters he has failed to follow out the directions given in the Word. *His flesh came again like unto the flesh of a little child.* Marvelous transformation! The hard, white, leprous skin, the mark of bondage to a loathsome disease, disappeared and in its place came the soft, and beautiful flesh of a little child—evidence of health. A new birth, as it were, had taken place in those dippings in Jordan—a new birth is experienced by him who is cleansed in the blood of Christ. He becomes as it were a little child, newly born into the kingdom of God. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

With a different temper he returns from the Jordan. He comes this time and stands before the prophet—not before his door. His gratitude is unbounded, and he would recompense the prophet for the blessing he has received. But Elisha teaches him Lesson No. Two—that what God does for man is done of grace and not for pay. Naaman was to go away forever bearing his recovery about with him as a debt to the God of Israel. He could never think of his restoration without thinking of how much he owed to Jehovah—never look upon himself without being conscious of how he was the property of that wonderful God of Israel. His entire acceptance of Jehovah as the real God is one of the pleasing events of this narrative. Though his devotion is mixed with superstition in that he thought he must be worshiped on soil carried from Israel, yet it was genuine devotion. It was genuine though he sought pardon for going into the house of Rimmon and seeming to worship that god by bowing down before it with his king. It was not in accordance with our higher standards of action, but agreed so well with the conscience of that day that even the prophet told him: "Go in peace."

Arrowheads.

1.—No matter how small one may be, or insignificant in position, yet one may do a great deal of good in the world. The "little maid" in Syria was a power, though she was only a servant. "God hath chosen the weak things of this world to confound the things which are mighty." Ps. 8:2; Matt. 11:25; 21:16; Acts 4:10; 1 Cor. 1:27-29; 2 Cor. 12:9; Jas. 2:5.

2.—Her faith was the primal reason of Naaman's

cure. Had she had none we never should have read this wonderful story. How much then depends upon the faith of each professing Christian! Sinners cured or not cured, according to your faith or the want of it. Matt. 13: 58; 17: 20; Mark 6: 5, 6; 9: 23; Luke 17: 6; John 11: 40; 20: 27; Rom. 4: 20, 21.

3.—No seven dippings in the blood of Christ are necessary. One plunge into the crimson fountain and we are cleansed from all sin. "Once for all" is our happy condition. Rom. 5: 8, 9; 6: 10; 8: 1; 1 Cor. 6: 11; Heb. 7: 27; 9: 28; 10: 10, 14; 1 Pet. 2: 24; 3: 18; 1 John 1: 17.

4.—There is only one method of cure. There is no other religion beside that of the Lord Jesus Christ that pretends to heal the leprosy of sin. It affords to sinners their only chance to get rid of this loathsome disease. "There is none other name under heaven given whereby we must be saved." Is. 45: 21, 22; Matt. 1: 21; Mark 16: 16; John 3: 36; 14: 6; Acts 4: 12; 1 Cor. 3: 11; Heb. 2: 3; 1 John 5: 11, 12.

5.—Once washed in Jesus' blood we are clean—thoroughly clean. And that is a great thing—to be rid of all foul, controlling appetites and passions—to be clean in thought, in purpose, and in deed. "Wash me and I shall be whiter than snow." Ps. 51: 7; Is. 1: 18; Tit. 2: 14; 3: 5, 6; Heb. 9: 14; 10: 22; 1 John 1: 7; Rev. 7: 14.

HYMN.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

BLACKBOARD.

"The Blood of
JESUS CHRIST
Cleanseth us
FROM ALL SIN."

THE PRIMARY CLASS.

For the primary teachers we could not have lessons much more attractive than those which have been given to us so far this quarter. The present one is the equal of any in interest. In the telling of it we would suggest:

1.—That a vivid description be given of the capture of the little maid by the marauding band—the terror and agony of that hour—the separation from father and mother—the taking away into a strange country, ever afterward to be a servant.

2.—The little maid in Naaman's house—the terrible disease that had fallen upon her master—her sympathy for him—her disposition to do good unto those who had done evil unto her—her faith as shown in her wish that Naaman might only go to Elisha.

3.—The interest the king took in the matter—the letter he wrote (copy, and read it from a letter)—Naaman's journey, the magnificent cavalcade, the money he took—the fear of Joram.

4.—The word sent by Elisha—Naaman's chariot before his door—the way Elisha treated him—Elisha's message—Naaman's anger—his thought about Abana and Pharpar. Question the class as to whether bathing in them would have done any real good. How Naaman came to change his mind—the result of bathing and his gratitude.

Lesson.—Sin is our leprosy. Like leprosy, it shows itself at first only in little blemishes—little faults. If it goes on it will corrupt us entirely, and the final end is sure death. How shall we get rid of it?

HYMN.

Lord Jesus, I long to be perfectly whole;
I want thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

BLACKBOARD.

WASH ME, AND I
Shall be
WHITER THAN SNOW.

LESSON XVI.—APRIL 22, 1877.—GEHAZI THE LEPER.

SCRIPTURE.—2 K. 5 : 20-27. Memorize 25-27; Primary Verse, 27.

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

GOLDEN TEXT.—"He that is greedy of gain troubleth his own house."—PROV. 15 : 27.

TOPIC.—"Be sure your sin will find you out."—NUM. 32 : 23.

HOME READINGS.

M. Josh.	**7 : 1-26**	**.....The Covetousness of Achan.**
T. 1 Sam.	**2 : 12-36**	**.....The Covetousness of Eli's Sons.**
W. 1 Sam.	**15 : 1-29**	**.....The Covetousness of Saul.**
Th. Matt.	**19 : 16-30**	**.....The Covetousness of the Young Man.**
F. Matt.	**26 : 1-25**	**.....The Covetousness of Judas.**
S. Acts	**5 : 1-14**	**.....The Covetousness of Ananias.**
S. Mark	**7 : 1-23**	**.....Covetousness is from Within.**

TIME.—B. C. 894. PLACE.—Samaria. RULERS.—Jehoram, king of Israel; Jehoshaphat, king of Judah.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE COVETOUS DESIRE.—When Naaman offered to pay Elisha for curing him what did the prophet say? 16. Why would he not take any money? Matt. 10 : 8. How much money did Naaman bring with him? 5. Whose greed was excited by the knowledge that Elisha had refused to take anything when there was so much to be had? 20. What position did he hold with regard to the prophet? 20. What did he mean by saying to himself: "My master hath spared Naaman"? What sort of an oath did he take?

THE CUNNING DECEPTION.—What did Gehazi do about it? 21. *How* did he follow him? How did Naaman show his respect for Gehazi's master? What question did he ask? What reply did Gehazi make? What lie did he tell? What request did he make? How did Naaman show his generosity? 23. How did he again show his respect for Elisha? 23. Where did Gehazi dismiss Naaman's servant? "Tower" should be "hill." What did he do with the treasure?

THE IMMEDIATE DETECTION.—After Gehazi hid the money what did he do? 25. What searching question did the prophet then ask him? What answer did Gehazi make? How did Elisha show him that he knew all about what he had done? 26. Had Gehazi received oliveyards, and vineyards, and sheep? etc. What do you think, then, that Elisha meant by that?

THE TERRIBLE DOOM.—What was the punishment inflicted upon Gehazi for his guilt? 27. Did it affect any one besides himself? Why? Ex. 20 : 5. What kind of leprosy did he have? Do you think his sin became known.

General Questions.

1.—In what did Gehazi's sin commence?
2.—How many commandments did he break?
3.—How is it shown that sin is sure to receive its just punishment?
4.—That we should not covet?
5.—That sin can not be hid?

BIBLICAL LESSON OUTLINE.

A GUILTY MAN CONVICTED.

"There is no darkness nor shadow of death where the mockers may hide themselves." Job 34: 22.

HIS DESIRE.

My master hath spared Naaman. 20.

I will receive none. 16.
Freely—received, freely give. Matt. 10: 8.
Thy money perish with thee. Acts 8: 20.

As the Lord liveth. 20.

Not take the name of—God in vain. Ex. 20: 7.
Neither shalt thou profane the name. Lev. 19:12.
Above all things—brethren, swear not. Jas. 5:12.

I will—take somewhat of him. 20.

Love of money is the root of all evil. 1 Tim. 6:10.
Take heed—beware of covetousness. Luke 12:15.
Woe to him that coveteth an evil cov. Hab. 2:9.

HIS DECEPTION.

My master hath sent me. 22.

Hath Satan filled thine heart to lie? Acts 5: 3.
Lie not one to another. Col. 3: 9.
Speak every man truth. Eph. 4: 25.

Give them, I pray thee, a talent of silver. 22.

The folly of fools is deceit. Prov. 14: 8.
Bread of deceit is sweet to a man. Prov. 20: 17.
Tongue—like a sharp razor. Ps. 52: 2.

Be content, take two talents. 23.

Fair speeches deceive—the simple. Rom. 16:18.
Swallowed—riches—vomit them up. Job 20: 15.
A lying tongue is but for a moment. Prov. 12:19.

Bestowed them in the house. 24.

Hid in the earth. Josh. 7: 21.
Will bring to light the hidden things. 1 Cor. 4:5.
Every man's work shall be—manifest. 1Cor. 3:13.

HIS DETECTION.

Whence comest thou, Gehazi? 25.

Suddenly shall he be broken. Prov. 6: 15.
In an hour that he is not aware. Matt. 24: 50.
Sudden destruction cometh. 1 Thess. 5: 3.

Went not mine heart with thee? 26.

My sins are not hid from thee. Ps. 69: 5.
He knoweth the secrets of the heart. Ps. 44: 21.
Whither shall I go from thy Spirit. Ps. 139: 7.

Is it a time to receive money? 26.

Redeeming the time—days are evil. Eph. 5: 16.
Walk in wisdom toward them—without. Col. 4:5.
See then that ye walk circumspectly. Eph. 5: 15.

HIS DOOM.

Leprosy—of Naaman shall cleave unto thee. 27.

Shalt destroy them that speak leasing. Ps. 5: 6.
Years of the wicked shall be shortened. Pr. 10:27.
Without—whosoever loveth—a lie. Rev. 22: 15.

And unto thy seed forever. 27.

Visiting—iniquity—upon the children. Ex. 20: 5.
I will set my face—against his family. Lev. 20: 5.
Seed of evil doers—never be renowned. Is. 14:20.

NOTES AND COMMENTS.

THE COVETOUS DESIRE (20).—In an age specially marked by greed, inflamed with the desire of money-getting, startled often by the unscrupulous means used to obtain wealth, and so sapped of moral strength as to feel that its public servants are untrustworthy, such a lesson as we now have comes in very timely. If the present generation can not be brought back to the notion and the practice of old-fashioned integrity perhaps the one can that is coming on to take its place. We need a revival of honesty as well as a revival of religion. For the matter of that the two go together. All dishonest ways of accumulating riches should forever mark those who follow them with a brand of dishonor. Sugar should be of full weight, yards of full length, and the peaches and strawberries of full measure and not having a few good ones on top to sell the green ones at the bottom. A dishonest defaulter should be treated as an untrustworthy scamp—a swindler be made to feel that he is a swindler, no matter how wealthy his tricks have made him. Honesty is the only condition of social security. Let him that obtains wealth by fraudulent means carry with him Gehazi's punishment, and everywhere be looked upon as a moral leper.

Not the least effective lesson was that which was taught to Naaman when the prophet refused to receive anything at his hands in return for having cured him of his leprosy. It was a new fact in his experience that any one would refuse to accept money for benefits rendered. The astrologers, soothsayers, necromancers, and magicians of his own country had never exhibited any reluctance about taking fees. *Their* chief anxiety had been to get them. Now when one had performed for him a deed far beyond their ability—a deed which might well make a large drain upon his treasury without making his gratitude flinch—he is met by the astounding assurance that Elisha will accept no part of the princely gift he had brought with him. If he felt grateful before we may be sure that he felt doubly grateful

after that; and to gratitude was added a feeling of reverence toward the servant of God, in that he did good for the sake of good, and not for the sake of reward. And if there was increased reverence for the prophet there was also an increased veneration for the God of Israel; for Naaman must have reasoned that Elisha would not so act—so oppositely to human nature—unless his divine Master had given to him a code of morals higher than that by which men ordinarily square their actions. Paul said: "I seek not yours but you," and Naaman must have gone away feeling that the God of Israel and his prophet cared naught for his property, but only for himself. And that to him was a new and a blessed feeling to have.

But there was one that had looked on while Naaman pressed and Elisha stedfastly refused his gift, with dissatisfaction. *He* would have had no scruples about taking it. Indeed he looked upon his master as a fool for not accepting it. Servants are not always as their masters. Judas lived for three years in the constant presence of Christ, the self-denying, and yet did not learn enough to put away his greed from him. It is not so great a wonder, therefore, that Gehazi should in vain have been so long the servant of Elisha. One can pour water on the hands of a prophet without having his own heart cleansed. To be enrolled on the records of a church is one thing—to be enrolled on the records of heaven is quite another. The two books do not always agree. Gehazi, as the prophet's servant, doubtless had quite a reputation for sanctity. Elisha had once occupied his menial position and now was the greatest prophet in the land. It was not only among the possibilities but among the probabilities that sometime he would be known as the prophet Gehazi. It was only this accident—or providence—that stripped off his mask and exposed him so that the people knew what he really was.

Behold my master hath spared Naaman. The sight of Naaman's splendid retinue and the talk about treasure had excited Gehazi's cupidity. Gehazi would not have spared him at all. The thought of so much wealth receding from his grasp was torture to him. Then was the hour of his temptation—then was the time for him to have resisted. *This Syrian.* A term of contempt. There was an additional element in his temptation. Naaman was nothing but a foreigner—a heathen whom it would be laudable to despoil. If he could but have realized it, the departing Naaman was infinitely above himself. But his is not the only case where the inferior has despised his superior. *As the Lord liveth.* Mark the contrast between Gehazi's profane oath, and Elisha's devout one in verse 16. One was uttered to show that the prophet would not receive anything that he had not earned (for God and not Elisha had healed Naaman) even though it were pressed upon him; the other takes the Lord to witness that he will fraudulently obtain it. One would think that the name of the Lord would be the last one, just then, that he would want to take upon his lips. But strange as it is, it is true, that but little of the wickedness in this world is performed except as it is preceded or accompanied by terrible oaths. *I will run after him.* There had been but short time in which to make up his mind. The chariot of Naaman and his retinue were disappearing in the distance. Still as by reason of numbers Naaman's party was obliged to travel slowly it was quite easy for a fleet footed young fellow to run and overtake them. *And take somewhat of him.* Knew it would not do to ask too much, for that would excite suspicion. The ready welcome which Gehazi gives to this thought pretty strongly indicates that avarice was a ruling passion of his. He was the Judas of the Old Testament. The desire of wealth was constantly with him and was only stirred into unusual activity by the possibilities of the hour.

THE CUNNING DECEPTION (21–24).—Gehazi follows swiftly on after Naaman, and, while running, matures his plan. No doubt Naaman's heart was filled with tender regret at parting with him who had laid him under such heavy obligations, and mayhap he often turned to catch another glimpse of Samaria before it was hidden entirely from his view. He had come to it a leper—he was leaving it entirely cleansed. Very natural for one, under such circumstances, often to look back. In one of his backward glances he discovers a man running; a closer look shows that it is Gehazi, the servant of Elisha. Immediately he stops his chariot and alights to receive the one whom he supposes to be the prophet's messenger. To alight was a mark of great respect—a respect he would not have shown on his first arrival at the door of the prophet. Then he expected the prophet to wait on him. So great is the change, that he receives the prophet's servant as now he would have done the prophet himself. In his short stay he had learned that God's prophet, humble though he was, outranked the highest officer of Benhadad's court. *Is all well?* Literally, *Is there peace?* but the translation as it stands gives the accurate meaning. Seeing Gehazi running after him in such haste, he fears that something may have happened. *All is well.* Save in the heart of Gehazi. That was anything but at peace just then.

Gehazi shows his cunning, and that he has made good use of the short time he has had for scheming, by pretending: 1st. That his master sent him. Small chance would he have had for obtaining anything on his own account. 2d. That his master had been called upon by two student prophets "even now"—*i. e.* since Naaman had set out upon his return journey. It was necessary to allege that some emergency had happened since Naaman had seen Elisha, or Naaman would have suspected the ruse. 3d. In asking a gratuity for them instead of for his master. Elisha had too positively refused and had made it too apparent that he would not accept of anything to make it safe for Gehazi to suggest that the prophet for any reason had changed his mind. To have mentioned such a thing as that would have been to have made Naaman retrace his steps and once more stand before Elisha's door, entreating him to take the whole of the bounty he had brought with him. But prophet-disciples notoriously were poor. To aid any one, especially the sons of the prophets, was characteristic of Elisha. What he might not take for himself he might, without reproach, take for others. To bring them in, therefore, was exceedingly natural, and shows that Gehazi was a consummate liar. In this little touch he reached high art. 4th. In the amount he asked. It was only about a fortieth part of the sum Naaman brought with him. It was a sum not great enough to arouse any doubts as to its being wanted for any other purpose than the one named.

And Naaman said Be content (be pleased), take two talents. One for each prophet-disciple. A talent of silver was about $1,500. Naaman, glad of any opportunity to oblige the prophet, wants to double the amount. *And he urged him.* Gehazi simulated reluctance at the idea of taking more than the amount for which he had asked. He did not know what his master would say about it; he was afraid he wouldn't like it; in money matters he was very particular, as Naaman already knew—but, all the while he suffered the bags to be got out and tied, and was careful not to let his seeming unwillingness be urged too far. Indeed, it is pretty certain that the calculating Gehazi had counted upon this generosity of Naaman, and supposed that the talent would be doubled. *Laid them upon two of his servants.* In this act again Naaman shows his respect for Elisha; for in it he intimates that burdens ought not to be borne by the servant of the prophet. *And they bare them before him.* Happy Gehazi. He has

succeeded in his stratagem. Sudden wealth is his. The two slaves tread on before him bearing the riches in which his thoughts are reveling. But are there no misgivings about what he has done? Comes there to him, in that homeward journey, no thought of the prophet whose name he has tarnished, of the life of truth upon which he has so suddenly turned his back, or of the future greater life for which he had had such aspirations? The journey home was not, probably, entirely exultant. He had secured the money—but peace of soul had departed from him.

When he comes to the tower. Neither "tower" nor the rendering in the margin of "secret place" is the correct translation. The word means "the hill"—"*the* hill," and, therefore, a hill very well known. Samaria itself stood upon a hill and hence that probably was the eminence intended. *Took them from their hand.* Would not do for the servants of the Syrian general to be seen in the city, returning and carrying bags upon their backs; for gossip would soon put the whole place in possession of the fact. Endless would be the surmises as to why they returned and as to what they brought back with them, and sooner or later this would reach the ears of the prophet. Or they might meet the prophet himself! So, thanking them for the service so far rendered, expressing a fear that, should they go farther they would detain their honored master too long, the cunning Gehazi shifts their burden to his own shoulders and creeps stealthily and warily through by-streets to his master's house and bestows his ill-gotten booty in some secret place in the house.

His Immediate Detection (25, 26). *Went in and stood before his master.* As if nothing had happened—*acted* a lie. It was the custom of servants to be almost constantly in their master's presence, not leaving except at his bidding or permission. Gehazi's meant to say by his manner what he soon said with his tongue: "I have been no whither." *Whence comest thou Gehazi?* The question was asked in that peculiar tone that a parent uses to a child when he is already possessed of the full extent of his wrong doing. Had Gehazi's senses not been dulled by his sin, or so alert only to keep his secret, he might have discovered that the prophet already knew of his theft. As it was, the question rang the alarm in his guilty soul. This was his crucial hour. He felt as the sinner feels who stands before the judgment seat. If he had but known it, then, also, was the time for confession and for repentance. If only he had been smitten with a sense of the enormity of his sin and with genuine sorrow for it, we may be certain that he would not have been smitten with leprosy afterward. But how many, like Gehazi, are letting the time for repentance and confession slip by! "Behold, now is the accepted time, behold, now is the day of salvation." "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We can not tell how soon the time for repentance will pass away and be succeeded by the time for judgment. Now is the moment to receive pardon—the next may be the one in which to receive sentence.

Thy servant went no whither. Lie upon lies! One lie is always the mother of a brood of lies. An evil act ever must be screened by a network of falsehoods. And how industriously at work does the danger of detection keep one in weaving them! Having uttered one lie there is no telling when the devil will allow one to stop. Each one, too, must be so consistent with all the rest—must all so simulate truth as to make one perfect whole—that it will not do to make mistakes, and after all one's pains, the whole fabric is liable completely to be dissected by the keen edge of truth. He who enters upon lying is liable to be busily employed for some time to come, and in the end, to find out that he has woven snares for his own feet. *Went not mine heart with thee?* To prove that this was

no idle assertion, Elisha mentions the fact that Naaman turned back from his chariot to meet Gehazi. Then Gehazi for the first time realized that he had been attempting to deceive one whose eyes were anointed with divine power. He saw, all at once, that every step of his guilty journey had been open to the prophet's view as he sat in his chamber. In the center of Central Park in New York City there is a large camera obscura which throws upon a table a miniature reproduction of any part of the Park. Seated at this table one can see everything that is going on in any part of the grounds, and even can recognize the faces of those with whom he is familiar. Here mothers have found their children when they were lost, and officers, without stirring from the chair, have been enabled to detect and capture thieves and pick-pockets. Criminals, when they supposed they were entirely screened from observation, have been surprised to learn by how simple an expedient every act of theirs was visible. Elijah's brain was the camera on which God reproduced the whole of that scene of duplicity and cunning. With the same vivid and faithful reality God shall bring to light all "the hidden things of darkness." What sinner will be able to stand that day of revelations?

Is it a time to receive money? etc. Perhaps Elisha referred to the general corruption of the times, and to the necessity, when unscrupulous greed was so prevalent, for every follower of Jehovah to keep his skirts pure from the general contamination. So many seem to think. But it appears pretty evident that Elisha referred only to this particular case. Is *this* a time, is his thought, to receive money, when to ask for it would be to lower the name of Jehovah in the eyes of Naaman, and, perhaps, close the mouth of one who might be a powerful witness in a heathen land for the God of Israel? The discovery of mercenary designs in carrying on a camp-meeting or any other religious enterprise will instantly kill a revival no matter how fervent it has become. If Naaman suspected that Gehazi's request was only a shrewd dodge of the prophet to obtain some of the money he had so ostentatiously refused, he went away despising him for his trickery, and ceasing to have any regard for his religion. *And oliveyards and vineyards, and sheep and oxen, and men-servants and maid-servants.* None of these things Gehazi yet owned—but he had thought of them, and the prophet had read his thoughts. He had pictured out to himself the establishment that he would have, and Elisha reproduces his dreams of luxury for him. And truly Gehazi meant to set himself up in great style. Oliveyards and vineyards were to be his, he was to have herds of sheep and oxen, and a host of men-servants and maid-servants were obsequiously to wait on and run at his bidding. His two talents of silver, as great a sum as they were for his times, were not half adequate to his ambition. He would have found himself out of funds before he had realized anything approaching to his intoxicating vision.

His Terrible Doom (27).—*The leprosy therefore of Naaman shall cleave unto thee.* This was poetic justice. Naaman had left both his disease and his money behind him. He who took the one should have the other. He came a leper but went away a disciple—he found Gehazi a disciple and left him a leper. The two had changed places. Naaman was cured by reason of his faith—Gehazi was punished for disobedience to the faith. *And unto thy seed after thee.* Leprosy is hereditary. The children of leprous parentage are as healthy in appearance and as fair to look upon as the children of others. But the taint in the blood is there, and about maturity it begins to show itself in the little blotches that indicate the doom that is before its victim. How close is the parallel between leprosy and sin! Oh, the innocent children which inherit from their parents the taint and the corruption of evil, that is sure, at some time or other, to make its appear-

ance and transform those lovely faces into countenances deeply marked and made hideous with wicked passions! We live not unto ourselves alone. The children that are to come after us share our doom. Probably the hardest part of Gehazi's punishment was the calamity that he had inflicted on his posterity. No one can be false to sacred trusts—no one can embezzle public funds—no servant of any sort can prove false to the implicit confidence reposed in him without making his children suffer for his crime. They will always be branded as the children of a criminal. Gehazi would have established a race of prophets, but, instead, was the founder of a race of lepers. How many men lately have imitated his bad example!

He went out from his presence a leper as white as snow. No more a servant of Elisha. All that is further known of him is told in chap. 8: 4, 5. His sin had been secret but his punishment was public. Everywhere he went he carried with him, so that all might read it, the record of his crime. How often would he have exchanged that ill-gotten wealth and those changes of garments for the innocence and the purity he had lost! How often did he wish he were back in his old place, poor in this world's goods, but free from this repulsive disease, respected by men and beloved by Elisha! Ah, that all might take warning from the example of Gehazi! "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shall say: I have no pleasure in them."

Arrowheads.

1.—"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Ps. 119: 37; Prov. 28: 22; Matt. 13: 22; Mark 10: 23; Luke 12: 15; 16: 13; 1 Tim. 6: 9; 2 Tim. 4: 10; 1 John 2: 15-17.

2.—Give no welcome to temptations. Turn your back upon the first suggestion of evil. "Resist the devil and he will flee from you." Ps. 19: 12; Prov. 4: 23; 17: 14; 2 Cor. 2: 11; Eph. 4: 27; 6: 11; Jas. 4: 7; 1 Pet. 3: 8, 9.

3.—The life of the wicked is not a pleasant one. They are conscious that their feet stand on slippery places. They are in great fear where no fear is—full of false alarms lest the truth be made known. Gehazi with sinless poverty was happy—Gehazi with his stolen treasure was miserable. Deut. 32: 35; Job 15: 20, 21; 18: 11; Ps. 53: 5; 73: 18; 92: 7; Prov. 28: 1; 10: 24.

4.—*Went not my heart with thee?* "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" 2 Chr. 16: 9; Job 26: 6; 34: 22; Ps. 139: 9-12; Prov. 15: 11; Is. 29: 15; Jer. 23: 23, 24; Dan. 2: 22; Amos 9: 2-4; Heb. 4: 13.

5.—"He that speaketh lies shall perish." No matter how cunningly he has concealed himself now, the time of his exposing is at hand, and he will stand before God and the angels as a thing abhorred. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." Prov. 19: 5, 9; Eccl. 12: 14; Is. 35: 8; Matt. 13: 41; 1 Cor. 3: 13; 4: 5; Heb. 4: 12, 13; 12: 14; Rev. 21: 8, 27; 22: 15.

HYMN.

Sowing the seed by the wayside high,
Sowing the seed on the rocks to die,
Sowing the seed where the thorns will spoil,
Sowing the seed in the fertile soil;
Oh, what shall the harvest be?

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame;
Oh, what shall the harvest be?

BLACKBOARD.

They are not Hid
FROM MY FACE,
Neither is their Iniquity Hid
FROM MINE EYES.
—Jer. 16: 17.

THE PRIMARY CLASS.

Again the character of the lesson renders it unnecessary for us to do more than point out the practical truths that should be interwoven with its narrative. We suggest:

1.—The necessity of resisting the beginnings of temptation. If we do not covet we will not steal.

2.—One sin is the mother of a brood of sins. A boy or girl can never do one wrong thing without doing others to conceal it. Just look at the number of sins that Gehazi committed in doing that

one crime: he coveted, he lied, he stole, and he was guilty of hypocrisy.

3.—Sin brings unhappiness. Gehazi got the money, but he lost his peace of heart.

4.—He thought no one saw him. But Elisha saw him all the time, for God enabled him to do so. There is One that *always* beholds whatever we do. *His* heart ever goes with us.

5.—The terrible consequences of sin. Sure to come. "The wages of sin is death." Gehazi a leper to be shunned—if the wicked could be exposed they would be just as loathsome.

HYMN.

Dear Saviour, ever at my side!
How loving thou must be,
To leave thy home in heaven, to guard
A little child like me!

BLACKBOARD.

THOU, GOD, SEEST ME.

LESSON XVII.—APRIL 29, 1877.—ELISHA AT DOTHAN.

SCRIPTURE.—2 K. 6: 8-18. Memorize 15-18; Primary Verse, 17.

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

GOLDEN TEXT.—"Fear not; for they that be with us are more than they that be with them."—2 K. 6: 16.

TOPIC.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 7.

HOME READINGS.

M. Ex. 14: 1-31.....Delivered from the Egyptians.
T. Judg. 7: 1-25.....Delivered from the Midianites.
W. 1 Sam. 7: 1-17.....Delivered from the Philistines.
Th. 2 K. 19: 15-37.....Delivered from the Assyrians.
F. Dan. 3: 1-30.....Delivered from the Furnace.
S. Dan. 6: 1-26.....Delivered from the Lions.
S. Acts 12: 1-19.....Delivered from the Prison.

TIME.—B. C. 898. PLACES.—Dothan and Samaria.
RULERS.—Jehoram, king of Israel; Benhadad, king of Syria; Jehoshaphat, king of Judah.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

MIRACULOUS SIGHT.—Who warred against Israel? 8. What was his name? (See "Rulers" above.) When he was carrying on a war what sort of "servants" do you think he took counsel with? What was the result of their counsel? 8. How did the king of Israel know just where the Syrians intended to camp? 9. Was this done because Jehoram was a good king? 3: 2, 3. How many times did Elisha warn him in this way? 10. How did Elisha know? Jer. 23: 23, 24. What effect did this have upon Benhadad? 11. How did he think that the king of Israel found out? 11. Who told him the method by which he knew? 12. What was the method?

MIRACULOUS SUCCOR.—How did Benhadad mean to stop this? 13. Where was Dothan? (Just

a little north of Samaria.) How did he intend to capture him? 14. How many did he think was necessary to capture this one man? Who first discovered the Syrian army? 15. How did it make him feel? Did their presence frighten the prophet? 16. Why? What was it that encouraged the servant also? 17. How did Jesus say he could have defended himself if he had chosen to do so? Matt. 26: 53. How many chariots has God? Ps. 68: 17. Is there any occasion for a Christian to fear? Rom. 8: 31.

MIRACULOUS SMITING.—How was the Syrian army made helpless? 18. What did Elisha do with them? 19. Did he tell them the truth? (He showed himself to them in Samaria.) When he had led them into Samaria (where they were surrounded by the Israelites) what did he do for them? 20. What did the king of Israel want to do to them? 21. Did Elisha permit him? 22. What did he have him do? 22, 23. What was the result of this kindness? 23.

General Questions.

How does this lesson prove:

1.—That God can frustrate the plans of the wicked?
2.—That he protects his saints?
3.—That it is vain to oppose God?
4.—That we need to have our spiritual eyes opened if we want to see the protection that God throws around his children?
5.—That the best way of overcoming evil is with good?

BIBLICAL LESSON OUTLINE.

A WONDERFUL DELIVERANCE.

"There is no other god that can deliver after this sort." DAN. 3: 29.

MIRACULOUS SIGHT.

In such—a place shall be my camp. 8.

Lie in wait in the field. Judg. 9: 32.
Wicked have laid a snare for me. Ps. 119: 110.
Secretly as a lion in his den. Ps. 10: 9.

Beware—pass not such a place. 9.

Avoid it, pass not by it. Prov. 4: 15.
Beware lest any man spoil you. Col. 2: 8.
Depart from the snares of death. Prov. 13: 14.

And the king—saved himself. 10.

Whoso hearkeneth—dwell safely. Prov. 1: 33.
Hearkeneth unto counsel is wise. Prov. 12: 15.
By them is thy servant warned. Ps. 19: 11.

Was sore troubled for this thing. 11.

An unfaithful man—is like a broken tooth. Prov. 25: 19.
Cursed be the man that trusteth in man. Jer. 17: 5.
I know whom I have believed. 2 Tim. 1: 12.

The prophet—telleth—the words—thou speakest. 12.

Take counsel—it shall come to naught. Is. 8: 10.
It was revealed in mine ears. Is. 22: 14.
He that planted the ear—he not hear? Ps. 94: 9.

MIRACULOUS SUCCOR.

Compassed the city about. 14.

Innumerable evils have compassed me. Ps. 40: 12.
My deadly enemies—compass me about. Ps. 17: 9.
Like as a lion—greedy of his prey. Ps. 17: 12.

More than they that be with them. 16.

More with us than with him. 2 Chr. 32: 7.
Greater is he that is in you. 1 John 4: 4.
If God be for us who can be against? Rom. 8: 31.

The mountain was full of horses and chariots. 17.

The chariots of God—twenty thousand. Ps. 68: 17.
Shall give his angels charge over thee. Ps. 91: 11.
More than twelve legions of angels. Matt. 26: 53.
Thousand thousands ministered—him. Dan. 7: 10.

MIRACULOUS SMITING.

Smite this people—with blindness. 18.

Smote the men—with blindness. Gen. 19: 11.
Not seeing the sun for a season. Acts 13: 11.
Eyes were opened—saw no man. Acts 9: 8.
That they which see not might see. John 9: 39.
Grope in the noonday as in the night. Job 5: 14.

NOTES AND COMMENTS.

MIRACULOUS SIGHT (8-12).—In the last lesson and in this, Elisha is presented to us specially in the character of seer. To his spiritual vision, unobstructed by intervening obstacles, the secret expedition of Gehazi was perfectly perceptible. In a similar wonderful way were the words uttered by the Syrian king in council with his captains plainly audible to the man of God though he was miles away. It is clear that the possession of this faculty, like that of prophecy or of miracles, was not a constant endowment but a special possession. The trouble of the Shunammite woman was "hid" from him, though he desired to know what it was, while the guilt of Gehazi and the counsels of the Syrian king were clearly revealed to him, though he, apparently, made no effort to discover them. Plainly enough the gift was not sent for the convenience of Elisha, but that he might be a monitor in Israel, directing affairs so that they should glorify Israel's Lord. The repeated revelations of the plans of the Syrian king had the effect constantly to exalt the God of Elisha in the eyes of Jehoram and of the people to whom they gave protection. These deliverances were a series of lessons to Israel. 1st. That their God was all powerful.

2d. That he was willing to use his power for their protection. 3d. That there was no one like him in whom they could trust. Their frequent repetition shows how patiently and unweariedly God was showing his people that he deserved their homage. It is his joy to win to himself by love and blessing rather than by coercion and by penalties.

Then the King of Syria warred against Israel. This probably was Benhadad II.—the same one referred to in 1 K. 20: 1, and the son of the king of that name mentioned in 1 K. 15: 18. He was the bitter and persistent and always unsuccessful enemy of Israel, and was possessed of a persevering intent to subjugate it. Three attempts he had made to conquer the country during the time of Ahab, in the latter one of which that unhappy king was slain while trying by a disguise to avoid the death foretold by Micaiah. 1 K. 22: 28–34. As appears from the famous black obelisk now in the British Museum, he was worsted in three great battles by the Assyrian king Silima-rish or Shalmanubar. The war which he was now carrying on was a sort of petty, marauding, predatory warfare, such as was being prosecuted when the "little maid" was captured whose faith was the means of the healing of Naaman. This is made certain by verse 23, where "the band" of Syria that came no more into Israel should be translated "the marauding bands," the same as the word "companies" in chap. 5: 2. *Took counsel with his servants.* Army officers of course are intended. *In such and such a place shall be my camp.* So many places were selected at different times that the historian prefers thus indefinitely to speak of them than to mention each one by name. All expeditions of marauding bands of course had to be secret or they could accomplish nothing. The idea conveyed by the whole of the context is that these "camps" were nothing but ambusades, or, perhaps, as in the case of Dothan, a midnight occupation of the ground round about a city. *Beware that thou pass not such a place.* The meaning of this phrase in the original differs from this rendering; and, while scholars are not all of one mind in regard to it, the interpretation adopted by Keil and others appears best to conform to the requirements of the context. He translates the sentence: "Pass not over" *i. e.*, do not neglect such a place, but pre-occupy it. *And the king of Israel sent to the place.* That Keil gets at the true meaning of the preceding phrase is evident from this one; for it is plain that the king did not send a spy there out of mere curiosity to see whether the Syrians would come down according to the prophet's word, but that he sent a body of troops there and so "saved" or protected himself from the incursions of his enemies. *Not once or twice*—but many times. Elisha was to the king of Israel better than spies and telegraphs. He was instantly possessed of what the enemy was going to do. By the information which he thus received Jehoram was able to frustrate all the plans of Benhadad. The latter was really contending with omniscience. There was no hope for him. No matter how well conceived his plans were they were sure to fail for they were known from the beginning. All of his attempts only resulted in his own discomfiture and in bringing honor upon the God of Israel. And has God no ways of frustrating the designs of the wicked except by revealing them through some prophet? Surely he is not so limited. He is infinite in his resources; and when his saints have been in danger from evil-minded men, and, as by a peculiar providence, been delivered from their snares, it is not only possible but wholly probable that he who is possessed of the counsels of the wicked from their inception, interposes in behalf of his loved ones, to prevent their accomplishment.

Therefore the heart of the king was sore troubled. And no wonder Failure after failure was enough of itself to

dishearten one, but when to this was added the suspicion that they were all due to undiscovered treachery in his own camp, all the elements of complete discouragement were together poured into his cup. *Will ye not show me which of us is for the king of Israel?* All of the places where he had intended to camp he had found already prepared against his coming. He was certain that this could not so constantly have happened unless the enemy had been apprised of his plans. There was nothing more natural than that he should infer that some one of his own council was a traitor. Indeed he could come to no other conclusion, for he could not know that when they plotted, the air became tense and vibrant as an electric wire and delivered all their words into the very ear of Elisha. Of course it became important to Benhadad that this disclosure of his plans should be stopped. The informer must be found out, and, as no one had given any indications of treachery, he was utterly at a loss whom to accuse, and was compelled to ask of his officers to point out or confess which one of their number was the offender.

And one of his servants said, etc. What the king can not solve is easily solved by one of his officers. It is quite probable that some one of them may have heard the reason of their repeated miscarriages from the lips of some Israelites. It is also not improbable that Naaman may have been "the servant" who gave this information to his master, being convinced that there were no limits to Elisha's miraculous powers. Or the story of Gehazi may have gotten abroad and furnished still more positive grounds for the belief that Elisha could perceive that which was transpiring though it was far away. One of the favorite suppositions is that Naaman was the person. The objection urged against this, that he would not so have betrayed the prophet into danger when he was under such obligations to him, is easily answered by the fact that he could not have known that the mention of his name would have brought him into peril. Who would have supposed that the revelation of the real cause of Benhadad's futile efforts would have caused an expedition to capture the prophet? From whatever source it was derived the faith in the prophet that this belief exhibits is a remarkable one. The servant tells his king that Elisha knew the words that he uttered in his bed-chamber—in the very privacy of his harem; and those who know how secluded and how jealously guarded a harem is will perceive that the servant could not have expressed himself more strongly. This was a great tribute to the prophet of Israel, and an unconscious one to the God from whom he derived his powers. Often when a successful evangelist or minister is lauded, the praise belongs not to the man but to the One who inspires the man and makes his work effective.

Go and spy. It does not appear that he had any intention of injuring Elisha. He merely wanted to get him into his own power, so that he could no longer tell the king of Israel what he purposed to do. When Benhadad proposed to "send and fetch him," he was not aware of the poor logic of which he was making use. It did not occur to him, seemingly, that if Elisha could hear the words he spoke with reference to the king of Israel that he would be just as apt, or even a little more certain, to hear those which were uttered in a plot concerning himself. If he had been thwarted by the prophet when his attempts were upon Israel, much more was he likely to be foiled when he endeavored to capture the seer who had made all of his plans known. But consistency is not a virtue of the enemies of Israel.

MIRACULOUS SUCCOR (13-17).—*Behold he is in Dothan.* This was a place about twelve miles north of Samaria. Though the precise site has not been positively identified, yet the name still clings to a small plain a little south of the great plain of Esdrælon, and marks

at least its vicinity. For a place so little mentioned in the Scriptures—it is only referred to twice—it is a place of considerable romantic interest. Its name signifies "two wells" or "two cisterns." It was to this place that Joseph came when he was unable to find his brethren at Shechem. On the southern side of the plain is a large mound, or tell, covered with ruins which by many is supposed to be the "mountain" referred to in verse 17, and to be the exact site of the ancient "city." (The term "city" in the Scriptures by no means always indicates a town of considerable size; it was often applied to mere hamlets). Near this "tell" is a fountain by the side of which Joseph's brethren were probably grouped when they saw him coming, and not far off, also, are some deep cisterns, one of which probably was the "pit," into which they let him down. As if to make the identification more complete, close by still runs the great caravan road from Bethshean and Northern Gilead to Egypt along which the Ishmaelites traveled. The prophet's home was not here but in Samaria.

Therefore sent he thither horses, etc. Not such a very great host, probably, as the reading would seem to indicate; for he was engaged in guerrilla warfare, and, therefore, had no great army to send. He sent what was a great host for such an expedition—enough to surround the place. No corporal's guard will do, he thinks, for such an enterprise. The expedition is undertaken under cover of the night. Great pains and great caution are taken just to capture one man! Benhadad puts numbers and stratagem against Elisha's supernatural powers. *When the servant of the man of God has risen early, behold*, etc. Apparently Benhadad is successful. The prophet has had no divine intimation of his approach. There is no chance for him to escape. The frightened servant takes in the situation at a glance and cries out: "Alas, my master, how shall we do?" In that swift moment he sees before him a hopeless captivity for himself in Syria, and probable death for his master. But Elisha was not thus easily alarmed, and he replies in those memorable words that have been a comfort to the church in all ages: "Fear not; for they that be with us are more than they that be with them." The servant was up early, the enemy was there still earlier, but God was there earliest of all. There can be no surprise where he stands as sentinel.

I pray thee open his eyes. To Elisha the multitude of his celestial allies was already visible. He desired that the young man's eyes might be opened to see what he himself already beheld. He desired him to see no exceptional sight but one which might be visible to every faithful servitor of the living God, when he is in danger, were his spiritual eyes opened so that he could but discern them. The fact which we have here gives something more than a symbolical meaning to such passages as: "The angel of the Lord encampeth round about them that fear him and delivereth them," and, "He shall give his angels charge over thee to keep thee in all thy ways." We need not hesitate to take them in all the sweetness and comfort of their fullest import. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

And the Lord opened the eyes of the young man. This, evidently, was a new servant, for Gehazi is always mentioned by name. 4: 12, 25; 5: 20; 8: 4. *And he saw and, behold, the mountain was full of horses and chariots of fire round about Elisha.* It is difficult to touch this description, brief as it is, without marring it. The Syrians were camped about the hill and the celestial host surrounded its crest, and was between Elisha and the enemy. The Syrians could get at Elisha only through this protecting wall of fire, the none less real, though invisible. Had they but entered its outer circle of flame, to the real danger of the one it encompassed, they would have been smitten down as suddenly and as

mysteriously as when "the angel of the Lord went out and smote in the camp of the Assyrians one hundred and fourscore and five-thousand." 2 K. 19: 35. Fire, intense, radiant, consuming, destructive—against which all weapons of war are powerless—was a fit symbol of the divine annihilating power that surrounded Elisha. The unanointed eyes of the servant at first saw only the threatening hosts of the enemy and he was afraid; but when his eyes were opened and he beheld between himself and them this innumerable and invincible fiery host, he was no more troubled. His own faith caught flame from the sight and ever thereafter, we may be assured, burned with inextinguishable brightness. Oh, that the church might have its eyes anointed with a new chrism of faith, and so be made to behold the innumerable multitude of celestial champions that environ her round and make her invulnerable.

When they came down to him—to "it" rather. Elisha and his servant went down the hill to the Syrian army. *Smite this people with blindness.* From their acts, after the prayer was answered, we see that they were not deprived of actual sight, for they followed Elisha to Samaria. They were lured there with the idea of capturing there the prophet—a thing they would entirely have given up had they been unable to see. They were under a mental cloud—the victims of an illusion. They recognized neither the place they had encamped about nor the prophet whom they came to seek, and were led captives at his will into the very capital of their adversary.

Did Elisha lead them there by an untruth? In response, evidently, to an enquiry, he tells them: "This is not the way, neither is this the city," etc. Some hold it was, but say it was such a deception as in war is justifiable. Others contend that we must not hold even the prophets of that day to the high ideals of this in regard to exact truthfulness. Be it noticed, however, that we can not accurately measure the truth or the untruth of his answer until we know exactly what the question was. If, as we suppose from the reply, that the question was: "Doth Elisha dwell here?" then he could truthfully say he did not, for his home was in Samaria—he was only sojourning in Dothan—and to his home he led them. He could also promise without violation of truth that he would bring them to the man whom they sought, for his intention was to disclose himself to them in Samaria,—and this he did. It will be seen that he does not deny that he is the man whom they seek. For their conclusion that he is not, he can not be held responsible. The word "but" in the beginning of the last sentence in verse 19, seems to uphold the idea of a falsehood, but that should be translated "and," so that that really gives no support to that supposition.

Elisha's way of treating his captives is far beyond his times. The king is anxious to smite them, but their method of capture has been so extraordinary that he does not feel that he has the right to do so without Elisha's permission. In our version the reason of his refusal seems to be that inasmuch as he would not smite those he had taken captive with his sword and bow, much less should he slay those that had come into his power with no risk nor effort of his own. But the customs of the times justified the slaughter of those taken in battle. The real meaning of Elisha's question is: "If you should slay them, would you be destroying those whom you had taken captive with sword and bow?" That is, he could not plead anything as justification for so cruel an act. It would have been slaughter in cold blood. And so by a humanity as wise as it was strange, he fed his prisoners as though they were welcome guests instead of detested marauders, and sent them home impressed with the magnanimity as well as the supernatural powers of their captor. His action was wise as well as benevolent, for the

wonderful character of their capture was made known by them all throughout Syria. The result of their release was that, partly from the obligations thus imposed upon them, and, partly, from the feeling that it was useless to contend against such miraculous endowments "the bands of Syria came no more into the land of Israel."

Arrowheads.

1.—Though there be now no Elisha to inform us of danger from the enemy, yet we have one more faithful than he, more keen-sighted, more absolutely possessed of the intentions of the adversary of our souls—and that one is the Holy Spirit. He it is that shall teach us all things and fit us for our warfare. Mark 13: 11; Luke 21: 14, 15; Rom. 8: 26; Eph. 3: 16; 6: 17, 18; 2 Tim. 1: 14; Heb. 4: 12; 1 John 2: 20, 27.

2.—How many times has each Christian who has trusted in the Lord Jesus Christ been saved from the snares of the enemy! Not once nor twice—but many many times. Ps. 34: 17; 1 Cor. 15: 54, 57; 2 Cor. 12: 9; Rom. 8: 37; Heb. 2: 14, 15, 18; 1 John 5: 4, 5; Jude 24, 25; Rev. 12: 11.

3.—The hearts that are stayed upon God are kept in perfect peace. It is only the evil plotters that are "sore troubled." "There is no peace, saith the Lord, to the wicked." Job 15: 20; Prov. 4: 16; Is. 26: 3; 48: 22; 57: 20; John 14: 27; 16: 33; Rom. 3: 16, 17; Phil. 4: 7.

4.—Let us comfort ourselves with the thought that we are not alone—that around us are hosts of unseen spirits battling in our behalf. And when we are delivered, let us not rejoice in our victory as wrought by our own arm, but remember that, "the angel of the Lord encampeth round about them that fear him and delivereth them. Gen. 19: 15; 32: 1, 2; Ps. 34: 7; 91: 11, 12; Dan. 6: 22; Is. 63: 9; Acts 10: 1-6; 12: 7.

5.—Elisha's humane and bloodless victory accomplished more for Israel than the most sanguinary triumph could have done. Love conquers more completely than Force. "If thine enemy hunger, feed him; if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." Lev. 19: 18; Prov 20: 22; 25: 21, 22; Matt. 5: 44; Luke 6: 35, 36; 23: 34; Rom. 12: 14, 20, 21; 1 Cor. 4: 12, 13; Col. 3: 12; 1 Thess. 5: 15; 1 Pet. 3: 9.

HYMN.

They hover around us, bright angels are near,
To glory immortal they win;
Then gladly we'll open the door of our hearts,
And let the good angels come in.
How kindly our Father has sent them to keep
A watch o'er his children below;
They're with us in slumber, their eyes never sleep,
They're with us wherever we go.

BLACKBOARD.

"He shall give His Angels
CHARGE OVER THEE
TO KEEP THEE
In all Thy Ways."

THE PRIMARY CLASS.

1.—Picture the horrors of a war where, in marauding bands, the enemy creeps up at night and surrounds a town, and early in the morning makes an attack on the place, plundering the houses, putting to death the inhabitants or hurrying them off into captivity to be slaves. Such a war did the king of Syria try to carry on against Israel. But he did not succeed. Why? Every time he called his officers together to talk about what place they next would go to, Elisha would tell the king of Israel about it. How did Elisha know? God enabled him to hear although he was miles and miles away; wasn't that wonderful?

2.—The way the king of Syria felt about the constant prevention of his plans—what he thought—how he found out how the king of Israel knew—his expedition to Dothan—his surrounding of that place in the night—the servant's fright—the prophet's faith—his prayer—the servant's wonderful vision. *Lesson:* "The Lord shall give his angels charge over *thee to keep thee in all thy ways.*

3.—Smitten with blindness the Syrians are led into Samaria where they are at the mercy of the king of Israel. What punishment did they deserve? What Elisha did: fed them—sent them home. Result: they came back no more. *Lesson:* "If thine enemy hunger feed him; if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head."

HYMN.

There are angels hovering round,
There are angels hovering round,
To carry the tidings home
To the new Jerusalem.

BLACKBOARD.

He shall give His Angels
CHARGE OVER THEE.

We were never so uncomfortably crowded as in this issue. The lessons are imperious and expansive. All those nice things, wise things, witty things we meant to say will have to be put over until the next number.

THE
NATIONAL
SUNDAY SCHOOL TEACHER.

VOL. XII.—MAY, 1877.—No. V.

A COLUMN OF ONE.

BY REV. EDWARD A. RAND.

IN one sense there was something pitiably ridiculous in Jonah's movement on Nineveh and demand for its submission to God. It must have seemed so to an inhabitant of the city. If there had been long, heavy columns marching upon Nineveh, rank after rank, company after company, corps after corps, thousands and tens of thousands, demanding the immediate submission of the city to Jehovah, the army and the stronghold would not have been so disproportionate. But this column of *one*, this single soul daring to move upon great Nineveh — why, it seemed ridiculous!

The column of one, though, would have appeared better if the messenger and his surroundings had been different. If Gabriel had come in his robes of splendor, with eyes of lightning, voice of thunder, and sword of flame, he reasonably might have seemed irresistible. But this Jonah, what a sorry-looking specimen of humanity he must have been! He must have been clad more like a beggar than the ambassador of a great king. He had had a hard time since playing the truant at Joppa. He had been roughly pitched into the sea. He had been roughly taken on board the vessel that picked him up, and as roughly disembarked when the voyage was over. He had doubtless tramped it all the remainder of the way to Nineveh. He showed the dust and wear of travel. His turban must have been tattered, his robe in slits, his sandals—we doubt if he had any left. But with all the daring of a magnificent army under Cæsar, this mean little column of one moved straightway on Nineveh and demanded its surrender to his king! He would give them just forty days to think it over, and then — destruction if they refused.

We can imagine him lifting up his voice in solemn warning. "Who's this sorry beggar, roughly crying his nonsense?" people may have asked. No matter, Jonah kept on shouting, "Forty days, forty days, forty days, and Nineveh shall be overthrown!" Now he is in some public square, and then in a narrow street; pleading with a troop of beggars, or crying before a palace door; talking to a single man, or stopping a whole caravan just in from Arabia; detaining a priest by the way, or shouting before the gate of an idolatrous temple. On and on he tramped, this daring column of one. People ceased scoffing and

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

began to listen. Great crowds must have gathered. This ancient Peter the Hermit must have preached some fiery and alarming sermons when he moved on Nineveh. Set Jonah down as one of the great preachers of the Bible. He was another John the Baptist on that subject of repentance.

He captured the conscience as well as the ear of Nineveh. The great city trembled even as a chord struck by a master hand, and it began to moan out its penitence. Even the king, the awful king, encompassed by such fearful majesty, surrounded by his terrible spearmen, even he was reached. The bold, daring cry of Jonah penetrated even that shadowy seclusion, and the *king* trembled. He got down from his awful throne. He stripped off his gorgeous robes. He put on sackcloth. He sat in ashes. He also publicly proclaimed a fast: "Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water." He told them all to put on sackcloth, "cry mightily unto God," and "turn every one from his evil way." Black was on the nobles. Black was on the priests. Black was on the soldiers. Black was on the merchants. They even draped the cattle. Nineveh's populace, black under its sackcloth, must have looked as if the shadow of an eclipse had fallen over it.

Oh the power of this column of one! That is the way God loves to deal. It was a column of one moving on Pharaoh and compelling the exodus. It was a column of one that moved upon the Philistines, and with the "jaw of an ass" heaped up a thousand of their slain at Lehi. It was a column of one that moved on Ahab, shutting off and letting on the rain, bringing the hammer of his wrath on the idolatry of the king, and measuring out to him retribution for the blood of Naboth.

God loves to reduce the human instrumentality and then exalt the divine. And it is because such power may be displayed through these solitary agencies that one may seem more awful than a multitude. There is more room to be filled up by the imagination with a sense of the divine presence. "It is a man," people say. "No, it is God!" is the after-conviction.

"The man that does one thing is a terrible man," says Moody. He is if God is behind him. And what soul is he unwilling to accompany? We listen, and the years behind us echo with the foot-fall of these lonely combatants. They go by us as we review the centuries with a glory in their faces. Some not only had a history, but found a record; but many fell unnoticed where they had successfully fought.

Oh the encouragement that God gives to all lonely workers—these seemingly forlorn hopes in his warfare! How he wraps them with his presence, equips them with his strength, and then marches them out with the effectiveness of a countless host! Move out, move out, columns of one!

PHILIP PAUL BLISS.

BY REV. S. GILBERT.

THE character and the characteristic services of a man like Mr. P. P. Bliss deserve earnest study and enduring memorial. I have therefore willingly consented to say my word in THE TEACHER concerning this rare man; and especially so because I am convinced that there are no influences in the world more real or more efficacious than are the best ideals that we can get possession of, to the end that they may yet get possession of us.

1. *As a Man.*—The orchard is always more and more precious than any single

growth of fruit that may be gathered from it. The church of to-day feels, and has not been slow to express, profound thankfulness for the sacred songs which Mr. Bliss gave to it. It should cherish a still warmer sense of gratitude to God for the man himself. The poet, as Milton said, should be himself his own greatest poem. The true Christian psalmist puts his highest experience, his most perfect inspiration into his song; and his song may be remembered longer than the singer; and yet there is a vital quality which the singer can never impart to his song, unless it has first formed part of his own life. The church finds nothing in Mr. Bliss' songs and melodies which those who knew him well had not previously observed in him, and that, too, in a very marked degree. The distinctive gospel truths and Christian beliefs which characterize the hymns, characterized the man.

Mr. Bliss was a sincere man. He was so equally as a man, a writer, and a singer. This point deserves extreme emphasis. On the one hand, he made no pretense to feeling more than he actually felt, and, on the other hand, he was not ashamed to express, ingenuously, the sentiments which actually thrilled his own heart, and were the inspiration of his life.

There was in him a singular contemporature of personal modesty and hopefulness. He possessed both in equal degree. His modesty was not self-distrust. It was simply a quiet perception of the facts in the case. He was neither forward nor backward; but was himself, and content; devoutly thankful for whatever gifts it was evident God had given him; glad beyond expression of opportunities for the use of them, with no disposition either to exalt himself or disparage others. When the voice of God called him to any special form of Christian service, or to any particular place, he did not need to be spoken to two or three times, but promptly responded: Here, Lord, am I, most happy if thou canst use me! This was the way he had of regarding himself, and it made him a remarkably happy man. He was neither proud of his humility nor ashamed of it. Some, who knew him slightly, may have fancied a tinge of personal vanity in his manner, as of one who could not quite forget that in form and face he was an extraordinarily fine looking man. And it is very likely that he had seldom seen a person of more marked manly beauty than he saw any day when adjusting his hair before the mirror. But that certainly was not his fault; and there was nothing which those who were most familiar with him felt to be more characteristic of him, than the combination of manly modesty, Christian humility, and godly courage, equally grateful and gracious, which so evidently belonged to him.

Mr. Bliss, like Mr. Sankey, was a native of northern Pennsylvania. He was born, and spent his childhood in Towanda, a small town among the mountains and forests of that picturesque region. His scant opportunties for schooling were well improved. Always fond of music, it was not until his acquaintance with the lady whom he afterward married—and who thereafter till the hour when they both were caught away into heaven from that Ashtabula "horror," proved herself one of the fittest helpers a man ever had—that his musical abilities began to receive cultivation. From the time when he left the scenes of his boyhood, his business and profession led him into constant association with men and women of more than average cultivation; and in this way it was, to a great extent, that he obtained, or, one might say, absorbed, the really fine culture which he came to have.

2. *As a Singer.*—His voice was a magnificent baritone. It possessed remarkable purity, and sweetness, and power It was capable of a wide range of expression. It could be gentle as a zephyr, and mighty as the outburst of a prophet's holy passion, and still not lose its perfect distinctness and natural quality. Yet it was not apt to soar, and never

went off into flights of sound just to exhibit what it could do. It was held firmly to the one purpose of endeavoring to utter suitably some truth, fact, thought, or experience, which sprung into expression through his lips, naturally as "tears from the eye-lids start."

3. *As a Writer of Hymns and Songs.*—Opinions as to the quality of Mr. Bliss' songs will differ. A hymn is not the same thing as a poem. Great poets are not always capable of producing a good hymn. Very few of the hymns which the Church holds most precious were written by men whom the world counts great poets. Mr. Bliss lays no claim to being a great poet. Only a few of his songs, read simply as pieces of poetry, would seem remarkably beautiful or impressive. Scarcely any one can judge of a song until it has been set to music, sung, and its popular fitness and power tested by use. A song is nothing if not emotive. It must not only express emotion, but be fitted to awaken answering emotion in others. First of all it must possess lyrical fire and force and movement. It must embody a thought, but not many thoughts; usually only one main thought, with just words and stanzas enough to voice it,—enough and no more. A poem may be content to be a crystal, that has formed itself into perfect proportion, unity, and translucent beauty; but a hymn or song must have something besides—the qualities that will make it both vital and vocal, instantly intelligible and irresistible. And it is really a greater achievement to "find" exactly, and stir, and voice, and stimulate the wants, desires, experiences, common to the millions, than merely to please the taste of a coterie, however highly disciplined in a particular direction.

Their peculiar simplicity, I think, has caused some of Mr. Bliss' songs to be underrated. Reading one of them before hearing it sung, one might say to himself, "Why, I could write as good a song as that." If so, try it; and if you succeed, thank God for it, as simply and as fervently as this singer did for the gifts heaven had bestowed on him. Doubtless God might make and inspire a better writer of spiritual songs for popular use, but doubtless it is very seldom that he does. His songs were, in the first place, what he meant them to be, gospel songs, intended for popular use at the present time, and to meet just the existing exigencies in the Christian life of our time—such as only a man of genius, a providential man, with unique depth and delicacy of sympathy and certainty of instinct, can be sure of expressing. Judged by this standard he had few equals, and almost no superiors among the song writers of his generation. Several, now living, could be named who have composed single hymns as good as any of his, but none of whom have produced so many that are swiftly finding their way into every land and language, to every nook and corner of Protestant christendom as his. Of the translations lately made of our most popular American and English spiritual songs into other languages, about one in six, I am informed by Mr. Sankey, are those written by Mr. Bliss.

"Hold the Fort" may not always retain its "redoubt," but without a doubt it has captured it! "Hallelujah, 'Tis Done" is a true and triumphant note of Christian assurance which it will be long before the church will discharge from service or forget. "I am so Glad that Jesus Loves Me" has already touched the heart and helped millions of children into a better knowledge of their Saviour. "Almost Persuaded" and "Wishing, Hoping, Knowing" are hymns and tunes which so perfectly find and express the secret experiences of so many, I should think they must last for generations before being crowded out of place by others better for their purpose.

4. *As a Composer.*—Mr. Bliss' distinction as a composer concerns him chiefly as a melodist. His melodies, whether wholly or only partially original, are always simple, natural, apt, easy to learn and hard to forget, and often exceedingly

winning. It has been charged against him that his melodies are appropriations from certain vagrant ditties and secular tunes. But may it not be worth almost as much to convert a tune as to convert a soul, provided the tune shall thenceforth enlist itself among the most active of evangelistic forces. Nor is it so lamentable a matter as some have seemed to feel, that some of those hitherto secular melodies, now disinfected and consecrated, have gone back again to the realm of secular music, carrying with them as they do the indestructible associations of religious sentiment. The matchless purity and vigor of Saxon English, contained in our common version of the Bible, is not desecrated merely because it continues to be by all odds the purest "well of English undefiled" extant. Its influence upon literature is no disparagement to its necessity to religion.

5. *His Relation to the Present Mode of Evangelism.*—In the inauguration of the now prevalent method of evangelistic work, Mr. Bliss took a most important part. This he did in a fourfold way: as a writer of gospel-songs for the people; as a composer of melodies peculiarly adapted to render the songs popular and effective; as a singer; and also as a very persuasive speaker, as well in the larger assembly as in the inquiry room. It is in the combination, in one person, of these capabilities that he stood nearly alone. All this gave him an advantage, such as no other man had possessed, in equal measure, in preparing the way for the new era.

6. *His Relation to the Progressive Sunday School Work of the Period.*—Mr. Bliss was, in the truest sense of the term, a Sunday-school man. It was here that he learned his power, and discovered his mission. Pre-eminently susceptible to the best influences about him, he entered completely into the spirit of what may be called the Sunday-school movement. And with that swift insight and creative energy which men call genius, he reproduced that spirit in song — in songs for others to use, and for himself to go forth singing. He was, neither by nature or disposition, a critic. He did not undertake to reform by pointing out faults, but rather by showing conspicuously some better way. There are others whose names, at the proper time, will deserve specially grateful mention for the songs and tunes by which they have enriched and moved the Sunday-schools of the country; but, on the whole, no one, since the death of the loved and lamented Bradbury, has done so much to promote a gospel-like simplicity and absolute sincerity and unquenchable cheer of hope in Christ as Mr. Bliss. The Sunday-school progress is the result of the concurrence of many distinct lines of effort and influence, and Mr. Bliss, for some eight or ten years, took his full share in the work, in his own ways.

7. *As a Product.*— To those familiar with the facts, it is an exceedingly interesting study to note the happy, the providential producing causes, which united in making him what he became. It was, of course, *in him*, to begin with. And all good things have their genesis and their support in God. But it is delightful to trace the extreme felicity of the circumstances which brought him into intimate personal relations to just the men and women whose influence afforded him just the stimulation, the instruction and guidance which he needed. More than could be told, he was, in one way and another, indebted to Mr. Geo. F. Root, to Dr. Goodwin, of the First Congregational Church, Chicago, and to Mrs. Goodwin not less, to Mr. Moody, who in a peculiar sense discovered and brought him out, to his friend Mr. Sankey, who did more even than he himself to give world-wide currency to his songs and melodies, to Drs. Eggleston and Vincent, to Messrs. Farwell, Jacobs, Spafford, and by no means least, to Major Whittle. What was best in these and such like men, blossomed forth, through him, into sacred song.

7. *As a New Force.*—His life was not merely a product, a fact; it was in turn

a factor. He gave out all he received, and more. His immediate personal influence was charged with unusual force. His example was, as it will continue to be, peculiarly persuasive. And though it my not have seemed so at first, the circumstances of his death could not have been more fortunately ordered, with a view to giving the utmost possible efficacy to the work he had done. His death, being such as it was, and occurring just when it did, added a sacredness to his songs they could not otherwise have had. From the holocaust of that wrecked and burning train at Ashtabula, Mr. Bliss went to his Home, transfigured in the popular esteem.

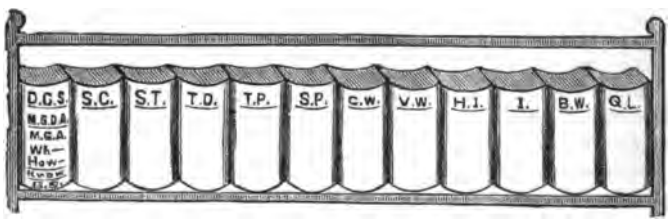
Ten years ago Mr. Bliss was unknown. What the next ten years will produce we can not conjecture; but it is pleasant to reflect, that the stock of our humanity and the power of God are inexhaustively rich in capabilities for producing as good as the best the world has seen, and that in ever-multiplying numbers. As we turn again to our tasks and wonder what helpers there shall come to us, or to take our places, we may, with inexpressible thankfulness and courage, take up that sweet, cheering refrain: "Still, there's more to follow."

BIBLE READINGS ON THE KEY WORDS OF KINGS AND CHRONICLES.

FOR THE SECOND QUARTERLY REVIEW, 1877.*

[FIRST PAPER.]

BY REV. W. F. CRAFTS.



THE most pleasing and effective plan for quarterly review we have ever tried is to draw a shelf of twelve books, as above, at the beginning of the quarter, on the blackboard, and each Sabbath fill the back of one book with initials representing the chief points of the lesson, which are to be reviewed again and again all through the quarter.† The picture above represents the appearance of the shelf at the close of the first lesson of the third quarter of 1876. The first row of initials found on all the books represents simply the *titles* of the lessons, "David's Charge to Solomon," (D. C. S.,) etc. The second row gives the *topic*, or central thought of the lesson in each case, "M. G. D. A." representing "Ministry to God Divinely Appointed." The next set of initials on each book gives the *outline* of the lesson. In this case "M. G. A. Wh. How" represents "Ministry to God Appointed,—Why?—How?" Next in each case the first one or two words of the *Golden Text* are indicated, "Know" standing for "Know thou the God of thy father," etc. The last item is the *doctrine* of the lesson, "G. S." signifying "God a Sovereign." Each Sunday's closing review fills up an additional book, the previous book having first been reviewed as quickly as possible.

*Also appropriate for second quarter of 1878.

†Original with Mrs. S. W. Clark.

We would suggest this plan, with whatever minor modifications any superintendent or pastor may see fit to introduce, as a simple and effective method of gathering up at the Quarterly Review the memorized portions of the lessons. This having been done, the great truths of the Old Testament lessons, studied from January to June, may be emphasized by a "Bible Reading" on

The Central Thought of Kings and Chronicles. The key words of the books of Kings and Chronicles, the moral of every chapter although expressed with only one, are found in 2 Chr. 26: 5. *As long as he sought the Lord, God made him to prosper.* This central thought and "key" of every story in these books will be more deeply realized by noting also the other characteristic phrases that we see most frequently in Kings and Chronicles. The first of these that we notice is found in 1 K. 16: 28.* (The person having the reference reads it.) At the end of every brief biography of a king comes in this sad refrain: *He slept with his fathers, and his son reigned in his stead.* The brevity and uncertainty of life is thus kept ever before us in these pages in order that we may now "seek the Lord." We have here the records of *the crowning*, one by one, of fifty young men in Israel and Judah, and then, a few verses later, in each case, *the burial.* The shout, "*Long live* the king" is quickly followed by the record: "He slept with his fathers, and his son reigned in his stead." The whole story might be pictured by fifty crowns alternating with fifty graves. One of these kings (Zimri) reigned but one week, another but a month (Shallum), several but a few months (Jehoahaz, Jehoiachin, Zachariah), and many only one or two years. Only five reigned as long as thirty years. They were not kings over death, but death was king over them. Our lives are as brief and uncertain as the lives of those fifty hopeful young men. A record appears in the list of "Births," and soon the same person is put in the list of "Deaths." A cradle, and ere long a coffin. (Blackboard.*)

C——————C

None of the young people here to-day can tell to which of these boundaries of life they now stand nearest. The record is made in the advertising columns of some paper and on the sign of some store that a man has opened a business or taken an agency. It is not long before "he sleeps with his fathers" in the grave, and in the paper and on the sign another name appears "*in his stead.*" How many such changes have occurred in our city even in the last five years! "He was busy" is quickly followed by, "He was buried." You feel to-day the kingship of youth. You are king of two hands, a clear brain, a healthy body; but perhaps you will reign over those hands and that brain and body as short a time as Zimri—king for one week—and when we gather here again next Sabbath it may be said of you also: "He slept with his fathers, and another took the clerkship, the agency, the business, *in his stead.* If you should die this week could it be said of you as of one of those kings who did nothing to make the world better: "He died without being desired," that is, without being regretted? 2 Chr. 21: 20. He who dies thus God does not "bury in the sepulcher of the *true* kings," for whom he has crowns of life. Because of this uncertainty of life God sends to us the message he gave to King Hezekiah. 2 K. 20: 1. (One reader or all): "Set thine house in order, for thou shalt die and not live." What matters it whether we live or die, if our house is in order—if our hearts are ready? Death never harmed a man "as long as he

*In my own Bible Readings I have a supply of printed blanks (which any one can get printed for a slight expense), on which passages to be read by individuals are indicated and given out in advance of the reading to persons in the audience whose voice or position is such that all can hear them:

Please look out this passage of Scripture and be ready to read it when called for.

Book..... .....

.....chapter.....verse.

*C. B. Stout.

sought the Lord." Indeed, to the good man death is "prosperity." Of the Christian's death it may be said: "God made him to prosper."

So these books picture human life as very brief and uncertain, in the phrase we have been talking about, but there are other phrases constantly occurring that show it is also grand and important because of its relations to the future. "We pass away like the swift ships"—but like the swift ships we only pass from sight, not from existence.

These books do not say much about the immortality of our souls in heaven, but they say a great deal about the immortality of our influence on earth, whether that influence is bad or good. Long after David died, "his soul went marching on;" that is, the good influence of his words and deeds led others to be good and true. (Read 2 K. 18: 1, 3.) David had been dead many years, but his influence still worked for good in Hezekiah's heart. A bad influence also lives after a bad man is dead and buried. (Read 2 K. 15: 18.) Jeroboam is mentioned in this way a score of times more than a hundred years after his death, as still "causing Israel to sin." "The statutes of Omri," that taught men to worship idols, were the banner of wicked men two hundred years after Omri died. So Jezebel's wicked heart was a fountain of evil, and from it a river of poison influence flowed down the years that at length flooded the nation and swept it away into captivity. These rivers of influence flowed from one generation to the other most powerfully through the channel of the family. (Read 1 K. 22: 52.) "*He walked in the way of his father and in the way of his mother.*" Scores of times the same statement occurs. Let every son of pure and Christian parents count such parentage among the greatest of his blessings. If your mother, like Athaliah, the "Bloody Mary" of Palestine, had been your "counselor and example to do wickedly" (2 Chr. 22: 3), you might be no better that her wicked son Ahaziah. If you are a mother or father, remember that your influence, even after death, shall make your children better or worse. In some way all our lives have an influence. Our works do follow us. (Read 2 K. 13: 20, 21.) When Elisha was buried, his work, even on earth, did not end. When the dead body touched his bones in the tomb it came back to life. That was one of God's ways of reminding us that we have an immortal influence on earth that does not die with the body. Far more wonderful than the restoration of that dead body to life by the touch of Elisha's bones is the fact that Elisha's words and deeds, although he has been buried twenty centuries, are this year, through the Bible and the International Lessons, the means of bringing hundreds of men and children from death in sin to life in God. (Read 1 Chr. 22: 16, last half of verse.)

There is yet another phrase, oft-repeated in Kings and Chronicles, that shows us that this brief and uncertain human life is also grand and important. (Read 2 K. 13: 2.) "IN THE SIGHT OF THE LORD"! How often that phrase flashes out of these records! It reminds us that in the present as well as in the future life we are "*in the sight of the Lord.*" We can never do or say anything behind God's back. God cries to us: "Can any hide in secret places that I shall not see him? Do not I fill heaven and earth?" (Read alternately 2 K. 6: 8–12.) When the king of Syria had laid ambush after ambush to capture the king and army of Israel on their marches, and was again and again disappointed by their unaccountable knowledge of his intentions, he naturally suspected that some of his officers were spies for Israel, and asked the question in his council of war: "Will ye not tell me which of us is for the king of Israel?" He found by his investigation, that in his ambushes, and even "in his bed-chamber," he was ever "in the sight" of the God of Israel, who, through his prophet, informed his people of Syria's plots. We can never get out of God's sight. Jonah could not hide

from him even in the depths of the sea, nor the prodigal get beyond God's eye in the far country of lust and intemperance. It is not a painful thought, but a pleasant thought that we are thus constantly "in the sight of the Lord," if our hearts are right. (Read 1 K. 17: 1.) "The Lord God of Israel liveth, *before whom I stand*"! It is related of John Brown, of Haddington, the accomplished scholar and successful preacher, that he always sought to preach "*as if Christ were at his elbow.*" "As long as he sought the Lord" every man has found the thought of God's presence his grandest "prosperity," his strength and hope. By it "God has made him to prosper." It matters not if in the sight of an Ahab he is a "troubler of Israel" if he is "right in the sight of the Lord."

Yet another frequent phrase in these old records shows us the importance of our brief and uncertain life on earth. (Read 2 K. 13: 8: also 2 Chr. 35: 26, 27.) The record of almost every king closes with the words: "*The rest of his acts, are they not written in the book?*" A part of a kings life is given in Kings, and we are referred to Chronicles for the "rest," and *vice versa.* Our lives may never be "written," even as briefly as the lives of these kings, in any earthly book. Hardly one in a million of the human race leaves behind him after his century anything more of record than a figure one in the statistics of his time. That figure says: "There lived a man"—nothing more. But "*the rest of the acts of every life, are they not written in the book of God's Chronicles above?*" There was a man who was perpetually accompanied, night and day, by a short-hand reporter who noted down every word he spoke and every act he performed. This reporter was also a "mind-reader," far more skillful than the famous Brown of to-day, who reads a man's thoughts by touching his hands, and so he noted down also all the thoughts that passed through the mind of the man he accompanied. In a large book all these records were kept for reference.

"*Thou art the man!*" Would you like to have that book—the record of your words, deeds, and thoughts by God's recording angel—put into the public library for all who wished to read? If it was put there would you not seek another name and another home to escape the record? Seek then a new home in Christ and the new name of a Christian by which that record shall be put out of God's sight "as far as the east is from the west," and sealed up under the red seal of the blood of Christ, through faith in which all our sins are forgiven. The prison book can not harm the guilty one if, where the record of the sin and condemnation is written, the word "pardoned" is written also. In the twelve books (pointing to the blackboard picture) in which God has kept the record of the twelve past weeks of your life is it written of you: "He sought the Lord, and God made him to prosper"? or is it written: "He wrought wicked things to provoke the Lord to anger"? Do God's twelve books with the record of these last twelve weeks of your life tell of good deeds and words and thoughts, like those of Elisha, or of falsehoods and deceptions, like Gehazi's? Do they tell of sins washed away, like Naaman's leprosy, or of rushing into more sins, like reckless Jehu. Does the record tell of the increasing oil of the Holy Spirit in the hearts of those among you who are Christians, or of backsliding and "lamentation" through seeking earthly idols? Is it in the record that you have been warning men to flee from sin, raising the dead in sins into Christian life by your prayers, seeking the "revival" of the work of God, or is it written in the books that you have been carried into spiritual "captivity" by worldly pleasures and "greed of gain"? Is it written of you, unsaved friends, that you have left the gate of the world's Samaria, where you were starving for heavenly food for the soul, and have come to the camps of Christ to rejoice in its abundant "food and drink," its unsearchable "gold and silver," and its "raiment" of

Christ's righteousness? Is it written of you in the books that "your eyes are opened" to see the spiritual world that is unseen and eternal, bringing its blessings and its influence about us even in the battle of life? To-day, before it is written of you, "he slept with his fathers," let it be written in God's record: "*He sought the Lord, and did that which was right in the sight of the Lord.*"

MILLY'S TRAP.

BY JOANNA H. MATHEWS.

"I AM going to hear Moody and Sankey this afternoon," said Milly; "who will come with me?"

"I" and "I will," came from a cousin and a sister, and in addition to these two volunteers a small voice piped up, "Couldn't I go, Milly? I will sit quiet; and please take Allie, too."

"But you and Alice would be tired, dear," said Milly. Nevertheless, upon the argument that they "wanted so to hear the music," the pleadings of the little ones prevailed, and at the appointed hour they set forth with the elders of the party.

We were very early, and having secured good places where we thought we could see and hear, Milly being at the end of the line, congratulated ourselves and one another on our success. But this state of content was not of long continuance, for presently, to our dismay, four rough, ragged, dirty boys, regular street Arabs, came clattering into that very row of seats, with no little bustle and a "We're-as-good-as-you" sort of air which boded small peace and comfort for their neighbors during the approaching exercises. We gazed at them in disgust and apprehension, and fell to wishing ourselves anywhere else. Next to Milly sat the dirtiest and most ragged of the crew; a boy about twelve, his tattered jacket only half buttoned together, and showing glimpses of his brown and shirtless little breast. His pantaloons were no better, his feet were bare, his hands grimy beyond description; hair matted, and the covering upon his head hardly worthy the name of hat. It might almost have been wondered that such a looking object should have obtained admittance save that all who came were made welcome. His companions were but a shade better in appearance, and it seemed that there would not be much to choose between them in point of behavior. They were evidently all primed for as much mischief and annoyance as could be ventured upon without danger of expulsion.

The boy next to Milly turned and scanned her, his bold, saucy eyes running over her pretty figure from the flounce of her black silk dress to the daintily gloved hands lying in her lap, thence to the tasteful little bonnet with its wreath of field flowers. But she did not shrink from his gaze, nor did she draw the folds of her skirt from its close contact with his rags, as more than one of us would have done.

"Let us find other seats," I whispered, "we shall have no peace with those boys so near, and they are so disgustingly dirty, too."

"We shall not find places as good, or where we can sit together," said Milly, in the same tone, "the house is so full now. I do not think they will trouble us."

The rest were of a different opinion, but it was true about the seats, and we resigned ourselves to her decree with what grace we might, growing more and more uncomfortable under the scrutiny of the whole Arab party now drawn upon us by the prolonged stare of Milly's next neighbor. Having taken their fill of this they began to make as many

demonstrations as they dared—shuffling their feet, whistling half under their breath, making faces at our two little sisters, spitting, and indulging in other diversions common to their class, and finally the one next to Milly produced a dirty pack of cards which he began to shuffle. How much farther they would have gone can not be told, for a to us most unexpected check was put upon such lawless doings.

"Do you think we shall be able to hear here?" asked Milly in her usual gentle tones, of the young ruffian at her side.

The hands which held the cards fell upon his knees as he stared open-mouthed at her.

"Well, I guess so," he answered presently; then, after a moment's pause, added, "I dunno 'bout the speakin', but we kin hear the singin' fustrate. 'Taint no odds about the speakin'."

"I would like to hear that, too," said Milly, graciously, "and I suppose we can if the house is quiet; but I believe that I, like you, count more on the singing. But I hope we shall be able to hear both."

The scuffling and shuffling had ceased as the other boys listened in astonishment to the colloquy between the lady and their comrade.

"Have you ever been here before?" asked Milly, unheeding our amazement.

"Not here to this 'ere place," answered the boy, "but I been lots of times to Philadelphy. Sankey was up to there, you know."

"Oh, I am glad that you have seen Mr. Sankey, said Milly, "for I have never seen him, and if you will point him out to me when he comes on the platform, I will be obliged to you."

"I will," said the boy who sat second from Milly, leaning eagerly forward. "I seen him lots of times. "I'll show him to you, missus."

"No you won't, nuther, she asked me fust, she did," said the first boy.

"Thank you both," said Milly, then addressed some remark to little Allie.

The noises and expectoration were not resumed, although she had apparently turned her attention from the boys, and the pack of cards disappeared within the depths of the pocket whence they had been taken. Again Milly's neighbor eyed her from head to foot, and then nudging the boy next him, said:

"I say, Bill, you change seats with me. You're more fit nor me to sit next sich a highflyer as this one."

Bill readily complied, and in his turn subjected Milly and the rest of our party to the closest scrutiny until the services began.

"There's Moody, that's him!" he said, when that gentleman appeared upon the platform; then sat quiet, and we were filled with surprise to see his companions follow his lead. Not a quieter or better behaved group sat within that vast and crowded building.

"Honor among thieves." When Mr. Sankey came forward, hymn-book in hand, after the prayer with which the services were opened, Bill did not offer to tell Milly that he was the man, but left it to Jim, who for the moment forgot his good behavior, and with outstretched finger pointed to him, saying, in a tone so loud as to attract the attention of all about him, "That's him! That's Sankey hisself!"

Milly's color rose, but she smiled and nodded her thanks to her informant.

"Hold the Fort" was the hymn given out, and what was our astonishment when Bill joined in with the clearest, sweetest, and truest of voices. Jim and the other two boys took their share with a vim and heartiness which were refreshing to hear, all of them knowing the words; but Bill's birdlike tones were distinct above all the rest and held us spellbound. The boy's voice was a marvel and delight.

In "Come, Thou Fount of every Blessing," Bill not only sang without a false note, but he uttered every word of the hymn. The rest of the hymns were not so familiar, but nevertheless he carolled

forth the air, even when it was evident that he knew nothing of the words.

The services concluded, it was manifest that there was to be a scramble for a speedy exit, but Milly's touch upon Bill's shoulder arrested not only him but the whole group, who, one and all, turned to see what the lady would have with their mate.

"What a beautiful voice you have," said Milly; "who taught you to sing?"

"Nobody teached me, it just come," answered the boy, his hard face softening with pleasure, "leastways the music just come, I can't help it. 'Hold the Fort,' I guess everybody knows, don't they? an' 'Come, Fount of Blessin'' I learned with a lot more songs when I went to Sunday-school. An' for what they sing when I don't know the words, I just hollers the tune. I like it."

"You don't go to Sunday-school now?" asked Milly.

"No; an' I ain't a-goin' to, nuther!" answered Bill, on the defensive the moment he suspected her of an attempt to urge attendance upon him. "Me an' the chap what teached me to the Sunday-school had a row—more nor one on 'em—an' I quit for good."

"Oh, I am not going to ask you to go to Sunday-school," said Milly, "at least not if you do not like it. But did you ever sing with a piano?"

"Oh, ho, my eye! now ain't that likely?" jeered Bill. "Where would I get the pianer to sing by? We look like pianers, don't we, me an Jim?" passing his arm through that of the latter. "Me an' him is chums," he added, growing communicative, "an' warm evenings we goes around where we hears the pianers out the open winders; an' sometimes we gets pennies singin' ourselves, and there's a M. P. what likes our singin', and he lets us sleep under the big stoops on his beat 'thout stirrin' of us up; but us a-tunin' up to pianers! ain't that a good one, Jim?"

"I have a piano in my basement at," giving her address, said Milly, "and if you will come there to-morrow at nine o'clock we will have a little music. I will play for you and you will sing for me."

"There ain't a-goin' to be no prayin' nor preachin'?" said Jim.

"Not a word, nothing but music," said Milly, "and you can *all* come or not, as you please."

"We'll come and take a squint anyhow," said Jim. "I guess you're all square, you are," and in another moment the whole four had disappeared among the crowd.

At the appointed time Milly extraordinary guests were announced, and for an hour she devoted herself and our old discarded piano to their entertainment. She played and sang for them herself, choosing "Capt. Jinks" and other kindred effusions likely to be appreciated by gentry of their stamp; and after their first awkwardness had worn off Bill and Jim joined in some of these. Then she let the boys sing alone, accompanying them with the piano, and applauded with much stamping of feet and clapping of hands. Meanwhile the household had gathered upon the basement stairs and in the hall, entranced by the wonderful power and sweetness of Bill's voice, which rose clear above those of his fellows.

"You may come again on Saturday, if you choose," said Milly, when she at length dismissed them with their hands filled with cake and apples.

After this it came to be an understood thing that they were to come every Wednesday and Saturday morning for an hour of music, and Milly attempted nothing further, save that hymns came to form a part of the exercises. It was literally a "service of song," and it was through this and the "pianer," through the love of sweet sounds which led captive their rough natures, that she gained a firm hold upon their hearts.

Bill is now errand-boy in brother Edward's office down town, and many a hurried business man checks his step and turns wonderingly to listen as the boy goes by with the music which he

"can not help" trilling from his lips.

Jim, rejoicing in shoes and stockings, whole jacket and trousers, with shirt beneath, and, occasionally, clean hands and face and combed hair, is our shoe-black, errand-boy, knife-cleaner, snow-shoveler, Jack-of-all-trades, ready and willing to do any one's bidding, but still full of pranks, and the torment and delight of our old cook, Mary Jane, who declares forty times a day that her heart is broke with that b'y," and who alternately snubs and pets the "b'y," who saves her many a weary step. He and Bill have both changed their minds about Sunday-school, volunteering attendance at Edward's class, and being as regular as their teacher; while the other two boys have been sent off to good homes in the west.

And this is how Milly trapped her game.—*Illustrated Christian Weekly.*

International Series of Sunday School Lessons.

LESSON XVIII.—MAY 6, 1877.—THE FAMINE IN SAMARIA.

SCRIPTURE.—2 K. 7: 12-20. Memorize 17-20; Primary Verses 19, 20.

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: Behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17 And the king appointed the Lord on whose hand he leaned to have the ch rge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

GOLDEN TEXT.—"The things which are impossible with men are possible with God."—Luke 18: 27.

TOPIC.—"My words shall not pass away."—Luke 21: 33.

HOME READINGS.

M. Lev. 26: 21-39.....Famine Threatened.
T. 2 K. 6: 24-33.....Famine Begun.
W. 2 K. 7: 1-11.....The Word Fulfilled.
Th. 2 K. 12: 12-20.....The Promise Realized.
F. Ps. 147: 1-20.....He Sendeth out His Word.
S. Ps. 33: 1-22.....No King Saved by an Host.
S. Ps. 34: 1-22.....The Lord Delivereth.

TIME.—B. C. 892. PLACE.—Samaria. RULERS.—Jehoram, king of Israel; Jehoshaphat, king of Judah; Benhadad II. king of Syria. TO THE SCHOLAR.—Carefully read chapter 6: 24-33 and the first part of our present chapter. Otherwise you will have a very imperfect idea of the lesson.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

A NEEDLESS APPREHENSION.—Who once more made war on Israel? 6: 24. What place did he besiege? Did he this time bring with him a small or great army? To what distress did he reduce the city? 6: 25, 28, 29. Had God's people ever been told that such a thing as that would come to pass? Lev. 26: 29. For what reason? Lev. 26: 27, 28. How did the king of Israel think he would be

revenged for this? 6:31. How was that prevented? 6:32. What did Elisha tell the king? 1. What was the only way that a lord thought this might be done? 2. What did Elisha tell *him?* 2. How did the Syrians come to flee? 6, 7. Who found it out? 3–5. What profit did the lepers make out of their discovery? 8. Did they think they were doing just right? 9. Whom did they tell? Were they believed? 12. What mischief did the king apprehend? 12. What did one of his servants advise? 13. How many chariots were sent? 14.

A GREAT ABUNDANCE.—How far did the chariots go? 15. Look on the map and see about how far that is. Calculate the distance by the scale of miles. What had the Syrians thrown away? 15. What did the Israelites do when they were told of this? 16. What effect did the supplies which thus fell into their hands have on the price of food? 16. "A measure of fine flour" was a little over a peck, and a "shekel" was about fifty cents. Compare, now, these prices with those in chap. 6: 25, where "pieces" of silver mean shekels, a "cab" 3½ pints. (The last one of the articles there referred to was probably a vegetable to which that offensive name was given.) Of what was this cheapness a fulfillment? 1.

A PROPHECY ACCOMPLISHED.—Who in the general rejoicing was killed? 17. How was he killed? 17. According to what? 18, 19, 2. Did his death happen just as Elisha had predicted? 2, 20.

General Questions.

In what way does this lesson prove:

1.—That God delivers his people in time of trouble?

2.—That when our need is greatest God is nearest?

3.—That armies are as nothing in the sight of God?

4.—That it is not wise to doubt God's promises?

5.—That all his promises are sure to be fulfilled?

BIBLICAL LESSON OUTLINE.

A CITY RESCUED.

"There is no other God that can deliver after this sort." DAN. 3: 29.

APPREHENSION.

They know that we be hungry. 12.

Smote—when thou wast faint. Deut. 25: 18.
Be not snared by following them. Deut. 12: 30.
Can a bird fall—where no gin is? Amos 3: 5.

We shall catch them—get into the city. 12.

The ambush had taken the city. Josh. 8: 21.
Liers in wait—rushed upon Gibeah. Judg. 20:37.
They have prepared a net for my steps. Ps. 57.6.

Let us send and see. 13.

Beloved, believe not every spirit. 1 John 4: 1.
Take heed that no man deceive you. Matt. 24: 4.
Prove all things, hold fast—good. 1 Thess. 5: 21.

ABUNDANCE.

They went after them unto Jordan. 15.

Lord had made—Syrians to hear a noise. 6.
Wicked flee when no man pursueth. Prov. 28: 1.
I will make thee a terror to thyself. Jer. 20: 4.

The way was full of garments and vessels. 15.

All that a man hath—give for his life. Job 2: 4.
Is not—body (more) than raiment? Matt. 6: 25.
Let us lay aside every weight. Heb. 12: 1.

Spoiled the tents of the Syrians. 16.

They that spoil thee shall be a spoil. Jer. 30: 16.
I rejoice—as one that findeth spoil. Ps. 119: 162.
Spoiled principalities and powers. Col. 2: 15.

A measure of fine flour was sold for a shekel. 16.

To-morrow about this time. 1.
He sent them meat to the full. Ps. 78: 25.
Above all that we ask or think. Eph. 3: 20.

ACCOMPLISHMENT.

According to the word of the Lord. 16.

Hath he said, and shall he not do it? Num. 23:19.
Not one thing hath failed. Josh. 23: 4.
Not—one word of all his good promise. 1 K. 8:56.

People trode upon him in the gate. 20.

Thou shalt see—but—not eat thereof. 2.
Openeth wide his lips shall have destruction. Prov. 13: 3.
Believeth not the Son—not see life. John 3: 36.
Unbelieving—have part in the lake. Rev. 21: 8.

NOTES AND COMMENTS.

PRELIMINARY.—As will be seen at a glance, the portion of Scripture selected by the Lesson Committee is, in this instance, only the conclusion of the subject, the whole of which they desire us to study. Presumptively several years must have elapsed since Elisha's captives were sent home, before Benhadad again commenced war. The close of the last lesson indicates that a somewhat lasting cessation of hostilities was the result of Elisha's action. But Benhadad, bent as he was on adding this tempting bit of territory to his dominion, and chagrined as he was at his humiliating failures, could not rest long without attempting to retrieve his reputation, and to secure his coveted prize. This time he went up with "all his host" instead of a few marauding bands. He conducted the campaign so rigorously that he drove Jehoram into the capital, and reduced the problem of his final success to the ability of the besieged to hold out or to overcome him in battle. From a human standpoint his final triumph admitted of

scarcely a doubt, and seemed to be only a matter of time. Samaria was so entirely surrounded that no provisions or reinforcements could reach the starving garrison. How long the siege was carried on before the inhabitants were reduced to the extremities mentioned in the narrative, of course depends upon the quantity of the supplies laid up before the city was invested. In those days, however, sieges were slow affairs, often lasting from five to ten years. They had no enginery capable of soon reducing such walls as they were then in the habit of building. Famine was the main ally relied upon by the commanders to open for them the barred gates. With the exception, perhaps, of some individual feat of arms or daring sortie, there was nothing to relieve the wearisome monotony from day to day. The besiegers daily looked upon the same grim and frowning walls, unconscious of how much progress they were making, while the beleaguered forces looked out upon the same tantalizing scene of plenty in the camp of the enemy, tortured with suffering, but bearing it, knowing that surrender meant sure death, while there was a possible chance in stubborn endurance. In those days, as a rule, there was nothing heroic, dazzling, or inspiring about a siege. It was simply a question of time *vs.* barley. The story of the famine in this case is remarkable:

1st.—*For the extreme distress to which the people were reduced.* Food became so scarce that "an ass' head"—the most inedible part of an unclean animal—sold for 80 shekels, or about $40.00, and an inferior sort of vegetable(probably)called "dove's dung," brought at the rate of $2.50 for nearly three pints. 6:25. A "cab" was the smallest Hebrew dry measure, and is estimated to have been 1-6 of a "seah," which was about three pecks. Such prices have been no uncommon thing in sieges. Plutarch tells of a famine among the Cadusians when an ass' head brought 60 drachmæ, when ordinarily the whole animal was worth only from 25 to 30 of the same coin. When Casalinum was invested by Hannibal the price of a mouse ran up to 200 denaria. When food went up to such prices in Samaria of course it was beyond the reach of the poor, and they were driven to eat their own offspring in order to sustain life. This it is apparent had been done by so many that the horror of the act had so passed away that one woman dared appeal to the king to compel her neighbor to give up her son, according to agreement, that he might be eaten. This was such a revelation to the king of the desperation to which the people were reduced that he rent his clothes, and then the people beheld next to his flesh the hair cloth which was a sign of repentance and humiliation before God. The cannibalism alluded to in Lev. 26:29, and so fearfully portrayed in Deut. 28:52–57 had come upon Israel because, in spite of all the blessings which the Lord had showered down upon the land, the people and their king still continued to walk contrary to the divine will. The arm of the Lord was not shortened that it could not save, but he would not interpose it in behalf of an ungrateful people. This time it was the divine purpose that no rescue should be given until the people were in such extremity that they could not help but recognize their obligations to Jehovah.

2d.—*For the desperate character of the defence.* Refused to surrender though food, practically, was unobtainable, and the people were reduced to devouring their own offspring. There is no hint of giving up—no reproaches from the inhabitants because Jehoram still held out. King and people manifested a heroism that compels our admiration.

3d.—*For the attempt to revenge this suffering upon Elisha.* The sackcloth shows that formally, at least, Jehoram was humbling himself before God. Why? It is supposed that he was so doing at the instance of Elisha, who had promised him that if he did so the Lord would send deliverance. Inasmuch as Jehoram had humbled himself, as he supposed, by putting on the hair shirt, and deliverance

had not come as promised, the cry of this woman and the distress it revealed stung him to the quick, and in a moment of anger he exclaimed: "God do so and more also to me if the head of Elisha the son of Shaphat shall stand on him this day." This sudden ebullition of anger shows that there must have been some special reason for blaming him with the condition of things, and the one suggested is the most likely one. Jehoram's wrath, if that be true, was really against the Lord, and not against his servant. He was angry with God for not immediately rescuing him, when he should have been angry with his own sins which brought the calamity upon the city. Often men are exasperated against the Lord on account of the distresses for the coming of which they should reproach themselves. God's children, when trials come, humble themselves before their Father, and seek to know his will—sinners fretfully rebel.

4th.—*For the preservation of Elisha.* A man forthwith was despatched to take away Elisha's head. But how unavailing were all efforts against his person! The horses and chariots of fire, though invisible now, still surrounded his person. He knew what was the errand of the man long before his footfall was audible. Seated in his house with the elders of the city, who, doubtless, had come to counsel with him on the situation, and, perhaps, intercede with God for divine aid, he tells the mission of the coming messenger, and bids them keep him at the door till his master also shall arrive; for Jehoram, apparently repenting of his intention, hurries after his emissary. The evil deed was not done. God protected Elisha as he would have protected Jehoram had he been a like faithful follower of his.

5th.—*For the promise of plenty.* When Jehoram comes he gives vent to his despair by saying: "Behold, this evil is of the Lord; what should I wait for him longer?" Endurance could go no farther—he must give up. Then comes Elisha's wonderful prediction that "to-morrow, about this time, shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel, in the gate of Samaria." The promise did not say that the city should be rid of its enemies, though it really implied it. The promise was definite, 1st, as to the time when this should be accomplished; 2d, as to the price of the food, and, 3d, as to the place of its sale. A "measure" or "seah" was a little over a peck, and that was to be sold for about fifty cents, and a little over two pecks of barley were to be had for the same price. That was dearer than the common price of those articles, but was exceedingly cheap as compared with the cost of anything edible just then. That the change should be made from unclean meat, that vile vegetable, and the flesh of young innocents to wholesome flour and barley was an intoxicating thing to think of. It was with such a definite promise as that that Elisha silenced the despair of the king. Jehoram's wildest conceptions had not ventured to take hold of such a state of things as Elisha said actually would come to pass. He might have desired the defeat of the Syrians, but a victory would scarcely have brought such a profusion of food into the city as Elisha had pledged. God is "able to do exceeding abundantly above all that we ask or think."

6th.—*For the prediction of death.* It is not strange that such a change should be thought to be incredible. It was possible of realization only in the way in which it was fulfilled—and who could have conceived of such an improbable thing as the causeless, panic-stricken flight of so great a host! It is to be noticed that the king himself does not express any unbelief. The positive words of the prophet seem to carry conviction to his heart, for he utters no more reproaches; but the lord on whose arm he leans is contemptuously incredulous. He sneeringly replies to Elisha's prediction of plenty: "Behold if the Lord would make windows in heaven,

might this thing be." The only way that he could imagine that this prophecy could come true was that God should send down a shower of barley and of flour! That he rejected as being nonsensical, and so, of course, declared the prediction itself as a piece of absurd folly. Inasmuch as Elisha represented Jehovah, he derided not the power of the prophet, but of God himself, to bring such a thing about. "Behold, thou shalt see it," was the quiet rejoinder, "but thou shalt not eat thereof." The final day of account will be the day of the fulfillment of all of God's great promises, and it will be a day also of rendering out judgments. Unbelievers then will see the joys they might have had, but, alas, will not be able to share them.

7th.—*For the miraculous deliverance.* The Lord made the host of Syrians "to hear a noise of chariots and a noise of horses, even the noise of a great host," and they jumped to the conclusion that some emissary of Jehoram's had succeeded in getting the king of the Hittites and the king of the Egyptians to come up to his relief. What was the cause of the illusion we are not informed. Whether it was wholly an imagination induced by the Lord, or whether it was some actual sound, transformed by them into the tramp of numberless feet, the prancing of horses, the roll of chariots, the clatter of arms, and the voices of command, certain it is that they thought they heard all these sounds, coming nearer and nearer, swelling constantly in volume until the forward ranks of an irresistible host seemed about to sweep them away as driftwood is carried on the breast of waters that have broken from their reservoir. Such a panic seized them then as seized our troops at Bull Run, and as has caused many a well-appointed army to become a disorganized, frantic mob, struggling with and trampling down each other in the frenzied effort to escape. Their fright and desperate flight well illustrate how insignificant in God's eyes is an army of men, no matter how well organized or officered. He can put the host to flight or slay them with a breath.

8th.—*For the discovery of the flight.* There was despair outside of the city as well as in it. Four lepers sat outside and balanced their chances of death and found them about equally certain whether they went in to their friends or over to their enemies. They did not go inside, because there they were sure to starve; they went over to the Syrian camp, because there their appealing misery might save them from being slain. They started in the evening twilight for the camp of the enemy. No joyful journey was that — but many a journey that is begun in anxiety may end in joy. We can easily imagine the revulsion that came upon them when they found the camp unguarded, went into a tent and found it empty, and ate and drank, carried away their booty, and, returning, found all the other tents also deserted. From the depths of despair they were exalted to the topmost pinnacle of exultant self-congratulation. We do not wonder that these poor men, deprived by their malady of all possibility of following any craft that would give them a support, took advantage of the occasion to help themselves to the spoils they were the first to discover. It speaks well for them that they despoiled only two tents, when there was so much justification for their taking more. Their consciences, made a little active by the thought of retribution, would not allow them to go on. They went and told the astounding tale to the city porter, who, without leaving his own post, called to his relief guard, and they carried the message to the king's house.

A NEEDLESS APPREHENSION (12–14). —The news the lepers brought was "too good to be true." Jehoram has been blamed for not immediately seeing that this was the way in which Elisha's words were to come true. But the promise did not at all indicate the manner of its performance. The news brought was simply incredible. That an army which had held them in durance

for so long a time should, without any perceptible reason, leave their tents and their equipage all behind them, was explainable on no other supposition than that adopted by Jehoram—that the movement was done simply to trap him into an ambuscade. So Cyrus, it is said, gained a victory over the Massagetæ. By a ruse somewhat similar Joshua captured Ai (Josh. 8: 1–28), and the children of Israel the city of Gibeah. Judg. 20: 29–45. Jehoram's act was that of a prudent general in sending out spies to see the truth of the story. The wise suggestion of the servant that only a few horses be sent discloses the desperate condition to which Jehoram had been reduced. His parenthetical remark is, in English, at least, enigmatical; but the meaning is: that there is no more danger in their going than in their staying —if they do not go they will, like the rest of them, die of starvation: if they are killed they will only be like those who have already perished. Finally it was determined to send two chariots (not chariot horses) to test the reality of the report. The reason of sending two is plain: if one were taken the other might escape.

A GREAT ABUNDANCE (15, 16).—The chariots found that the news brought in by the lepers was true, and, pursuing their reconnoisance, discovered that the Syrians had actually fled, with all the signs of a precipitate, terror-urged flight. Garments, vessels, arms, accoutrements —everything was thrown away that would, by its weight, retard their efforts to escape the imaginary host that was just upon their heels, thirsting for their blood. Often has the retreat of armies been so marked. Once let a panic begin and it is apt to carry the whole host before it. During the Italian war five Austrians, who rode at a good pace into a town to give themselves up, their retreat being cut off, stampeded the inhabitants and a whole reserve corps of the French army, the five being multiplied by the sudden fear into a large Austrian army. The word "panic," by the way, is derived from the name of the god "Pan," who was credited with causing all sudden alarms from his supposed diversion of issuing from his mountain-fastnesses and frightening travelers by his grotesque appearance. Panics were of more frequent occurrence among the ancients than now, for they took the slightest ill omen to heart. Plutarch relates how the Greeks, under Timoleus, were advancing to give battle to the Carthaginians, when they utterly lost all their courage by meeting some mules laden with parsley—for parsley was used in decorating tombs. But crowns of parsley were also given to the victors in the Isthmian games, and Timoleus, equal to the occasion, stopped the impending rout, and infused redoubled enthusiasm into the soldiers by twining some of the parsley about his head and crying: "See here our Corinthian symbol of victory."

The chariots followed the path of that flying host until they could see that it had not stopped on the hither side of the Jordan, and then returned with their report to the king. *And the people went out.* Imagine how impatiently they had waited for the return of the scouting party—how carried away they were with the thought of such great plenty so near them—how tumultously they rushed out to secure it when the privilege of doing so at last was given! And how many they were, that, with streaming eyes, thanked God that now there was no danger that their eyes would be evil toward their own children. Without any such miracle as the skeptical lord had prescribed, the word of God as spoken through Elisha was fulfilled—"a measure of fine flour was sold for a shekel, and two measures of barley for a shekel." Things which seem hard to us, with God are easy of accomplishment. Specially was it true in this case that God chose the "things which are not to bring to nought things that are."

A PROPHECY ACCOMPLISHED (17–20).—There were two predictions that were

fulfilled: 1.—In relation to provisions; 2.—in relation to the scoffing noble. The stress in the narrative is laid upon the fact that each of these prophecies was literally accomplished. Hence the minute repetition in verses 18–20. The "lord" was appointed by the king to have charge of the gate. By some he is supposed to have been placed in charge of the gate for the purpose of collecting the usual tax on articles there sold, and that the people, indignant that a tax should be attempted at such a time, trode him under foot. The more reasonable supposition, and the one naturally conveyed by the text, is that he was assigned to the duty of preventing such a tumultuous rush through the gate as would be sure to result in the sacrifice of many lives. In attempting to do this he was himself trampled down by the crowd, which was too eager for food and plunder to be restrainable. And thus it turned out as Elisha predicted—he saw the abundance of the supply with his eyes, but he did not eat thereof.

Afterthoughts.

1.—It is folly to doubt the word of the Lord, however uncredible it may seem, or to limit him to any method of its accomplishment. His resources are infinite. The word that he speaks shall never return unto him void. Gen. 18: 14; Num. 23: 19; Job 15: 8; 24: 22; Ps. 119: 89; 138: 2; Is. 55: 9–11; Matt. 24: 35; Rom. 11: 34; 2 Tim. 2: 9.

2.—God can bring his will to pass with very little—yea, insignificant things. It was with a mere sound, imagined or real, that he put the Syrian army to flight. "God hath chosen the foolish things of this world to confound the wise." 2 K. 4: 43; Ps. 8: 2; Is. 11: 4; Mark 6: 38; 1 Cor. 1: 25–29; 2 Cor. 2: 9; 4: 7; Jas. 2: 5.

3.—"Man's extremity is God's opportunity." When all else fails there is still hope in the Lord. He can and will deliver those who trust in him. Deut. 33: 27; Ps. 34: 6; 37: 39, 40; 46: 1; 102: 17; 145: 18; Is. 41: 17; Dan. 3: 17; 6: 23.

4.—Unbelief is a sin, just as much as any that is mentioned in the decalogue. Those who disbelieve are justly condemned because they lift a brazen front against God, and call him a liar. Let us beware lest we fail to enter into rest because of unbelief. Ps. 106: 24–26; Is. 7: 9; Mark 16: 16; John 3: 18, 36; 5: 38; 8: 24; 2 Cor. 4: 3, 4; 2 Thess. 2: 12; Heb. 3: 19; 4: 11.

5.—If the promises of God are to be depended upon, his threats are equally sure to be fulfilled. If we take what he says in regard to heaven to be true, we must also accept what he declares about hell. At the same time that the words are spoken: "Come, ye blessed of my Father," he shall also say: "Depart, ye cursed." If the one is to be relied upon the other is to be feared. Is. 33: 14; Ps. 9: 17; Matt. 7: 23; 13: 40, 42; 25: 34, 41, 4; John 5: 28, 29; 1 Cor. 6: 9; 2 Thess. 1: 9; 2 Pet. 2: 4.

HYMN.

Precious promise God hath given
To the weary passer by,
On the way from earth to heaven,
"I will guide thee with mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with mine eye."

BLACKBOARD.

GOD IS FAITHFUL

In His { PROMISES, THREATS.

WHICH WILL YOU PROVE?

THE PRIMARY CLASS.

1.—Tell about the horrors of a siege. Describe the coming up of a hostile army, their gay flags, chariots of war, prancing horses, the clangor of the trumpets, etc., and their final surrounding of the city. Then the weary weeks—months—years of endurance inside. Food all gone—no chance to get more, etc. That is what happened in this place—pointing to Samaria. Tell about who came up to besiege it, and who was in it—the suffering in the city in consequence of it. They were so hungry they even ate the flesh of mules. Yes, and mothers even ate their own little babies. Tell how, at that, the king got angry and would have killed God's prophet—how Elisha knew about his intention, and how he stopped the man that was to behead him.

2.—God's promise made through Elisha. Everybody to have food the next day—cheap! Good food—fine flour and good barley. The scoffing answer of the lord—Elisha's reply.

3.—How it was all fulfilled. The flight of the Syrian army in the night, and why—the lepers who learned about it first—the chariots sent out—the great joy in the city—the food, cheap and abundant, as God said it would be, and the death of the lord as was predicted.

HYMN.

'Tis the promise of God, full salvation to give
Unto him who on Jesus, his Son, will believe.

Little children I see standing close to their King,
And he smiles as their song of salvation they sing.

BLACKBOARD.

HE IS FAITHFUL
That Hath
PROMISED.

LESSON XIX.—MAY 13, 1877.—JEHU THE KING.

SCRIPTURE.—2 K. 10: 20-31. Commit 28-31; Primary Verse, 31.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.
21 And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal: and the house of Baal was full from one end to another.
22 And he said unto him that was over the vestry, Bring forth vestments for all the worshipers of Baal. And he brought them forth vestments.
23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshipers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshipers of Baal only.
24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed four-score men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.
25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.
26 And they brought forth the images out of the house of Baal, and burned them.
27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.
28 Thus Jehu destroyed Baal out of Israel.
29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.
30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.
31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

GOLDEN TEXT.—"But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart."—31.

TOPIC.—"Serve God with a Perfect Heart."

HOME READINGS.

M. 2 K. 9: 1-10.....The Anointing of Jehu.
T. 2 K. 9: 11-37.....Slaying of Joram and Jezebel.
W. 2 K. 10: 1-19.....Cutting off of Ahab's Family.
Th. 2 K. 10: 20-36.....Jehu's Zeal and Sin.
F. Deut. 6: 1-25.....Love God with all the Heart.
S. Josh. 1: 1-18.....Meditate on His Law.
S. Deut. 26: 1-19.....Keep it with all the Heart.

TIME.—B. C. 884. PLACE.—Samaria. RULERS.—Jehu, king of Israel; Athaliah, queen of Judah.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

A RUSE.—Who first was told to anoint Jehu king over Israel? 1 K. 19: 1-6. Who really did it? 9: 1-6. What did the young prophet tell Jehu to do? 9: 7. What did he say about Jezebel? 9: 10. Who before this had predicted the same thing? 1 K. 21: 17, 23. Who proclaimed Jehu to be king? 9: 12, 13. Where was he at that time? 9: 4. Where was King Jehoram? 9: 15. How was King Jehoram slain? 16-24. Where was his body thrown? 9: 25. Why? 9: 26. What other king did Jehu slay? 9: 27. What did Jehu do to Jezebel? 9: 30-37. Who said this would happen? 1 K. 21: 23. How did Jehu get rid of Ahab's grandsons? 1-7. Didn't he leave any one alive? 11-17. What did he tell the people about Baal? 18. What did he cause to be done? 19. Why? 19. Was that right? What else did he do to get the worshipers of Baal together? 20. How did he make sure that they would come? 21. How many came? 21. What did he have put upon them? 22. Why, do you think, they were clothed with those vestments? Whom did he compel to go out of the building? 23. Why? Who, only, were left? 23.

A RETRIBUTION.—What orders did he give to

his soldiers? 24. How many were there? 24. What threat did he make? 24. When the sacrifice was offered what did he tell them to do? 25. Who offered the sacrifice? 25. With what did they kill them? What was done with the bodies? 25. Do you think Jehu acted just right? What was done with the images around Baal? 26. What was done with Baal himself? 27. What did all that do? 28.

A REACTION.—Did God commend Jehu for doing this? 30. What did he commend him for? 30. How was he to be rewarded? 30. Did the Lord approve of all he had done? Hos. 1:4. Did he do all this from real love to God? 31. What sins did *he* commit?

General Questions.

How does this lesson show:

1.—That the word of God is sure to be fulfilled?

2.—That judgments are sure to come upon the wicked?

3.—That God will surely triumph over false worship?

4.—That he is sure to reward those who serve him?

5.—That he wants us to love as well as obey his law?

BIBLICAL LESSON OUTLINE.

AN INCONSISTENT ZEALOT.

"Wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1.

A RUSE.

Proclaim a solemn assembly for Baal. 20.

Jehu did it in subtilty. 19.
Proclaim a fast—set Naboth on high. 1 K. 21:9.
Set ye Uriah in the forefront. 2 Sam. 11:15.

And the house of Baal was full. 21.

House was full of men and women. Judg. 16:27.
Upon the wicked he shall reign snares. Ps. 11:6.
As birds—caught in the snare. Eccl. 9:12.
As a snare it shall come on all. Luke 21:35.

Bring forth vestments. 22.

Arrayed him in a gorgeous robe. Luke 23:11.
Whomsoever I shall kiss—is he. Matt. 26:48.
Clothed me with garments of salvation. Is. 61:10.

But the worshipers of Baal only. 23.

The tares are gathered and burned. Matt. 13:40.
He will thoroughly purge his floor. Matt. 3:12.
But the righteous unto life eternal. Matt. 25:46.

A RETRIBUTION.

His life shall be for the life of him. 24.

Thy life shall go for his life. 1 K. 20:42.
Yet will he not learn righteousness. Is. 26:10.
Neither shall thine eye pity. Deut. 13:8.

They smote them with the edge of the sword. 25.

He shall be utterly destroyed. Ex. 22:20.
Even that prophet shall die. Deut. 18:20.
Slay every man his brother. Ex. 32:27.
For they have shed the blood of saints. Rev. 16:6.
Those which remain shall—fear. Deut. 19:20.

Brought forth the images—and burned them. 26.

Graven images of—gods shall—burn. Deut. 7:25.
Took the calf—burnt it. Ex. 32:20.
Put away—strange gods—among you. Gen. 35:2.

A REACTION.

From the sins of Jeroboam Jehu departed not. 29.

And this thing became a sin. 1 K. 12:30.
Behold, a beam is in thine own eye. Matt. 7:4.
Then—I teach transgressors thy ways. Ps. 51:13.

Thy children of the fourth generation. 30.

If thou—wilt walk in my ways. 1 K. 11:38.
If ye will obey my voice Ex. 19:5.
And so it came to pass. 15:12.

But Jehu took no heed. 31.

Take ye therefore good heed. Deut. 4:15.
That thou mayest prosper. 1 K. 2:3.
I will take heed to my ways. Ps. 39:1.

With all his heart. 31.

Love the Lord—with all thine heart. Deut. 6:5.
The law of his God is in his heart. Ps. 37:31.
Thy word have I hid in mine heart. Ps. 119:11.
Write—upon the table of thine heart. Prov. 3:3.

NOTES AND COMMENTS.

THE RULER.—We really are to study a man instead of one of his deeds—a life instead of one of its chapters. No book is mastered by reading a central page; no complete idea of a man can be obtained by a study of one of his acts. As one goes to the preface of a volume to ascertain what was the intention of the author in writing it, we first go back to prophecy to see what purpose God had in giving Jehu rule over Israel.

From 1 Kings 19: 16, 17 we learn that Elijah was commanded to anoint Jehu king over Israel. There his mission of vengeance was hinted at in the words, "him that escapeth the sword of Hazael shall Jehu slay." Though he was really the son of Jehoshaphat, he is there called the son of Nimshi, in accordance with the custom of speaking of grandsons as though they were the children of their grandfather. Because Ahab humbled himself before God for the murder of Naboth the doom of his family was deferred until after his own death. Twelve years are supposed to have passed since he fell at Ramoth-gilead. God's judgments, though they seem to delay, yet are sure. On the very spot which was the scene of his death are all

things made ready for his successor. Elisha executes the command given to Elijah, and has Jehu anointed king. He calls to him one of "the children of the prophets" and directs him to go and secretly pour on the head of Jehu, in the name of the Lord, the sacred anointing oil, and then flee so that he might not be subjected to questioning. The way that this was carried out is a matter of interest. The young prophet-disciple finds Jehu, who is commander-in-chief of the forces, surrounded by his officers. He desires of him a private interview; pours, as directed, the oil upon his head, declaring: "Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel." Two things about this are worthy of note: 1.—God still claimed the right to appoint kings over the divided portions of the ancient Israel. He was still the supreme, though unacknowledged, ruler of the land, and all kings were but his vicegerents. 2.—He claimed this sinful nation as "the people of the Lord," though the term seemed so inappropriate that it had to be explained by the phrase "even Israel." The tenacity with which God held to this people, considering their rebellions, idolatries, and frequent and long apostacies, is something wonderful. He surrenders neither nation nor man to the enemy of souls without a long and persistent struggle. As a father endeavors to save his child by all the means his ingenuity can suggest, by acts of love, by prayers, by tears, by chastisements, by promises, and by threats, so does God try to save his children. And he would always succeed were it not that they themselves finally declare in favor of the enemy. He will do all things but compel their service.

But the prophet-disciple utters more than we are told was dictated to him by Elisha. As, however, it is unlikely that he would have gone beyond his commission, it is plain that what he says is part of the message given him by the prophet. The additional matter that he communicates is in the nature both of a prediction and a command—a reiteration of God's words to Elijah, and an order to put them into execution. Jehu's commission as king read: "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants, the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel." We have here an indication of the general as well as relentless war that Jezebel made upon the adherents of Jehovah. It was not confined to his prophets, but was waged against his humbler followers as well. Her persecutions meant extermination. It was God she was persecuting in the person of his servants. So long had this been done that no doubt his suffering servants often must have cried out: "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" Now that the day of vengeance was fully come, the retribution was to be swift, terrible, and complete. In the commission given to Jehu, we have the key to his acts and his character. He was chosen because he would perform the will of the Lord as unsparingly and as swiftly as a thunderbolt from heaven.

Next note his proclamation as king. The haste of the messenger, his wild appearance, and abrupt departure, all of which justified their calling him "this mad fellow," were provocative of curiosity to the army officers. Thinking he might have come with news concerning the war, one of them asked his errand. Jehu, for effect, assumed that they already knew his message. When they declared they did not, he informed them of his having been anointed king of Israel in the name of the Lord. Their unhesitating and even enthusiastic acceptance of this fact shows that Jehu was a popular man, at least in the army. King Jehoram was as obnoxious as Jehu was liked. Ramoth-gilead, now in the possession of Jehoram, was being besieged by Hazael, king of Syria. Under pretence of his wounds Jehoram had returned to Jezreel, while Jehu had been left

to carry on the defence. We say "pretence," for it is evident that it was such, or Jehoram could not have driven out in his chariot to meet Jehu. The officers showed their enthusiasm by spreading their garments on the ground before him as he advanced to the stairs from the top of which they blew the trumpets and proclaimed him king.

Now Jehu shows what temper he is of. Instantly he provides against the danger of the disclosure of his acts to Jehoram by permitting no one to leave Ramoth-gilead. Next with a small band he himself starts for Jezreel as fast as horses can carry him. From the watch-tower in Jezreel his approach is descried. On the lookout for news from the front, Jehoram sends a horseman to meet him, that he may the quicker learn the nature of the supposed message. That horseman failing to return, he sends another, and, finally, unsuspicious of the real purpose of Jehu, goes out to meet his chief officer himself. They came together near the fateful field of Naboth, the Jezreelite, and there, with poetic justice, falls the first of the house of Ahab. His body, cast upon the field obtained by fraud and murder, was an object lesson to all Israel of how deeply God hated their perpetrator and how certainly he would punish such evil doing. Ahaziah, the nephew of Ahab and son of Athaliah, was next to follow, and, last of these came the doom which of all others Jezebel so richly merited. Tired as for a coronation, brazen and defiant to the last, this imperiously impious woman met the fate which Elijah had predicted for her. The dogs growled and fought over her carcass, and left nothing of it by which any one could say: "This is Jezebel."

So far the pulse of the reader beats in full sympathy with the deeds of Jehu. But we question whether it will respond with quickened stroke to his subsequent proceedings. No doubt that it was necessary that the whole family of Ahab should be exterminated, both by divine decree and by the inexorable necessity of the times; for had any one been left he would have deemed himself the blood-avenger of all that had been slain, and would not have rested without slaying or being slain. Much, therefore, as we naturally shrink from the thought of the massacre of seventy unoffending men, we can see that safety demanded their execution. And, when he was not yet strong enough to compel, we can even admire the craft by which he made the elders of Samaria their executioners. But, having done this, we can not approve of the duplicity by which he sought to escape the consequences of this act. "Behold, I conspired against my master, but who slew all these?" is an answer that smacks neither of truthfulness nor of true courage. The man who said that was not one whose God was the Lord. It was the reply of one who believed in policy more than in piety — who unhesitatingly would use a lie as a foil to ward off danger instead of depending upon the sword of truth as a defence — who by nature was a diplomat rather than a statesman.

THE RUSE (20–23).— If we could ill sanction the course of Jehu relative to the deceptive answer just referred to, still less could we feel satisfied with his acts relative to the priests and worshipers of Baal. First he deceitfully announced to all the people that in the worship of Baal he was going to outdo even Ahab. This occasioned no public surprise, for his overthrow of the Ahab dynasty was regarded as a political and selfish rather than a moral and religious revolution. Under cover of this public proclamation he gathered together, first, the prophets, priests, and all the ecclesiastical servitors of that deity, and caused them to proclaim a solemn sacrificial assembly in his honor. This indeed looked zealous. The new king appeared as if he were really about to redeem his promise, and be noted among the kings of Israel as a devotee of Baal. To inaugurate his reign by such an assembly was the adroitest and most acceptable sort of flattery to its worshipers, who

had been having rather a hard time of it since Elijah made such a sudden and destructive attack on the ranks of their prophets. It promised them a restoration of their former prestige and prosperity. Once more the worship of Jehovah was to be put under ban, and that of Baal made compulsory.' Lured by these illusions of resplendent supremacy, there was scarcely a follower of that god but what responded. The house of Baal, a structure which must have been large, inasmuch as it had had a retinue of four hundred and fifty prophets (1 K. 18: 19), was full "from one end to another"—or as the margin renders it, "so full that they stood mouth to mouth." The marginal rendering, however, is hardly correct, the text itself being nearer the meaning. Strictly translated, it would read "opening to opening"—a rendering that, supposing the temple to have had two entrances, is perfectly intelligible.

Jehu had his victims trapped. His next move is to separate from them any of the worshipers of Jehovah, who, from curiosity or other motives had mingled with the great crowd that had rushed into and filled the temple. First from the vestry of the edifice he had the garments for the priests and temple servitors brought forth, and had them put them on in order that they might be so prominently distinguished by their clothing as to leave no chance for their escape. Then he and Jehonadab went in, and the king gave order to search and see whether a single servant of Jehovah was in the building. No suspicion would be excited by that, but the precaution rather would commend him to all the adherents of Baal; for worshipers of the true God in such a place and on such an occasion would be looked upon as interlopers and spies, beholding sacred mysteries to the sight of which they were not entitled. His care to exclude them was proof to the deluded victims that Jehu was indeed a Baalite of Baalites. Now if there were present any of the worshipers of the God of Israel, that were led by Jehu's strong endorsement of Baal into denying their own faith in the hope of sharing the prosperity which seemed about to descend upon the devotees of that god, or of escaping the danger which appeared to threaten an adherence to the true religion—how deserved was the fate they met.

Jehonadab, the companion of Jehu, was selected by him that he might see his zeal for the Lord. He was the son of Rechab, the progenitor of the Rechabites, whose vows held them to a nomadic life and to a renunciation of all luxuries. Jehonadab at this time was the head of that tribe, and it was important for Jehu to have the weight of his influence thrown into the scales in his favor. To the ancient austerities Jehonadab is supposed to have added the prohibition of wine. Three hundred years afterward, in the time of Jeremiah, we find this clan still in existence, and used by that prophet as a rebuke to the people of Israel who had forgotten to obey God, while the Rechabites were still faithful to the precepts of their founder.

A RETRIBUTION (24–28).—The details of the massacre are too sickening to dwell upon. Eighty men were stationed without whose own lives were to be forfeited should they let any one escape. Then, when the offerings were ready to be offered (not "made an end of") the signal for the massacre was given, and the king's body guard (literally "the riders and the runners") went in and butchered the defenceless multitude that had been thus entrapped.

That the people so exterminated were amenable to death is perfectly evident. Ex. 32: 27; Deut. 13: 6–11 very plainly expresses the obligation that was upon all Israel to exterminate those who worshiped other gods. But nothing in those passages justifies such a proceeding as that adopted by Jehu. In this case it was a slaughter and not an execution. It had no sanction by any prophet or divine oracle. It was a conception of Jehu's alone, carried out, not from zeal

to God, but from motives of self-protection; for Jehu reasoned that inasmuch as Baal-worship was established by the family of Ahab, its priests and prophets would be unalterably inimical to the one who had destroyed its prime patrons. His treacherous act was an open distrust of Jehovah. It was a proclamation that he was afraid to trust to the righteousness of his cause and to the power of the Lord to make it successful. He accomplished a good end by bad means and for selfish purposes. We are not, therefore, surprised that the word of the Lord came through Hosea, saying: "I will avenge the blood of Jezreel upon the house of Jehu." Hos. 1: 4. God's blessing could not rest upon such deeds of perfidious violence.

But the burning of the images of Baal —the carved pillars that supported the roof—the breaking of the stone image of that god, the razing of the building and the conversion of its site into a receptacle for filth are acts which would have given Jehu a lasting fame had they been disconnected with the deception, treachery, and murder that accompanied them. And there was no need that his fame should have been thus tarnished. The persecution of the worshipers of Jehovah by Jezebel and the prophets of Baal, the irreconcilability of the co-existence of the two systems of religion in one kingdom, would have justified an open act of retribution and unremitting attempt to exterminate the worship and the worshipers of Baal. In the service of God there is no need to use the arts of the devil.

A REACTION (29–31).—Jehu had gone just as far as his own interests would take him, and no farther. He had put down Baal worship, but he still adhered to the abominations of Jeroboam. The calf-worship was the root from which Baal-worship was propagated. That he did not care to touch. The same policy that led to its establishment led him to retain it. If he had done away with that, the temple at Jerusalem would have been the only place where God could have been worshiped according to the law he had laid down. Worship there would have endangered, as he no doubt thought, the permanence of his kingdom. Jehu was a fair sample of those who want to make their religion help them along in their worldly affairs. He was rewarded, however, in so far as actually he had done the will of God. His children were allowed to sit on the throne during four generations. Instead of the perpetual covenant he might have had, he obtained only a temporary reward; and during his own reign, even, he began to experience the displeasure of the Lord in that God began to shear off portions of Israel for the Syrians. No other acts of his were esteemed worthy of mention. He began promisingly, but ended ingloriously. He flashed out like a meteor in the beginning of his career, but, like it, went out in darkness.

Afterthoughts.

1.—Deceit and treachery are poor props upon which to build up God's kingdom. His is a kingdom of truth and righteousness. Job 15: 34, 35; Ps. 5: 6; 10: 4–8; 43: 1; 34: 11–14; Hos. 11: 12; John 1: 17; Eph. 5: 9; 1 Tim. 3: 15; 1 Pet. 3: 10.

2.—God gives up a nation or a soul very reluctantly. By all the means in his power, short of compulsion, will he try to secure it to himself. Christ wept over Jerusalem saying: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, but ye would not!" The same tender reluctance to giving up either nation or man does he even now manifest. Deut. 5: 29; 32: 29; 2 Chr. 36: 15, 16; Is. 48: 18; Jer. 25: 4–7; Matt. 23: 37.

3.—In our lesson we have still another instance of the completeness of God's judgments upon the wicked. In a few days the persecutions of years were terribly avenged. Had the worshipers of Baal known the fate that was in store for them they never would have felt that they had cause for congratulation for any of their temporary triumphs. No matter how triumphant now, the day is coming when God will take flaming vengeance on the wicked. Ps. 110: 5; Prov. 1: 27; Is. 2: 10–21; 13: 6–9; 34: 8; 63: 4–6; Zeph. 1: 14–18; Joel 1: 15; Nah. 1: 6; Mal. 3: 2; 4: 1.

4.—It is easier to persecute evil in others than it is to persecute the evil that is in ourselves. Satan cared very little for the destruction of Baal so long as the calves remained. It does no good to get rid of one evil only to let one equally as great occupy its throne. 2 Chr. 28: 9, 10; Ps. 50: 16–21; 51: 10–13; Matt. 7: 3–5; 22: 18; 23: 14; Luke 4: 23; 18: 11; John 8: 7–9; Gal. 6: 1.

5.—God is never content with half-service. He wants all the heart or none. He was no more willing to share it with the calves than with Baal —with one idol than with another. "Break down every idol" and cast them all out, and then the heart is fit for his occupation. 1 Sam. 7: 3; 1 K. 18: 21; 2 K. 17: 33, 34, 41; Matt. 4: 10; 6: 24; Rom. 6: 16–22; Gal. 1: 10; Jas. 4: 4; 1 John 2: 15.

HYMN.

Thine, O gracious Lord,
Oh make me wholly thine—
Thine in thought, in word, and deed,
For thou, O Christ, art mine.

Wholly thine, wholly thine;
Thou hast bought me, I am thine;
Blessed Saviour, thou art mine;
Make me wholly thine.

BLACKBOARD.

Thou Shalt Love the Lord

THY GOD

With ALL Thy Heart.

THE PRIMARY CLASS.

The main incidents in the life of Jehu will make a narrative that will be very interesting to little children. 1st, His designation by Jehovah when Elijah was on Mount Horeb. God had faithfully tried Ahab to see if he would serve him, and at last he tells Elijah to anoint his successor. Will God ever have to give any of us up because we won't obey him? 2d, His anointing. Elisha's command to the prophet-disciple and how it was obeyed. The message he gave to Jehu—that he was to destroy the family of Ahab. Why God told Jehu to do that—Ahab and Jezebel had killed ever so many of God's people. 3d, The way that Jehu carried out God's commands. His meeting with and slaying of Jehoram—the deserved doom of Jezebel.

The children's sense of right will not approve of Jehu's trick to get all the Baalites in his power so that he could slay them. Inasmuch as they will strongly resent his act, it will be a good opportunity to impress upon them the wrong of doing evil that good may come. It might be well to match the acts of Jehu with some suppositious deeds that would bring the matter home to them.

The main thing is in the last part of the lesson: "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart." His acts were wholly selfish. What he had done was not for the Lord, but to get himself a throne. Does God want such a service? What he wants is, that we should serve him with *all* our heart.

HYMN.

Saviour, thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from thee.
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee.

BLACKBOARD.

MY COVENANT:

I will love God, and serve him with all my heart.

LESSON XX.—MAY 20, 1877.—JONAH AT NINEVEH.

SCRIPTURE.—Jonah 3 : 1-10. Memorize 5-10; Primary Verse, 10.

1 And the word of the Lord came unto Jonah the second time, saying,
2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
3 So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.
4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.
7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.
9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?
10 And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

GOLDEN TEXT.—"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—MATT. 12:41.

TOPIC.—"Godly Sorrow Worketh Repentance to Salvation."—2 COR. 7:10.

HOME READINGS.

M.	2 Sam.	12: 1-13	.....Repentance of David.
T.	Judg.	10: 1-16	.....Repentance of Israel.
W.	2 Chr.	33: 1-20	.....Repentance of Manasseh.
Th.	Job	42: 1-17	.....Repentance of Job.
F.	Luke	15: 11-32	.....Repentance of the Prodigal.
S.	Matt.	26: 57-75	.....Repentance of Peter.
S.	Luke	23: 26-43	.....Repentance of the Thief.

TIME.—B. C. 862. RULERS.—Jeroboam II. king of Israel; Amaziah (or, perhaps, Uzziah) king of Judah; Rimmon Nirari (probably) king of Nineveh. PLACE.—Nineveh in Assyria; east bank of River Tigris.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE COMMAND.—What was the command? 1, 2. Who gave it, and to whom was it given? 1. Was that the first time Jonah had been told to do this? 1:1, 2. When he was ordered to do this what did Jonah do? 1:3. Where is Joppa, and where was Tarshish? (The last named place is supposed to have been in Spain.) Did Jonah get out of God's reach? 1:4. Of what were the sailors afraid? 1:5-7. What was done with Jonah? 1:8-15. What effect did that have on the sea and on the men? 1:15, 16. What became of the prophet? 1:17. What did Jonah do in the stomach of the fish? 2:1. Read his prayer. 2:2-9. After he had prayed what did God do for him? 10. How long was he in the fish? 1:17. What did Christ say about this? Matt. 12:39, 40.

THE CRY.—Did Jonah go this time? 3. What was the size of Nineveh? 3. How many people did it have in it? 4:11. (How old are people that can not tell their right hand from their left?) Was it wealthy or poor? Nah. 2:8, 9. What did Jonah cry through the streets? 4.

THE CONTRITION.—Did his cry have any effect? 5. What did it cause the people to do? 5. What was that a sign of? What did the king do? Why did he do that? Job 42:6. What proclamation did he make? 7, 8. Why did he do that? 9; Is. 58:6. Was the king right? Ezek. 18:21-23. What good did their fasting and repentance do? 10. Is that always to be expected of God? Jer. 18:7, 8.

General Questions.

How does this lesson teach:

1.—That it is best to do God's will when first told?

2.—That prayer will bring deliverance?

3.—That one can bring a whole city to repentance if God's Spirit is with him?

4.—That repentance will avert punishment?

5.—That God does not love to destroy?

BIBLICAL LESSON OUTLINE.

THE STARTLING WARNING.

"Yet forty days and Nineveh shall be overthrown." 4.

THE COMMAND.

Come unto Jonah the second time. 1.

Arise, go to Nineveh. 1:2.
But Jonah rose up to flee. 1:3.
Rebelled against the words of God. Ps. 107:11.

Arise, go unto Nineveh, that great city. 2.

City of three day's journey. 3.
There is none end to the store. Nah. 2:9.
Wherein are more than six score thousand. 4:11.

THE CRY.

So Jonah arose, and went. 3.

Abraham rose up—and went. Gen. 22:3.
He repented, and went. Matt. 21:29.
If ye be willing and obedient—shall eat. Is. 1:19.

Forty days and Nineveh shall be overthrown. 4.

Thou shalt die and not live 2 K. 20:1.
I gave her space to repent. Rev. 2:21.
Not willing that any should perish. 2 Pet. 3:9.

THE CONTRITION.

So the people of Nineveh believed God. 5.

He that feared—made—servants—flee. Ex. 9:20.
Be of good cheer, for I believe God. Acts 27:25.
Faith is counted for righteousness. Rom. 4:5.

Proclaimed a fast, and put on sackcloth. 5.

Repented at the preaching of Jonas. Matt. 12:41.
Set himself to seek the Lord. 2 Chr. 20:3.
That we might afflict ourselves. Ezra. 8:21.
Sanctify ye a fast—cry unto the Lord. Joel 1:14.

Covered him with sackcloth. 6.

I abhor myself and repent in dust, etc. Job 42:6.
Be wise now, therefore, O ye kings. Ps. 2:10.
God—giveth grace unto the humble. Jas. 4:6.
Humble yourselves in the sight—Lord. Jas. 4:10.

Let neither man nor beast—taste anything. 7.

A fast—to all the people in Jerusalem. Jer. 36:9.
All Judah stood before the Lord. 2 Chr. 20:13.
Congregation—elders—children. Joel 2:16.
They were all with one accord. Acts 2:1.

Turn every one from his evil way. 8.

Wash you, make you clean. Is. 1:16.
Let the wicked forsake his way. Is. 55:7.
Break off thy sins by righteousness. Dan. 4:27.
Bring—fruits meet for repentance. Matt. 3:8.

Who can tell if God will return? 9.

He is gracious and merciful. Joel 2:13.
Sacrifices of God are a broken heart. Ps. 51:17.
Saveth such as be of a contrite spirit. Ps. 34:18.

THE CONCILIATION.

And God repented of the evil—did it not. 10.

If that nation—turn—I will repent. Jer. 18:8.
If the wicked—turn—shall surely live. Eze. 18:21.
No pleasure in the death of the wicked. Eze. 33:11.
Who will have all men to be saved. 1 Tim. 2:4.

NOTES AND COMMENTS.

THE BOOK.—The Book of Jonah has been a puzzle to exegetes and a target for ridicule by skeptics. Expositors, who have been troubled by its facts, have variously denominated it as an allegory, a legend, a tale, a myth with Grecian elements, a moral didactic fable or parable, a prophetic dicactic fiction, a dream. Interpreting it as an allegory, Jonah is made to represent kings Manasseh and Josiah, the ship in which he embarked was the ship of state with Zadok, the high-priest, as its master, the storm was a political convulsion, the city of Orontes, where Manasseh was detained as prisoner, was the great fish, etc. Some of the German skeptical critics have attempted to retain the history and leave out the miracle by explaining that it was another ship, bearing, perhaps, the sign of a fish, that received Jonah, instead of an inhabitant of the deep that swallowed him; that he lighted on the back of a fish, and so rode to land; that, after being cast overboard, he was thrown by the waves on the shore, and took refuge in an inn that had a whale for its sign! Into such puerilities do those take refuge who doubt the supernatural.

It is plain enough that the incidents in the book are set forth as historical facts: 1st, From the character of its historical and geographical statements. It is evident from them that it deals with facts and not with fancies. 2d, The mission of Jonah to Nineveh corresponds to the character of that city as described by Nahum and Zephaniah. Nah. 3: 1–4; Zeph. 3: 1–4. 3d, The fear of the ship's crew, their surmise that some one must be the cause of their peril, their method of finding out, their reluctance to throw Jonah overboard in accordance with his request, the calm that followed when they did it, and the effect upon them are a photograph of an actual occurrence, and not a dream nor an allegory. 4th, The investing of even the beasts in sackcloth is a reality, and not a fiction. And, lastly, if more were needed to make its historical truthfulness certain, we have the words of our Lord himself, endorsing it not as a parable, but as a fact. Matt. 12: 39–41; 16: 4; Luke 11: 29–32.

The book is in narrative form, except the prayer in the second chapter. That is poetical, and too highly wrought ever to have been composed, in its present form, while Jonah was in the belly of the fish. It is, rather, the utterance of one who in an ecstatic state recalls the emotions of that hour and gives them fuller and better expression. The book, it will be noticed, begins very abruptly and ends quite as abruptly. Whether Jonah is its author or not is matter of dispute. Its history of the repentance of Nineveh is a mere momentary glimpse of a wonderful fact, and not a complete view. We know nothing of the sins of which Nineveh was guilty, and which led to his warning — nothing of the prophet's journey thither, nothing of the king of that city, nothing, specially, of Jonah himself. The facts are all subordinate to the great moral — which seems to be that God is the Lord of all nations, brooding over Nineveh as well as over Jerusalem, and that he wills that not any should perish, but that all should be saved through faith and repentance.

THE MAN.—The name, Jonah, signifies *a dove*. It is not an inapt designation of the prophet if his flight from the Lord, narrated in the first chapter, is indicative of a general gentle timidity. He is there spoken of as the son of Amittai, which does not help to identify him, for we know nothing of Amittai. 2 Kings 14: 25 locates him. He was of the town of Gathhepher, in the tribe of Zebulun, which is supposed to be the modern town of Meshad, just north of Nazareth. Rabbinical tradition reports him to have been the son of the widow of Zarephath and the young prophet who anointed Jehu to be king — of course without foundation. His experience in the sea

has been the occasion of much scoffing, and, rather prematurely, was declared impossible, because, as was formerly supposed, there was no fish large enough to swallow a man whole; specially was the idea ridiculed that a whale could have done such a feat. But the word translated "whale" in the New Testament simply means a large fish. It was, therefore, only necessary to prove that a fish could be found which could easily engulf a man to take off the edge of that sarcasm. That was not a difficult matter to do. Sharks have been taken, not only large enough to swallow men, but with whole men in them, and that, too, in the Mediterranean. That particular objection, therefore, disappears, and there remains only the preservation of Jonah's life for three days in the stomach of the fish and his ejection therefrom. As that is confessedly supernatural, one will accept or reject it accordingly as he believes that God is able to do whatsoever pleases him, or that the laws he has framed are cords with which he has bound himself so that he can only helplessly look on while they pitilessly and unintelligently work out the fate of mankind.

The use that the Saviour makes of Jonah's sojourn in the stomach of the fish gives to that experience a typical signification. In response to the demand of the scribes for a sign, Christ replied: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas; for, as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40. Jonah's incarceration and deliverance was a type of Christ, swallowed by the grave, but coming out of it unharmed. In Luke 11: 30 it is more clearly stated what that sign was. As Jonah, by his resurrection from the belly of the fish, was a sign to the Ninevites of the truth of his preaching, so Christ, by his resurrection from the grave, also set a seal to the truth of all that he had proclaimed.

The spot where Jonah was cast ashore is unknown, although the Moslems, who show an extraordinary respect to his memory, point out the identical beach with great confidence. They locate it at Porphyreon, between Sidon and Beirut, where a building is erected which is known as Jonah's Tomb.

THE PLACE.—Nineveh was founded by that mighty hunter, Nimrod. Gen. 10: 11. It was situated on the eastern bank of the River Tigris, opposite the present Mosul. Our lesson speaks of it as "that great city." At the time of Jonah's mission to it, it contained more than six score thousand persons that could not "discern between their right hand and their left hand." 4: 11. If it contained that many infants how many inhabitants did it have? One can make the answer suit himself, for the estimates of the number of persons to each infant vary from five to fifteen; and, hence, the estimated population of Nineveh runs all the way from 600,000 to 2,000,000. Whatever its population really was, it was an exceedingly large city for those days. Niebuhr places its circumference at 90 miles, and Diodorus Siculus at 55 miles. By two ancient historians its walls were said to be 100 feet high, so wide that three chariots could drive abreast, and were flanked by 1,500 towers each 200 feet high. Its extent is partly accounted for by the probable fact that, like other ancient cities of the East, it had pastures and pleasure-grounds interspersed among its streets. It is, also, not improbable that, under the name of Nineveh, were included the cities of Calah, Resen, and Rehoboth. The doom that it escaped by repentance when Jonah preached against it came afterward. It soon relapsed again into wickedness, and two hundred years subsequently was destroyed by Cyaxares and Nabopolassar, kings of Media and Babylon, as had been predicted both by Nahum and Zephaniah. Its destruction was complete. Zenophon encamped his army upon its former site, apparently

without being aware of it. In 1840 Dr. Layard and M. Betta commenced excavating in the mounds of Konyunjik, or Nineveh proper. The results have been made known, and among the discoveries of bronzes, glass bottles, carved ornaments in ivory and mother-of-pearl, engraved gems, household utensils and sculpture, inscriptions have been found which afford unanswerable testimony in many particulars to the truth of the Scriptures.

THE COMMAND (1, 2).—This was the second time it had been given. When, first, he was told to go to Nineveh his response was flight. He took ship at Joppa, and for Tarshish, or Tartessus, a city supposed to have been in the south of Spain. He went to the opposite point of the compass from the one to which he had been directed. His design was the shallow one of fleeing from the presence of the Lord. Jonah was by no means a man to excite our admiration. He did not have David's conception of the omnipresence of God; for David said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 7–10. Jonah, apparently, supposed that he could get away from those troublesome promptings about Nineveh. To a heathen land, he thought, the Lord would not follow him. There are others beside Jonah who have attempted in new scenes and associations to run away from the voice of the Lord. It is a vain thing, however, to try to escape from him. No man can flee from his own conscience, and it is that through which God speaks. Better obey first than at last. Much suffering and remorse are avoided by instant, cheerful obedience. When the Lord would send one to Nineveh, it is vain for any servant of his to flee to Tarshish. All roads lead to Nineveh when he points the way there. The one by the way of Tarshish is the longest, most difficult, dangerous, and wearisome—the one that is the most direct is the easiest, safest, best.

The reason that Jonah gives for his flight is a remarkable one. He might well have pleaded fear; for it took no small amount of courage—courage, indeed, amounting to heroism—for one man to go to a great city and announce tidings which, presumptively, would cause every man, woman, and child in it to look upon him as an enemy. The announcement of its destruction, practically, was a denunciation of it for its sins—and that is not wont to be pleasantly received. He might have justified himself by saying that one man could do nothing as against a great city like Nineveh. What man would deem himself able to cope with and convert so large a place? But neither of these excuses was the one he put forth. The one that he plead was that God was so merciful, slow to anger, and of such great kindness that he would be sure to repent of the evil he was sent to prophesy. 4: 2. He was more anxious that his word should be fulfilled than that Nineveh should be saved. Truly God has made great use of some material that we should now regard as rather poor. Still it is very questionable whether we, who sit in judgment, would have been any wiser, less selfish, or any more courageous than was Jonah. Human nature is very weak even at its best. If God could use Jonah, can he not use us?

That great city. The margin renders it "a city great of God"—"*to* God" would be better. It was great in his eyes—so fondly looked upon by him that he felt that something must be done for its salvation. God's love and care were not all centered upon Jerusalem. *Preach unto it the preaching that I bid thee.* The specific message was not yet given to him. He had been told that he was to go and cry against it for its wickedness. He was to speak whatever it pleased God to dictate. That required a more absolute submission to his will than to

go knowing what the mission was to be.

THE CRY (3, 4).—*So Jonah arose and went.* From that baptism and burial he had come up a new man, ready to do the Lord's will. He had now the same temper that those have who have been buried with Christ in baptism and risen with him into newness of life. *City of three days' journey.* Various explanations of this. 1, That the circumference is referred to; 2, that the length is meant; 3, that it means that it would take about that time for one thoroughly to announce his message in every part of the city. As twenty miles would be a good day's journey, and the circumference of the city was probably about sixty miles, it is likely that the first explanation is correct. *A day's journey.* If it were only a three days' journey around the city, why should it be said that he began to enter into it a day's journey? Most likely because he did not penetrate very far, nor in a very direct line. He had a message to proclaim, and that was inconsistent with haste. He went on and preached it wherever there were auditors to hear; sometimes on one street, sometimes on another.

Yet forty days and Nineveh shall be overthrown! Short sermon that was. No text, no elaborate introduction, no logical division into heads, no climax, no closing exhortation. No adroit way of putting an unwelcome truth so as not to offend the hearers — nor arouse them to their danger. It was plain, blunt, harsh, uncompromising. It suggested no way of escape. It did not set forth the sins for which this judgment was coming — the people knew them too well to need to be informed why, at last, it was so close at hand. It was a singular cry from a singular preacher. Into the great city of Nineveh one day walked a foreigner, showing the signs of long travel afoot, uncouth in speech and aspect. No sooner was he in the city than he commenced to proclaim its doom in forty days. Probably the first groups that heard him eyed him curiously and then passed on esteeming him a lunatic. But in one place and in another that monotonous but terrible, earnest, presaging cry was heard. Conscience took hold of the people and made them feel that their destruction was deserved, and that this really was the voice of God pronouncing their sentence. When the Spirit of God is upon him, even one man can shake a great city.

THE CONTRITION (5–9).—*So the people of Nineveh believed God.* Not Jonah. Jonah uttered the prediction, but the voice of God in their consciences was louder than that of the prophet. His words would have been in vain had it not been for that inner witness. *Believed God.* An expression that under the circumstances is remarkable. Fear we should have expected, but hardly belief; for belief, in this case, means an appropriation of the warning not only as true, but for their spiritual amendment. They believed God, and yet it was the first time they had heard preaching. Surely "the men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here." If they repented at the words of Jonah, heard for the first time, how much to be condemned are those in this age who ofttimes from the cradle have heard the words of Christ and yet have not repented! Perhaps one of the reasons why they so readily believed him was that his story had preceded him. The Saviour said that "Jonas was a sign to the Ninevites"—a sign to them, on account of his wonderful preservation, of the truth of his threatening prediction. God made use even of his prophet's folly to secure the repentance of Nineveh.

Proclaimed a fast. There was but one fast ordained by Moses. That was on the day of atonement. Lev. 23: 26–32. This appears ever to have been solemnly kept. Afterwards, on account of great national calamities, other fasts were instituted — fasts of the fourth, fifth, seventh, and tenth months. Zech. 7:3–5; 8: 19. Extraordinary fasts, to obtain

God's blessing or forgiveness, or to avert impending danger, were not unusual occurrences. They seem to have been born not of law, but of nature—for when one sorrows deeply on account of sin or for any other reason, there is but little disposition to eat. Doubtless the Ninevites had at times fasted before their idols, but never before had there been such universal abstaining from food. The king himself set the example—and when the king becomes repentant and humble the people cease to be hardened and proud. Under the black shadow of their impending doom he and all the city felt the extreme necessities of the hour, and they not only wore sackcloth and sat in ashes, but even impressed the cattle into their service to help express their sorrow. Everywhere was seen that coarse texture of goat's hair, called sackcloth, the symbol of mourning. It was as if in some modern city, people and horses and houses were all dressed and draped in black.

The people not only repented, but, 1st, they cried "mightily unto God," and, 2d, they turned "every one from his evil way." Repentance without prayer, which is the sign of faith, and without reformation, which is a guarantee of the genuineness of repentance, amounts to but very little. And the cause of this mourning and amendment was the hope, expressed by the king, that perhaps God, seeing their change of heart, would refrain from his fierce anger. It was a remarkable faith for a heathen king to exhibit. It showed an intelligent and correct appreciation of the attributes of God. Surely if this pagan monarch, groping in heathenish darkness, still unerringly could lay hold upon this great truth, may not the sinners of to-day believe the word so often proclaimed: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Is. 55: 7. The "if" that the king puts in is not an expression of doubt, but a preventive of insincerity.

GOD'S COMPASSION(10).—*God saw their works.* Not their sackcloth and ashes, nor the draping of their beasts, nor their fasting, nor their professions of sorrow—*but their works.* They had ceased to do evil and learned to do well. They were not pardoned on account of their works, but because their works testified to the reality of their repentance. *God repented of the evil.* It was man that changed, not God. Punishment and blessing are both conditioned. Man can escape the one or forfeit the other without involving the least change on the part of God. God is eager to forgive. His great, tender heart yearned over Nineveh as Christ's did over Jerusalem. To Jonah he said: "Thou hast had pity on the gourd—which came up in a night and perished in a night, and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand?" But he will not forgive except as repentance is really genuine. In Nineveh all were united—all believed, all mourned, all renounced their evil doings, and all accepted Jehovah. A great city was born in a day. The example of Nineveh is a voice to the cities of to-day. It is an encouragement to every sinner who feels that he deserves no grace. "And God saw their works that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not."

Afterthoughts.

1.—No one can hide himself from the Lord. "The ways of man are before the Lord, and he pondereth all his goings." That is a fact for the wicked to fear and for which the righteous should rejoice. 2 Chr. 16: 9; Job 26: 6; 31: 4; 34: 21; Ps. 17: 3; 139: 1-12; Prov. 5: 21; 15: 3; Jer. 16: 17; 17: 10; 23: 24; 32: 24; 32: 19; Heb. 4: 13.

2.—No man ever obtained either comfort or honor by disobedience to the word of the Lord. However rough and difficult the path may seem that he bids us enter, that of disobedience is far worse. There is triumph in the one—sure defeat in the other. 1 Sam. 13:13, 14; 1 K. 13: 26; Job 23:12; Ps. 119: 120; John 4: 32-34; 8: 31; 13: 17; Heb. 10: 38: 39; 12: 28, 29; Jas. 4: 17.

3—The effect of Jonah's preaching upon Nineveh

shows how much one man can do who is commissioned of God. There was no need of Jonah's shrinking from the task because numerically he was so insignificant. The Spirit of God multiplied his power so that he could cope with even that great city. "We are more than conquerors through Him that loved us." 2 Chr. 20: 27; Is. 25: 8; Rom. 8: 37; 1 Cor. 15: 54, 57; 2 Cor. 2: 14; Eph. 5: 25–27; 1 John 4: 4; 5: 4, 5; Rev. 12: 11.

4.—It was the word of God that took effect—it was God upon whom the Ninevites believed. Jonah was successful, not because he was an eloquent preacher preaching an eloquent sermon, but because he spoke the truth that had been given him. Truth is effective—mere oratory fails. Is. 55: 11; Jer. 23: 29; Rom. 1: 16; 1 Cor. 1: 24; 2 Cor. 10: 4, 5; Eph. 6: 17; 1 Thess. 2: 13; Heb. 4: 12; Jas. 1: 18.

5.—How easily is God conciliated—how reluctant to destroy. Genuine repentance of sin, prayer for forgiveness and a turning from one's evil ways will always secure his pardon. The parable of the Prodigal Son shows how anxious he is to bestow his forgiveness. Prov. 28: 13; Is. 1: 16–19; 55: 6, 7; Jer. 18: 8; Ezek. 18: 21; 33: 11–16, 19; Luke 15: 20; 1 Tim. 1: 13–16; Jas. 4: 8–10.

HYMN.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

BLACKBOARD.

Have I any Pleasure
THAT THE WICKED SHALL DIE
And not that he shall
RETURN and LIVE?

THE PRIMARY CLASS.

It is almost impossible, and it is certainly inadvisable to teach this lesson to the little ones without telling all the story of Jonah that precedes it. Inasmuch as from time immemorial this story has been of absorbing interest to wee people, it is not necessary to aid the teacher more than to suggest some truths that may be strung on the narrative. They are:

1.—It is useless to try to to run away from God. His eyes are everywhere, beholding the evil and the good.

2.—It is always best to obey God willingly, instantly.

3.—We should believe God—believe that he will punish—believe that he will forgive.

4.—We should be sorry for our sins.

5.—Not only sorry for them but leave them off.

6.—God wants to save one soul as much as a whole city. Illustrate by story of Prodigal Son.

HYMN.

All glory to Jesus be given,
That life and salvation are free;
And all may be washed and forgiven,
And Jesus can save even me.

Cho: Yes, Jesus is mighty to save,
And all his salvation may know,
On his bosom I lean,
And his blood makes me clean,
For his blood can wash whiter than snow.

BLACKBOARD.

The Lord is not Willing
That ANY SHOULD PERISH,
But that ALL should come
TO REPENTANCE.

LESSON XXI.—MAY 27, 1877.—THE DEATH OF ELISHA.

SCRIPTURE.—2 K. 13: 14-21. Memorize 14, 20, 21; Primary Verse 21.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 And Elisha died, and they buried him. And

the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

GOLDEN TEXT.—"He being dead yet speaketh."—Heb. 11:4.

TOPIC.—"O grave, where is thy victory."—1 Cor 15:55.

HOME READINGS.

M. Gen. 50:14-26.....The Death of Joseph.
T. Deut. 34: 1-12.....The Death of Moses.
W. Josh. 24:14-31.....The Death of Joshua.
Th. Judg. 16:23-30.....The Death of Samson.
F. Acts 7:51-60.....The Death of Stephen.
S. Luke 23:33-56.....The Death of Christ.
S. 1 Cor. 15:35-58.....The Death of the Saints.

Time.—B. C. 838. Rulers.—Joash, king of Israel; Amaziah, king of Judah.
Note to the Scholar.—The events of this lesson took place about forty years after those in the last lesson we had about Elisha. It is not known where Elisha died, but it probably was in Samaria.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

The Dying Prophet.—What prophet was it that was sick? 14. In respect to dying, how much did prophets differ from others? Zech. 1:5. Who came to see Elisha when he was ill? 14. How did he feel? What did he say? What did he mean by that?? 2:12. Why did Joash feel badly? Ps. 12:1; Prov. 20:6.

The Royal Pupil.—Who was the pupil? 14. Who was the teacher? 15. What did Elisha tell Joash to do? 15. What did he tell him to do with the bow? 16. What did Elisha do, also? 16. What did Elisha do this for? Ps. 18:32; Gen. 49:24. Why did Elisha tell him to open the east window? 17. After it was opened what did he have the king do? 17. Why did he have him do that? What did Elisha say that arrow was? Where was Joash to smite the Syrians? What next was Joash told to do? 18. How many times did he do it? 18. Did this please Elisha? 19. Why? 19. What, then, did this smiting upon the ground mean? (The arrows were probably shot into the ground—not struck upon it.) Why did he shoot no more arrows? Mark 6:5. How many victories over the Syrians *did* Joash gain? 25.

The Man Revived.—What became of Elisha? 20. What robbing bands began to come into Israel? 20. When they saw a band of these men coming what did they do with a man they were burying? 21. Into whose sepulcher? What happened when the dead man touched Elisha's bones? What was it thought Peter's shadow could do? Acts 5:15. What wonderful things were done with Paul's handkerchiefs? Acts 19:12. From whence, in all these cases, did the power come?

General Questions.

In this lesson how is it shown that:
1.—A servant of God may do good even on his death-bed?
2.—All power is not taken away by death?
3.—A good man is lamented?
4.—We fail, often, for lack of persevering faith?
5.—It is God that gives us victory?

BIBLICAL LESSON OUTLINE.

"THE DOUBLE PORTION" IN SICKNESS AND IN DEATH.

"Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

THE DYING PROPHET.

Now Elisha was fallen sick. 14.

He whom thou lovest is sick. John 11:3.
I am now ready to be offered. 2 Tim. 4:6.
Shortly I—put off this my tabernacle. 2 Pet. 1:14.

Whereof he died. 14.

The prophets, do they live forever? Zech. 1:5.
Man lieth down and riseth not. Job. 14:12.
One generation passeth—and another—cometh. Eccl. 1:4.

And Joash—wept over his face. 14.

The godly man ceaseth. Ps. 12:1.
A faithful man, who can find? Prov. 20:6.
The righteous perisheth. Is. 57:1.

My father, my father, the chariot of Israel. 14.

My father, my father, the chariot of Israel. 2:12.
I will—receive you unto myself. John 14:3.
Receive me to glory. Ps. 73:24.

THE ROYAL PUPIL.

Elisha put his hands upon the king's hands. 16.

Strong—hands of the mighty God. Gen. 49:24.
God—girdeth me with strength. Ps. 18:32.
Blessed be the Lord my strength. Ps. 144:1.

The arrow of the Lord's deliverance. 17.

Will spend mine arrows upon them. Deut. 32:23.
Sent out arrows—scattered them. 2 Sam. 22:15.
Thine arrows, also, went abroad. Ps. 77:17.

Smite upon the ground. 18.

Walked—barefoot for a sign. Is. 20:3.
Portray upon it the city. Ezek. 4:1.
Take thee a barber's razor. Ezek. 5:1.
Say I am your sign. Ezek. 12:11.

Smote thrice, and stayed. 18.

Not a vessel more—oil stayed. 4: 6.
When Moses held up—Israel prevailed. Ex. 17: 11
Ought always to pray—not to faint. Luke 18: 1.

And the man of God was wroth. 19.

Moses—was angry with Eleazar. Lev. 10: 16.
Was very wroth. Num. 16: 15.
Grieved for the hardness of—hearts. Mark 3: 5.

Now thou shalt smite Syria but thrice. 19.

Three times did Joash beat him. 25.
Could there do no mighty work. Mark 6: 5.
All things are possible—believeth. Mark 9: 23.

THE MAN REVIVED.

Elisha died and they buried him. 20.

Devout—carried Stephen to his burial. Acts 8: 2.
Mourned for Aaron thirty days. Num. 20: 29.
Children of Israel wept for Moses. Deut. 34: 8.
Samuel was dead—Israel lamented. 1 Sam. 28: 3.

Touched the bones of Elisha, he revived. 21.

With my dead body shall they arise. Is. 26: 19.
Can these bones live? Ezek. 37: 3.
The shadow of Peter. Acts 5: 15.
Brought unto—sick, handkerchiefs. Acts 19: 12.

NOTES AND COMMENTS.

THE DYING PROPHET (14).—After a long life of usefulness and of honor Elisha lay upon the bed of death. He must have been over eighty years of age, for in the reigh of Ahab, which extended from B. C. 919–897, he, already a man full-grown, was called from the plow to follow Elijah, and he died after Joash commenced to reign, B. C. 840–39. For forty-five years, since the inauguration of Jehu, no mention is made of Elisha. And yet it is not possible to suppose that during all that time he was a nonentity in Israel. The Scriptures give a complete biography of none of its favorite characters. We have only fragmentary glimpses of lives that must have been crowded with notable events. The accounts we have of them are samples of what they did — not a complete record of them. Perhaps we have the most extraordinary of their acts, but certainly we do not have all that was remarkable. There is enough omitted to have made distinguished the lives of men less gifted. That this was true in the case of Elisha is evidenced from the lamentation that the king makes over his death-bed. He weeps over him as over a man who has been to him a personal friend and useful helper and adviser — not as over a man who had been of traditional service; for over such an one he would not have wept at all. Looking along the narrative for other hints of his usefulness, we find that some one commended Jehu for what he did that was according to the will of God, and rebuked him for that which was contrary to it (10: 30), and it is improbable that that was any other one than Elisha. It is probable, also, that it was Elisha who caused Jehoahaz to humble himself before the Lord, and to beseech his interference as against the Syrians. 3, 4. It is beyond the farthest range of probabilities that during this unwritten period of his life, Elisha was either inactive or a cipher.

Now Elisha was fallen sick. The longest and most useful life must have its close. Even the prophets do not live forever. Elisha had overcome death for others, but could not conquer it for himself. Probably he would not have done so if he could. Perhaps, like Paul, having fought a good fight he was now ready to be offered. Burdened with the weight and infirmities of years, very likely he longed for the summons to come into that presence into which Elijah had so gloriously ridden. *Was fallen sick.* Strong contrast in his taking away to that of Elijah's! Elijah departed in his full strength—Elisha in weakness. For Elijah came a visible chariot of fire — none saw the invisible chariot that came for his successor. Elijah went up in a whirlwind—Elisha passed gently and peacefully away. God can not emphasize the deaths of all his saints in the same way, or they would cease to be emphatic. Though so different, Elisha's death-bed was as glorious as Elijah's translation, and, perhaps, even as impressive. The one was an intense momentary glory, flashing like a meteor into brightness and then passing instantly into darkness — the other was a splendor like that of a closing summer's

day that lingers in the heavens, making them warm and bright and glowing to their very zenith.

Joash the king of Israel came down to him. And yet he was not a good man. "He did that which was evil in the sight of the Lord." Very likely Elisha had often counseled with and rebuked him. Though uncompromising toward evil, yet the prophet seemed to possess the rare faculty of making the erring one feel that he was his friend. Joash wept over the departure of Elisha — the king, for the time, being lost in the man, and being exalted by the act. No good man dies, whose life has been full of beneficence, but what, to the surprise of every one, there are those who, though supposed to be lost to all good influences, show that in his death they have been sorely wounded. One's death is apt to reveal how much his life has been worth.

O my father, my father! etc. The same exclamation as that which Elisha himself had used a half century before, when Elijah was taken up into heaven. As was remarked with reference to that, it may be a poetic way of saying that Elisha was that defence to Israel which is symbolized by a chariot and horsemen. This is the view generally adopted. Or it may mean that as the chariot had once come for his predecessor, so now, though invisible, it was coming for Elisha. The latter is the interpretation which is the most apparent. In support of the first, however, its adherents cite the instances in which Elisha had really been a defence to Israel. 3:16; 6:20 7:1. They, further, call attention to the fact that Jehoahaz left the kingdom very much weakened because of the conquests of Hazael and Benhadad. 2, 3. Because of his following in the footsteps of Jeroboam, Jehoahaz was thus punished. He was afflicted more severely than his predecessors, because, so far, less vigorous measures had been of no avail. Deeper into sin—deeper into punishment. Joash, succeeding to a throne thus undermined of its territory, very naturally turned to Elisha for aid. The loss of such a man, at such a time, was, of course, a severe one; and it may be that, as alleged, in crying out, "My father, my father, the chariot of Israel and the horsemen thereof," he meant to bewail the departing protection of his kingdom. The two theories are fairly stated, and the student-teacher can adopt the one which most commends itself to his judgment.

THE ROYAL PUPIL (15–19).—There is, also, a strong contrast between the prophet and his visitor. The one old, feeble, and sick—the other young, strong, and full of health. But of the two the dying seer evidently is incomparably the stronger man. The king is despondent — the prophet reliant. It is the dying man, unmindful of his own sufferings, that comforts, instructs, inspires the well one. So it often is at the death-bed of the saints. *Take bow and arrows.* We have here a prophecy in symbolic action. One reason of the dejection of Joash was that for so long a time his kingdom had been overrun by the Syrians that defeat had become chronic with the Israelites, and the prospect either of expelling their enemies, or even preventing further encroachment, seemed quite remote. A symbol appealed to one's imagination much more powerfully than a mere prediction would have done. Symbols must be suited to the fact meant to be foreshadowed — hence, "take bow and arrows." See, for example Is. 20; Ezek. 4, 5, and 12.

Put thine hand, or, literally, *make thine hand ride upon the bow.* Position for shooting — left hand grasping the bow, etc. *Elisha put his hands upon the king's hands.* To show that when it came to the battle, typified by the shooting of the arrow, the hand of God would be with Joash even as the hands of his prophet were now upon his. Strength to overcome the enemy was thus symbolized. It was, too, an assertion, in act, that it would not be Joash that should gain the victory, but God through Joash. Joash might hold the bow, but unless God gave him strength, and directed the

arrow, his effort would be in vain. *Open the window eastward.* Toward the country where the victories were to be gained — not Syria, for that was northward, but the east side of the Jordan, where Hazael and Benhadad had wrested away portions of Israel. The "window" was a mere grating.

Then Elisha said shoot. The casting of an arrow into the enemy's country was a declaration of war. This act meant war, though it carried no formal notice of it to Benhadad. So far the intention of the prophet, no doubt, seemed a mystery to his royal scholar. Except that he knew that the prophet would not trifle, especially on a bed of death, he must have thought that his proceedings were a little odd. As Orientals, however, are more wont to deal in parables and symbolic actions than we, and so are quicker in their interpretation, it is not unlikely that he soon caught the idea that Elisha's proceedings were emblematic of something that had in it hope for himself and for Israel. We may, therefore, conclude that Elisha had an interested and expectant pupil — not doing the things told him as if he thought that all was included in the mere acts commanded, but looking to his master for their hidden meaning. *The arrow of the Lord's deliverance and the arrow of deliverance from Syria.* In that came the explanation of the mystery. There was no doubt now of the prophet's meaning. Joash felt that all the horizon was brightening; for he could not doubt the words of the man who had received, again and again, such divine endorsement. It was the arrow of the Lord's deliverance. Once more Jehovah was to interpose in behalf of Israel. Its rescue was to be clearly his work, and not man's. And that the royal scholar may be in no doubt, the deliverance is specified — "the arrow of deliverance from Syria." The predictions of God's prophets were never like those of the Delphic Oracles—so indefinitely and mysteriously expressed, so two-faced, that whatever might happen they would appear to be true. Though Elisha's act was a symbol, his words were no riddles. *Aphek.* In this place already the Lord had given one great victory to the Israelites over these same enemies. 1 K. 20: 29. It was situated in the low country six miles east of the sea of Galilee. Its modern name is *Fik.* It was on the great road, still used, between Jerusalem and Damascus.

Take the arrows. Elisha had given a general promise of deliverance, specifically naming only one victory. Now he bids the king take all the arrows that he may appropriate this general promise and make the most of it. The promise of victory was his, and it now remained for his faith to say how complete it should be. He was not limited in that any more than the widow whose oil was increased was limited as to the number of jars which should be filled. It was a test of Joash as well as a promise to him. *Smite upon the ground.* Our translation gives a wrong impression. Joash was not to take one arrow, or the bundle of arrows, and smite upon the ground as though he were striking an enemy. That is not the meaning at all. He was to take the arrows and shoot them into the ground, as typical of shooting them into the ranks of the Syrians. "Hit" the ground is our corresponding expression. 1 K. 22: 34; 2 K. 9: 24. *Smote thrice and stayed.* Why he stopped so soon has received a variety of interpretations. One is that three is a number that represents perfectness, and, therefore, complete victory. Another is that he shot no more for fear that the pledges of victory would not be redeemed. Another still makes him afraid lest if he asked too much in this way he would lose all. To us none of these seem quite satisfactory. As we have before remarked, this was a test of the man. It tested both his faith and his natural temperament. That he shot no more than three arrows indicates that he lacked both faith and perseverance enough to give him a thorough triumph. He was a man, evidently, who, from natural indolence or lack of zeal and

force, never made use of all the means he had. He had more arrows, but he did not shoot them. Understanding, as he no doubt did, that shooting those arrows into the ground was the same almost as shooting into the Syrian host itself, he was aroused to no such ardor and fury as would have led him to exhaust his quiver upon the ground, that semblance of his foe. In not doing this he betrayed the fact that he was no warrior to drive out not only, but also in turn to subjugate his foes.

The man of God was wroth. He was a patriot as well as a prophet, and was vexed that when God was ready man should prove so weak. He was angry because he loved his pupil—wanted him to be conspicuously victorious. Anger sometimes is the very best proof of love. Often it is quite easy to pick out the mother of a child by the wrath that she exhibits toward it. She wants the child to do so well that she can not tolerate any short-comings. Frequently it is unwise, pettish, peevish anger; but Elisha's was a righteous indignation that an opportunity so glorious should fail for lack of the right sort of a man to carry it out. *Till thou hadst consumed it.* War would not have stopped with merely reclaiming the cities taken from Jehoahaz, nor even with the boundaries of Israel, but would have been aggressive, destroying the power that had proved itself such a destructive and persistent enemy. The church should never content itself with victories that drive sin out of it, but should carry on the war beyond its own boundaries to the very strongholds of Satan's kingdom. *Now thou shalt smite Syria but thrice.* And so it fell out. Verse 25 tells how Joash was victorious over Benhadad three times. He recovered his cities, but left his enemy so that at any time he could resume the offensive.

THE MAN REVIVED (20, 21).—*Elisha died and they buried him.* It is a very short obituary for so great a prophet. But the sacred historians were not wont to enumerate the virtues of even their greatest characters when they passed away. Elisha needed no elaborate summary of his life to be put on his tomb. The really great never need studied epitaphs. The name of LUTHER requires no lengthy biography to be written after it on his tombstone. WASHINGTON is all that one need see at Mt. Vernon to suggest the deeds that gave him immortality. LINCOLN — the name is its own biography. And, in the same way, the name of ELISHA was sufficient. It has outlasted the centuries. The tomb in which he was laid is unknown. The characters which may have identified it have probably crumbled into dust; but the name still lives, and is ever-living.

But though this is all that is said of his death and burial, it is not probable that his funeral was an insignificant one. Josephus says that he "obtained a magnificent funeral, such an one, indeed, as it was fit a person so beloved of God should have." How large an one that must have been! We are not going beyond probabilities in supposing that the rich and the poor, the high and the low, all over the kingdom, came to his burial and wept by his grave. Krummacher locates his resting-place near Jericho, for no other reason, seemingly, than that he was the head of the school of the prophets there, and that a marauding band of Moabites is mentioned as being near his sepulchre, it being, in his opinion, improbable that they would penetrate so far into the country as Samaria. Jerome, with more probability, fixes it in Samaria, where Elisha resided.

Bands of Moabites. They occupied the mountainous region east of the Dead Sea. When the kingdom was divided, Moab was subject to Israel, and fell to Jeroboam. In the time of Ahab, it paid to him an enormous tribute. On his death, it revolted, and was not again subdued until the alliance mentioned in chapter 3 was formed between Jehoram and the kings of Judah and Edom. Then it was so nearly destroyed that it was not able for a long time to put an army in the field again, but instead sent

small plundering bands of Moabites into Israel, who suddenly appeared, seized upon their booty, and as suddenly returned to their mountain fastnesses. *Coming in of the year.* Our spring; when pasture was plenty and barley harvest begun. *Were burying a man.* "They" refers, of course, to Israelites, not to its nearest antecedent, "the Moabites." *Cast the man into the sepulcher of Elisha.* The emergency was so great that they did not hesitate to remove the stone of the one that was the nearest. Possibly they did not know that it was Elisha's sepulcher into which they broke so hastily. *Cast the man into the sepulcher.* With our modern mode of sepulture, we are pretty sure to get a wrong notion of their act. Naturally we think of their letting the corpse fall into a place excavated for the reception of the dead. But their burial-places were caverns mostly, hollowed out of rock in the hillsides. The dead man, therefore, was not thrown into a pit, but hastily carried into a cavern and precipitately deposited by the bones of the prophet. *Touched the bones of Elisha.* The dead were not placed in coffins, but were swathed in grave-clothes and carried upon an open bier. Hence there was no hindrance to the touching. *He revived and stood up on his feet.* Here was a marvelous miracle—and how little is said about it! The fact is mentioned, and nothing more. It would appear, however, that just in proportion as the sacred record is silent, conjecture has been busy relative to the reason of the performance of such a miracle. It is said that it was done in order that Joash might have faith in Elisha's promise of his success against the Syrians. Again, it is claimed that it was for the purpose of bearing testimony to the mission of Elisha. Still again, it is contended that the act was typical of the coming time when Christ should make those alive who are spiritually dead.

In relation to the last, it may be remarked that we obtain our new life not by touching a dead Christ, but a risen one. In relation to the others, there is no doubt but what such a restoration would strengthen the faith of Joash and honor the memory of the prophet. Perhaps, as both of these would surely follow, they were intended; but, after all, the main effect would be, not to call the attention of the people to the power of Elisha's bones, but to the wonderful power of Elisha's God. There were none so stupid, we presume, as to believe that the power that gave back this dead man to life inhered in the prophet's bones. At least we do not hear that any dead were ever brought to his tomb for a repetition of the miracle. They did not preserve his bones on account of their sacred vitality, and pay them devout homage as Catholics do the bones of their saints. It was a miracle for the purpose of calling the attention of the people to the God of the prophet and to center their faith in him; and for this, it seems to have been accepted as final. The working of such a wonder, also, could not have failed to have drawn the notice of all to the fact that all vitality was not extinguished by death. They could not have failed to have drawn the deduction that Elisha was still living, or those bones would have had no power. *We* draw from it the still further truth that the coffin-lid does not close down on one's influence. That continues to live. And if one but lives the right sort of life, that will continue to revive those who are dead in trespasses and sins, passing on, it may be, unimpaired, from one generation to another.

Afterthoughts.

1.—The day of death surely draws nigh. The time is certainly approaching—it may be far off or it may be near—when we shall be taken down with our last sickness. Either that will be a bed of rejoicing or one of unutterable anguish. How happy then to be able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." Ps. 16: 10, 11; 49: 15; 2 Cor. 5: 8; 2 Tim. 4: 6, 7; Phil. 1: 23; 2 Pet. 1: 14; 3: 11, 12.

2.—The death of a good man is lamented even by those who oppose his faith. They are forced to acknowledge the goodness of the fruits though they ridicule the tree upon which they grow.

When a devoted Christian dies the whole community may well sorrow, for they have lost a good example, a benefactor, a wise counselor, a good friend, an untiring opponent of evil, and an untiring advocate of good. "By their fruits ye shall know them." Is. 32: 6; Matt. 5: 16; 7: 17; 12: 34; Luke 6: 43-45; John 15: 1, 5, 8; Phil. 1: 11; 2: 15; 1 Pet. 2: 9, 12.

3.—God has given us the Bible, a quiver full of arrows, with which to overcome the world. He has promised to make his Word effective—but how few arrows from it are used! We are hardly acquainted with the weapon he has put into our hands, and lack zeal, persistence, and faith in using it. Ps. 119: 130; Eccl. 12: 11; Is. 55: 11; Jer. 23: 29; Rom. 1: 16; 2 Cor. 10: 4, 5; 1 Thess. 2 13; Heb. 4: 12; Jas. 1: 18; 1 Pet. 1: 23.

4.—The man of God was wroth with Joash because he did not avail himself of all opportunities which God had given him. How often must God himself be inclined to anger to see how little his resources are called upon when he offers them so freely! He says to us: "Open thy mouth wide and I will fill it." "Ask what ye will," etc. Ps. 81: 10; 37: 3, 4; Cant. 5: 1; Matt. 5: 6; John 14: 13, 14; 15: 17; Jas. 1: 5; 1 John 3: 22.

5.—The last sickness can not enfeeble nor death conquer the powers of the soul. The one only partly hides, and the other merely shuts them out from our view. Those who have laid hold on life eternal can say to death, Where is thy sting? and to the grave, Where is thy victory? Is. 25: 8; 26: 19; Hos. 13: 14; 1 Cor. 15: 21, 22, 55-57; Phil. 3: 21; 1 Thess. 4: 14; Rev. 20: 13; 21: 4.

HYMN.

Lift your glad voices in triumph on high,
For Jesus hath risen, and man can not die.
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory, to live and to save.
Loud was the chorus of angels on high,—
"The Saviour hath risen, and man shall not die."

BLACKBOARD.

O DEATH,
Where is thy Sting?
O GRAVE,
Where is thy Victory?

THE PRIMARY CLASS.

1.—Review the life of Elisha by questioning the class. Can any one tell what Elisha was doing when he was called to be a prophet? How long did it take him to decide? Can any one tell of any good thing he ever did? (Draw out several of his beneficent miracles.) What sort of a man do you think he was? When he was sick, the king, whose name was Joash, came to visit him. Joash was not a good man, and yet he loved Elisha and wept by his bedside to think he was going to die. What made him do that? If one is real good even bad people will love him, because they see that he is their best friend.

2.—At this time the Syrians, the people that lived in this country (show where on map or blackboard), were oppressing Israel. They had taken away their cities on the east of Jordan (show where), and Joash wanted to get them back. The sick prophet told him to take a bow and arrows. There were no Syrians about just then, but Elisha wanted to show him how God would help him. So the king took his bow and picked out an arrow and got ready to shoot. Then Elisha put his hands on the king's hands. That was to make the king know that when he came to battle the hand of God would help him. Then he had him open the east window, toward the country that the Syrians had conquered, and shoot out of it. That arrow, the prophet told him, was the arrow of the Lord that would deliver him from the Syrians. Then he told him to shoot more arrows. He wanted him to shoot a great many, so that he might entirely overcome the Syrians. But he shot only three. That made the prophet angry, and he told him then, how, if he had only shot more arrows he would have had more victories. As it was he would have only three. God wants us to shoot all the arrows we have got against the great enemy of souls. How many can we shoot? *Pleasant words*—"a soft answer turneth away wrath." *Prayer*—he is overcome by prayer. *The Word of God*, etc.

3.—Tell the miracle at the grave. Teach from it that we live after death, and that we may leave behind us an influence that shall do good long after we are gone.

HYMN.

When Christ arose, ascending high,
He showed our feet the way;
Up to the Lord we, too, shall fly,
At the great rising day.

BLACKBOARD.

He that Believeth
IN ME,
Though he were Dead,
YET SHALL HE LIVE.

Editorial Miscellany.

If we astonished our friends last month by apparently truncating the latter portion of the magazine (though we did not do so in fact, the number of pages being the same as usual), we expect in the next issue to surprise them still more. For some time we have been revolving a scheme for improving the Teacher, and the next number will realize our idea. We mean to double its value as a lesson help. In the effort to do this, we shall so change it that we shall not be surprised to hear that our readers, on opening its pages, are a little doubtful of its identity.

Prof. Samuel C. Bartlett, D. D., whose notes upon the lessons the readers of this magazine enjoyed in 1872 and '73, has been elected to and accepted the presidency of Dartmouth College. He graduated from that institution in 1836, and was once a tutor in it. He afterward preached at Monson, Mass.; was for six years Professor of Intellectual Philosophy and Rhetoric at the Western Reserve College; for six years preached at Manchester, N. H.; was called from thence to the pastorate of the New England Church in Chicago, and was invited from the pulpit of that church to a professorship in the Chicago Theological Seminary, which latter post he has held for nearly twenty years. There are few names that could honor Dartmouth so much or promise more for its future than that of S. C. Bartlett.

The total amount contributed to the fund for the Bliss children is now somewhat over $11,000. Despite the fact that public notice has been given that no more money is needed, the contributions still come in. When Mr. Moody made the request to which these gifts are the answer, he supposed that Mr. Bliss' estate would yield but little, or nothing, for the children. That, however, proved to be worth about $15,000, and, together with the donations, makes quite a little fortune for the two boys. Grateful as the offerings are as testimonials of the esteem in which the father was held, Sunday-schools can do more real mission service with them than by continuing to give them to his children.

Some one wrote us only a short time since for a list of lessons specially simple and adapted to mission-school scholars. We wrote back recommending the present series of international lessons. We know of none more easy, more stimulating, or more exciting than those in our present course. If we were to select a series with reference to filling the exacting demands of mission Sunday-school scholars, we could choose none more thrilling than those which include among their number such lessons as "The Oil Increased," "The Shunammite's Son," "Naaman the Leper," "Elijah Translated," etc. If they will not enchain their attention, there is nothing in the Bible that will.

The friends of Mr. Bliss were mistaken. The poem printed in our March number as the last song ever penned by him was not of his composition. We find that it was published as far back as 1871. In 1872 it was presented in that admirable collection of poems, *The Shadow of the Rock*, and in 1874 it had quite a run among the papers and periodicals. The only reason for alleging it to be his arose, not from any claim he had made with regard to it, but from the fact that he often wrote his own hymns, and this was found in his trunk after his death. He evidently was only adapting it for use as a song. There has been considerable speculation among our correspondents about the real

authorship of the poem. One has seen it attributed to Brainerd, another has noticed an imitation of it professing to have been written by "a well known religious poetess," but none have discovered the actual author or authoress. Now that some celebrity is to be acquired by its paternity we fear that it will share the fate of "Beautiful Snow" in having a numerous original composer. If any of our friends can throw any light on its origin we shall be glad to have them do it. The poem as first published differs so from the re-arrangement by Mr. Bliss, that we reproduce here the whole of it. So far the verdict seems to be that the original is the best:

HE KNOWS.—*Heb.* 11:18.

I know not what may befall me—God hangs a mist o'er my eyes,
And o'er each step in my onward path he makes new scenes to rise;
And every joy he sends me comes as a sweet and glad surprise.

I see not a step before me, yet I journey without a fear.
The Past is still in God's keeping, the Future his mercy will clear;
And what looks dark in the distance may brighten as I draw near.

For perhaps the dreaded Future has less bitterness than I think—
The Lord may sweeten the water before I stoop to drink—
Or if Marah must be Marah he will stand beside the brink.

It may be he has waiting for the coming of my feet
Some gift of such rare blessedness, some joy so passing sweet
That my lips shall only tremble with the thanks they can not speak.

O restful, blissful ignorance! 'tis blessed not to know;
It keeps me quiet in those arms that will not let me go,
And it hushes my soul to rest on the Friend that loves me so.

I journey on "not knowing;" I would not if I might;
I would rather walk in the dark with God than walk alone in the light;
I would rather walk with him by faith than walk alone by sight.

My heart shrinks back from the trials that the future may disclose;
Yet I never had a sorrow but what the dear Lord chose.
So I send the coming tears back with the whispered words "HE KNOWS."

The Sunday School Assembly at Lake Bluff certainly holds out enough promising inducements to secure a large attendance from all over the Northwest. Rev. J. H. Vincent is superintendent of instruction, with M. C. Hazard and Rev. Simeon Gilbert as assistants. Among the lecturers are Rev. Joseph Cook, of Boston, whose fame is now filling the whole country, Rev. C. F. Deems, D. D., pastor of "The Church of the Strangers," and editor of *The Sunday Magazine*, Rev. Geo. A. Peltz, of the *Sunday School Times*, Revs. J. M. Buckley, D. D., W. F. Crafts, J. S. Ostrander, J. L. Hurlbut, W. H. Perrine, D. D., C. N. Sims, D. D., S. A. W. Jewett, D. D., with B. F. Jacobs, Mrs. E. H. Miller, and Mrs. W. F. Crafts. Besides these, Bishops Simpson, Merril, and Cheney, Revs. Edward Eggleston, D. D., and John Williamson, M. D., E. P. Goodwin, D. D., A. E. Kittredge, D. D., J. Munro Gibson, D. D., C. H. Fowler, LL. D., etc., and Messrs. Wm. Reynolds and Frank Beard, have been invited, and, it is expected, will nearly all accept. The course of study will be the first thirteen selections of the Chautauqua Normal Class Series. Lectures and lessons will cover the construction, evidences, inspiration, and English versions of the Bible; Biblical history, chronology, and geography; the Sunday-school, its theory, relations, organization, management, classification, and course of study; the superintendent, the teacher, and Sunday-school appliances or aids. It is apparent that the course of study will be fully as instructive—and as severe, as inspiring—and as exhausting, as even Chautauqua itself. Its session is from July 17-27. Full information as to tents, board, admission, etc., can be had of W. S. Harrington, 57 Washington street, Chicago.

Two German scholars, Drs. Steinthal, and Goldziher, the latter of Jewish extraction, have been making a new attack on the literal interpretation of the Old Testament. Dr. Goldziher is the author of a work upon "Mythology among the Hebrews and its Historical Development." In that he assumes that the Bible stories of creation, etc., are very

much like the old Sanscrit, Greek, Persian, and Latin myths. He bases his explanation upon philology. Thus "Abraham" means the rainy or dark sky, "Isaac" the laughing sun; and the story of the sacrifice of the latter by the former is simply a threatened obscuration of the sun by a dark sky. "Jepthah," likewise, is the opening day, and his daughter is the dawn. All there is, therefore, to the story of her pathetic sacrifice is that it is a figurative way of saying that the on-coming day always destroys the rosy dawn! No one longer need feel angrily at Cain, for his killing Abel means nothing more than night killing day. "Jacob" means follower, and the story of the birth of Jacob and Esau is resolved into night clinging to the heel of day, which, at sunset, cheats him of his birthright. Jonah swallowed by the great fish is simply the setting of the sun in the sea. And these learned doctors actually get more enjoyment out of these absurd dispersions than they do out of the actual facts!

The Sunday-school statistics of New Jersey show better than they did when we criticised them some time ago. Then they indicated that almost half the teachers in the Sunday-school in that state were not members of the church. It was claimed that the figures were faulty, and the showing for 1876 seems to prove them so; for out of 20,846 teachers but 5,637 were not confessed followers of Christ. Though this is a better setting forth, yet it is poor enough still. For what shall we say of the Sabbath-school if one-fourth of its corps of instructors are unconverted people?

In 1380 Wycliffe completed and published what is believed to be the first full English version of the Bible. A modern reader would often stumble over the words which then were in vogue. "Sich" in those days was not limited to rural districts. "Axe" for "ask" was not a laughable Hibernicism. "Wrastle" was approved. The sisters were called "susteren," and brethren "bretheren"—a pronunciation sometimes heard even in our day. A talkative man was called "tungy," and "snybbe," which is very much like our word "snub," was used instead of "reprove." From these few specimens it will be seen that some of our modern ignorance and modern slang had a respectable, and even devout, parentage. The following list of words which have become obsolete will be found to be instructive as well as amusing:

Al-bide, to dwell constantly.
Al-brent, wholly burnt.
Al-delicen, to perfectly delight.
Al-out-dried, extremely dried.
Al-for-slept, fast asleep.
Al-to-powne, to break to pieces.
Al-ple-side, perfectly pleased.
Al-to-trede, to tread down utterly.
Al-to-wrastled, struggled greatly.
For-brent, entirely burnt.
For-coveride, entirely covered.
Thurg-trete, to consider thoroughly.
Thurg-shed, entirely wet, wet through.
To-clippe, to embrace closely.
To-braste, to burst in pieces.
To-drunke, greatly inebriated (literally too drunk).
To-minuyschen, to break in small pieces.
To-moved, greatly moved.
To-rotide, become utterly rotten.
To-sprengd, wholly sprinkled.
Out-schynynge, resplendent.
Out-sturbe, utterly disturbed.
Out-waggeth, greatly agitates.
Out-shameden, thoroughly ashamed.

Next to pastors there is no class of persons that is more bothered with begging appeals than the superintendents of prosperous Sunday-schools. Circulars, letters, postal cards, prospectuses, pamphlets setting forth the special claims of benevolent societies, institutions, "homes," missions, schools, asylums, etc., shower down on them in bewildering abundance. All these can be borne with, however, better than those which come in the form of a person—a persistent, tonguey agent, who thinks he must present his cause himself. Woe to the superintendent who, over-importuned, allows him, at last, ten minutes! With the bits once between his teeth, the superintendent may congratulate himself if he stops within a

half-hour. The Sunday-school is becoming altogether too much of a target for these keen-eyed hunters. The superintendent should resolutely make up his mind not to be bothered with them. Let him, or the committee on benevolence in the school, decide upon the causes to be aided, and then have them presented in such ways as are deemed best, but let no unknown man, or woman, force himself (or herself) upon the Sabbath-school, no matter how good the cause he (or she) represents.

President Hayes has already done many things to make him popular, but nothing which will give the people more confidence in him than his quiet, unostentatious observance of the Sabbath day. On the first Sunday, we believe, after his installation in the White House, the coachman was informed that his services were not needed. The President, with his wife and family, joined the stream of church-goers, unrecognized by one in a hundred, and walked to the little Foundry Methodist Church, and stayed after the services to have the children enrolled in its Sunday-school. The mere entry of his children into the school does not of itself mean much, but his personal care about it means a great deal. Mrs. Hayes, we are glad, also, to say, is an earnest and enthusiastic Sunday-school worker—a fact which may help to account for the omission of the usual inauguration ball. No Christian can fail to rejoice when such an influence for good emanates from the White House.

There is another thing in regard to the President for which we feel really grateful. Mr. Hayes neither drinks, smokes, nor chews. He is, in all these respects, a cleanly man—and is none the less a statesman for it. We are grateful for this, because it is going to make a great deal of difference with our growing-up boys, and not a little with some of the elder ones, whether our chief magistrate sets an example of inebriety or of temperateness, of cleanly or of perverted tastes. For the sake of the lads, who exalt even the faults of their heroes into examples worthy of imitation, we are glad that the pictures of our new chief ruler will not represent him as smoking a cigar.

Sunday School Gleanings.

Mr. Goldwin Smith, in reply to a sneer concerning the morality of Sunday-schools, thus strongly puts himself on record in their favor: "I believe in the morality of Sunday-schools. I believe that it is not only alone Christian, but alone strong, and that greatness, whether individual or national, can be achieved permanently in no other way." No statesman could say more—no man of truth could say less.——The *Christian at Work* calls those schools that shrivel up with heat and contract to zero with cold, "Thermal Sunday Schools." It thinks that it is a great pity that for such tender things there could not be some Arcadia, where there is an unvarying temperature of sixty-five degrees. Then how religion would flourish! As it is now, they are cruelly at the mercy of the thermometer.——Says an exchange: "When James Watt had discovered the power of steam, and built an engine, he placed it in a building and hung out a sign inscribed 'POWER TO SELL.' It was just such a sign as every Sunday-school teacher should display. The disciples received the Holy Ghost, and with it POWER. Teacher, have you received the Holy Spirit? If so, there is within *you* the power to do glorious work for your Master. Kindle anew the fire! Let the great wheels of your life fly swiftly. Let them be the motive power

that shall move the world toward God. When you have this wonderful gift, hang out your sign—'POWER TO SELL.'" ——In Amoy, China, a little boy asked his father to allow him to be baptized. He was refused on the ground that he was too young, and might fall back if he made a profession of religion. The reply which touched and overcame the father's heart was: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me." The lambs that are carried in his arms are safer than the sheep who trust in their own strength. But the church dare not, as a rule, trust them there.——In the last TEACHER, Rev. W. H. Daniels said: "There is a false doctrine, which has been sung in Sunday-schools and believed in elsewhere:

> There is a happy land,
> Far, far away."

A certain popular minister in the East said pretty much the same thing, and *he* was referred to Is. 33: 17.——Visiting Philadelphia, Rev. T. L. Cuyler has this compliment to pay to Bethany Sunday-school: "The foreign Christian who visits Philadelphia beholds a rival to the superb movement of Corliss' engine, in the absolutely perfect machinery of Bethany Sabbath-school. If the one drives eight miles of shafting, the other instructs and Christianizes two thousand poor children." The Corliss engine that drives all the machinery of Bethany Sunday-school, keeping it all going with such power through the week as well as on Sunday, is—John Wanamaker.——Speaking of object lessons, the *Christian Herald* says: "If diamonds were not *carefully and diligently* sought for, they would never be found, for they are hidden under rough coverings. So with proper object lessons. They are in places and things we would not imagine unless we were *searching* for them." If one's eyes are once open to see them, they will be found to be so numerous that it will take a discriminating judgment to make a wise choice; and on that depends the effectiveness of the lesson. ——When Dr. Field, of the *Evangelist*, was in the East, he asked Nubar Pasha what was the best guide-book to Egypt. Without hesitation, he answered "The Bible." "And so," says the Dr., "we found it." Passages of Scripture constantly were throwing light upon customs, scenes, inscriptions, etc. The historical truth of the Bible is every day being corroborated by testing it in the lands it described.——The *New England Journal of Education* is somewhat disposed to make fun of elaborate blackboard art in the Sunday-school. It says that in New York there is a wealthy superintendent who employs an artist to sketch the lesson on the blackboard. On the Sunday when the lesson was "Peter in Prison," it thus takes off the blackboard exercises in that school: "For half an hour the board was swung back and forth like a barn door, with 'Peter in prison—Peter out of prison—Peter in chains—Peter free—Peter with the angel—and Peter alone.' The children were not half as much interested as they would have been to see a boy swinging on a gate." Our New England friend evidently thinks the illustrations "sort-o petered eout."

SUNDAY SCHOOL WORK.

Now is the time when all the conductors of the rival assemblies, congresses, parliaments, conventions, etc., are busy at work concocting programmes, securing distinguished lecturers, and laying hold of everything that will instruct and —draw. And the lecturers, *they* are hard at work forging the flashing thunderbolts that will evoke the awe and admiration of their summer auditors. It is a taxing

time, just now, on the Sunday-school brain.———The Encampment at Loveland, O., is being vigorously pushed. It is to have five divisions: Pastors', Teachers', Officers', Pupils', and one for the Public. Mr. Jas. E. Gilbert, the general superintendent, has for assistants Revs. Charles Rhoads, J. L. McKee, and J. B. Atchison. We suspect we see the hand of the latter in the alliterative programmes that have reached us. The division directors are Revs. C. N. Pond, F. M. Green, and Messrs. A. F. Bray, Hiram Shaw, and W. H. Levering.——— Elaborate preparations, also, are being made for the Clear Lake (Iowa) Assembly that is to hold its session Aug. 15–31. There is no doubt but what the programme will be so good and the instructors so competent that it ought to attract to that charming lake a large constituency.———The Michigan Sunday School Congress, we understand, is a fixed fact, and has secured Rev. J. L. Hurlbut, one of Vincent's right hand men, as conductor. The time is announced for July 24, but of the length of the session and the place of its holding we are not definitely informed. We *guess* that the Petoskey Camp Ground is the chosen spot, but are not sure.——— Philip Phillips, it is announced, will be home in time to sing at Chautauqua. There is some talk that the (England) Connexional Sunday School Union will send a delegation over to visit Vincent's Assembly this summer. One of the interesting services at that lake will be the erection of a monument, "To our Lamented Dead," in memory of P. P. Bliss and wife.———The Illinois State Convention this year will be held at Peoria, May 15–17, and will be a Mass Convention. There is no need to urge Illinois Sabbath-school workers to attend *that*. Though a mass gathering, every school should select and send delegates. The good it will receive back can not well be missed.———R. H. Gilmore, of Cedar Rapids, Iowa, is a much-officered Sunday-school man. He is chairman State Ex. Com. of Y. M. C. A. of Iowa, secretary and treasurer Iowa S. S. Association, chairman Ex. Com. S. S. Assembly of North-west, president Fifth District S. S. Association, and conductor of no end of local conventions and institutes.———Frank Beard has in preparation a work on "Blackboarding." If it is likely to be as good as his work on the blackboard we shall be curious to see it. At the assemblies where he has been wont to appear, Beard has been facetiously called "the black boarder." Landlords somehow will manage to get their revenge.———The "Superintendents' Sociable" in New York brings together about a hundred superintendents of the city and vicinity. And they manage not only to have a good time, but to learn something at them besides. Such sort of sociables ought to be encouraged. Those that run all to gossip and twiddling of thumbs should be put under ban.———T. M. Avery, president of the Elgin Watch Company, lately has been elected superintendent of the First Congregational Sunday-school of Chicago. The school wanted a man that would run it on time.———The Baptists propose to hold a national convention and institute in Boston, May 17–19, preceding their anniversaries. Extended arrangements are being perfected to make the occasion attractive and profitable.——— A missionary of the American Sunday School Union suggested to the superintendent of a colored Sabbath-school down South the advisability of offering some attractions to the scholars in the way of Sunday-school papers or reward-cards. The superintendent took the suggestion, and even improved upon it. The next time the missionary visited the school, he found each urchin had a lump of "'lasses candy" on a small piece of white muslin, devouring the same with the most intense satisfaction. The session was sweet and harmonious. No trouble about getting those children to stick to that school. After it was through, they would have stuck to any thing.

The Teachers' Meeting.

[Being a social gathering where our friends can ask questions, furnish condensations of thought and experience, and give hints about Sabbath-school work. Write for it.]

—As a good specimen of the more elaborate Sunday-school programmes, we copy that of the First Congregational Church of Washington, D. C.:

1—9:30. *First Bell*—Preparation.
2—7:31. *Second Bell*—Perfect silence.
3—9:32. *Singing, No.* 1—On blackboard.
4—*Superintendent*—I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122: 1.
5—*Teachers*—God is a Spirit: and they that worship him, must worship in spirit and in truth. John 4: 24.
6—*Infant Class*—Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.
7—*Superintendent*—Hear, O Lord, when I cry with my voice; have mercy also upon me and answer me. Ps. 27: 7.
8—*Silent Prayer*—Closing with the Lord's Prayer. 23d or 100th Psalm, by the school.
9—*Singing, No.* 2—On blackboard.
10—*Asst. Superintendent*—Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John 3:1.
11—*Infant Class*—Those that seek me early shall find me. Prov. 8: 17.
12—*Teachers*—O Lord, open thou my lips, and my mouth shall show forth thy praise. Ps. 51: 15.
13—*Singing, No.* 3—On blackboard.
14—*Pastor*—I love the Lord because he hath heard my voice and my supplications. Ps. 116: 1.
15—*Infant Class Exercise.*
16—*School*—The Lord is nigh unto them that call upon him—in truth. Ps. 145: 18.
17—*Singing, No.* 4—On blackboard.
18—*School*—I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day he arose from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting, Amen.
19—*School*—Have your Bibles and be ready to read the lesson.
20—*Lesson of the Day.*
21—*Golden Text*—Exercise.
22—*Singing, No.* 5—On blackboard.
23—*Prayer.*
24—*Study of the Lesson*—35 minutes.
25—*Small Bell*—Exchange of books and taking collection.
26—*Large Bell*—Perfect silence.
27—*Notices of the week.*
28—*Review, by Pastor or Superintendent.*
29—*Distribution of Papers and Hearing of Reports.*
30—*School Rise and Stand*—Perfect silence.
31—*Superintendent*—The Lord bless and keep thee.
32—*School*—The Lord make his face to shine upon thee and be gracious unto thee.
33—*Superintendent*—The Lord lift up his countenance upon thee and give thee peace.
34—*School*—God be merciful unto us and bless us, and cause his face to shine upon us.
35—*Teachers*—The Lord be with thee.
36—*A Moment of Silent Prayer*—Closed by a few words of prayer by the superintendent.

In the Seventeenth Street Presbyterian Church Sunday-school, of Denver, Col., each member of the school is supplied with a Class Prayer List, neatly printed on a card, after the following form, the blanks to be filled, we presume, as each class may desire:

CLASS NO. .....
..... TEACHER.

Remember now thy Creator in the days of thy youth. Eccl. 12: 1.

I love them that love me, and those that seek me early shall find me. Prov. 8: 17.

SUNDAY—FOR THE PASTOR, SUPERINTENDENT, OFFICERS, AND TEACHERS. That they may be filled with the Holy Spirit and guided into all truth. Eph. 5: 18; John 16: 13.

MONDAY—FOR OUR TEACHER, ...
That he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. 2 Peter 3: 18. That he so bear witness of the light that I..... may believe that Jesus Christ died to save sinners: EVEN ME. Gal. 2: 20.

FOR CLASSMATES AS FOLLOWS:
That they may find Jesus THEMSELVES, and BRING MANY others to him. John 1: 41, 42, 46.

TUESDAY.....
WEDNESDAY.....
THURSDAY.....
FRIDAY.....
SATURDAY.....

And for a precious WORK OF GRACE in our Sabbath-school and church, that "Much people may be added unto the Lord." Acts 11: 24.

Again I say unto you, If TWO of you shall agree on earth as touching ANYTHING they shall ask, it shall be done for them of my Father which is in heaven. Matt. 18: 19.

If ye ABIDE in me and my words abide in you, ye shall ask WHAT YE WILL, and it shall be DONE unto you. John 15: 7.

PRAY FOR ONE ANOTHER. Jas. 5: 16.

Literature.

Rev. D. S. Gregory, D. D., asks the question *Why Four Gospels?* and answers it in a volume of 348 pages that is able, original and convincing. He discusses the problem why the gospel did not appear in one, or three, or five, or twenty different forms. The solution at which he arrives is that it has four different presentations because it was written for four different classes of people—the Jew, the Roman, the Greek, and the Christian, Matthew being written for the first, Mark for the second, Luke for the third, and John for the last. In following his exposition of the adaptation of

each gospel to the particular class he names in connection with it, no one, interested in such matters, can fail to be instructed, pleased, and profited. New York: Sheldon & Co. Chicago: Jansen, McClurg, & Co. 348 pp. $1.50.

The National Temperance Society took advantage of the Centennial Exhibition to hold a convention of temperance people who had been attracted by it out of all countries. For four days a conference was held at Philadelphia, at which were presented many papers by representative men and women at home and from abroad which cover nearly every phase of the temperance question. These papers have been gathered as a memorial into a royal collection by the Society, and published as a *Centennial Temperance Volume*. Its contributors number such men and women as Hon. Wm. E. Dodge, Rev. T. L. Cuyler, D. D., Hon. G. W. Ross, M. P., Rev. R. M. Hatfield, D. D., Hon. Neal Dow, Charles Jewett, M. D., Francis Murphy, Mary A. Livermore, Mother Stewart, Mrs. Susannah Evans Peck, Sarah K. Bolton, etc. It contains excellent likenesses of Hon. Wm. E. Dodge, Rev. T. L. Cuyler, Mrs. Livermore, John B. Gough, Hon. Henry Wilson, J. N. Stearns, and a host of other portraits quite variable in their quality. As we have intimated, the range covers about all the topics connected with the problem of temperance. It makes a bulky book of 900 pages, and is almost an exhaustless cyclopedia on the subject. Sold by subscription. New York: National Temperance Society. Chicago: Hitchcock & Walden, general agents for the Northwest. Price, $5.00.

The attention of the church has lately been largely turned to the Second Advent. Every one believes in the Second Coming, but all do not believe in it in the same way. There are those who believe Christ's coming will be a personal one—others believe it will be not an outward presence, but an inward occupation of the hearts of men, visible only in their countenances, words, and lives. The first believe it will be sudden—the last, gradual. The first believe it will happen before the millenium—the others that it will be the climax and the attestation of it. Rev. Willis Lord, D.D., who is identified with the first class, has written upon this topic, *The Blessed Hope, or the Glorious Coming of the Lord*. His work is a good treatment of the subject from his standpoint, and is to be criticised only because it pays so little attention to the other view. He should have reconciled the texts which are used against his theory as well as marshaled a formidable array of them to support it. The discussion no doubt will do good, and will be likely to intensify the desire of the church that the Master should come, whether in the one way or in the other. 176 pp. Chicago: W. G. Holmes. $1.25.

Another presentation of the same view is given by Rev. James H. Brookes, D. D., in a Bible Reading on *The Second Coming of Christ*, published by Edwin A. Wilson, Springfield, Ill. It has a preface by the publisher, and several "Introductions," one by the author, one by George C. Needham, and another by Henry Morehouse. The collocation of texts upon the subject is about exhaustive. It is emphatically a Bible Reading, the comments being very few.

Mr. Moody's sermons are likely to prove a treasure-house for ingenious makers of books. There are few things that he says or does but what will be made a source of profit to somebody. And there is such a demand for anything that emanates, or appears to emanate, from him, that, so far, all things with the stamp of his name on them, good, bad, and indifferent, seem to have passed into pecuniary success. The public has not always been pleased with the books it thus has bought, and, it is hoped, will be more discriminating in the future. We say this much as a preliminary to announcing a collection of *Anecdotes and Illustrations of D. L. Moody*, as related by him, the compiler of which is Rev. J. B. McClure. The most telling part of Mr. Moody's sermons are his pertinent stories and his apt illustrations. Mr. McClure has, with excellent judgment, selected from these, arranged them under topical divisions, and made such a book as ministers and Sunday-school teachers will be apt to draw upon in their work. Several editions already are exhausted. Chicago: Rhodes & McClure. 158 pp.

Messrs. A. Williams & Co., of Boston, issue a new edition of *The Poetical and Prose Writings of Charles Sprague*, all former editions by various houses being entirely out of print. It is accompanied by an excellent portrait of the author, and a discriminating biographical sketch. To our notion, Mr. Sprague was too much like Pope, whom he imitated, to rank very high as a poet. Some of his shorter poems, such as "The Family Meeting," and "The Two Brothers," have in them genuine poetical feeling, but his longer essays, written in his younger days, will hardly help him to an immortality of fame.

Rev. W. F. Crafts issues a new and greatly improved edition of his work, *Through the Eye to the Heart*. It is devoted to eye-teaching by objects and blackboard illustrations and exercises. It is, as Dr. Vincent says in the introduction, "a guide-book to all the practical details of the art." Mr. Crafts has aimed to make it specially useful for the current year by giving, in an appendix, blackboard illustrations on each of the lessons for 1877. New York: Nelson & Phillips. Chicago: Hitchcock & Walden. 200 pp.

A small but good manual of parliamentary practice is that by P. H. Mell, D.D., LL. D., lecturer on parliamentary law in the University of Georgia. It contains a succinct statement of the rules for conducting the business of deliberative assemblies. New York: Sheldon & Co. Chicago: Jansen, McClurg, & Co.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—JUNE, 1877.—No. VI.

EDITORIAL MISCELLANY.

This month we receive our friends at the front door, instead of sending those who wish to chat with the Editor to the rear. We do so in that self-congratulatory mood that a man feels when his house has been newly remodeled to his entire satisfaction. The changes we have made, we feel sure, will meet the hearty approbation of all those who take THE TEACHER. They have been planned so as to make the magazine more a help than ever. In giving an exposition of the lesson, no one can keep the expository mood, when he has to run off in diversions on history, geography, biography, and kindred foreign topics. All treatment of such subjects, too, necessarily must be limited, under such circumstances—too limited, to put one into possession of all the facts that he ought to know. We, therefore, by contracting the space heretofore given to contributors, have introduced other departments, which entirely and satisfactorily cover the whole field. Teachers will find more usable and well-sorted material in this issue than they ever have found yet, either in this or in any other lesson periodical. The teacher to whom costly libraries are inaccessible, will find himself here on an equality with those who possess them. And, better off—for he will find the very things he needs, culled out, and put into the best possible shape for his use, without the wearying labor of searching for and arranging them himself. We confidently await the cordial congratulations of our friends.

All of the topics treated of in the several departments, it will be noticed, are points that are referred to in the lessons for this month. We shall aim to make THE TEACHER a perfect *vade-mecum* for each month's lessons. It will be seen, therefore, that we shall continue to furnish information which no one can afford to throw aside when he is done with the lessons in each number. Henceforward, especially, every one should preserve his TEACHER, and have it bound at the end of the year, for future use. The titles of the subjects discussed will be arranged in the yearly Index, in alphabetical order, so that one can readily turn to any one of them. For the small subscription price paid for this magazine, every teacher will find that he has an invaluable library of reference, that will always be serviceable and available, and in frequent demand.

It is a problem with many superintendents how to secure week-day amusement and instruction for their scholars, such as will tend to bind them still

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

closer to the Sunday-school. One of the best ways of doing this—by means of sciopticon or magic-lantern exhibitions—unfortunately, is too expensive. Few schools can afford such a costly instrument, with the slides that are necessary. We propose, for those who live within a reasonable distance of Chicago, to make this a comparatively inexpensive luxury. Ten schools, by contributing $10.00 each, could purchase a capital instrument, with a fair complement of illustrations. The only expense, after purchase, to which the schools would be subjected, would be the expressage to and from Chicago, the place of deposit, when the sciopticon was wanted for use. We desire one for ourselves, and will enter into such an arrangement with other schools. Those who want to go into the partnership, will address the Editor.

"One of the boys"—spiritual sons, we suppose,—of Dr. Jacob Little, tells, in the *Evangelist*, how that eminent divine, in his younger days, started a Bible class in a New England town, into which he had just come to live. Starting a Bible class in that place was a formidable affair, and is interesting, as showing how a little tact will overcome the worst of obstacles. The young people were crazy with ball-going, and would not go to church. He sought out the most popular and influential young man among the ball-goers, asked him whom he considered the most interesting and influential young lady, and got the two together. (They were glad enough to meet each other, on any pretense.) Then he proposed a Bible class, with those two as managers. On account of the aversion existing toward the church, the more attractive plan of holding it in a private house, was adopted. It was held at the house of the young man's father, who was a judge, and anything but inclined to evangelical teachings. At the first meeting he determined to give them a little history, a little geography, a good deal of fun, and a sharp pinch of the conscience at the end. On the first meeting, the judge slammed the door between his office and the room where the class were assembled, left it a little ajar on the second, and on the third threw it wide open. Before long, he and his family were converted, and that Bible class became the most popular institution in town. Now, if he had commenced a series of discourses, denouncing dancing, and so awakening the pugnacity of those who were given to it, would he have succeeded half so well?

Rev. Joseph Cook says, in regard to marking in Bibles: "You can do little better in reading than to fill the margins of a copy of the Scriptures, once every five years, full of the records of the deepest inmost of your souls, to be intelligible to yourselves, and to no one else." We approve of every thing in that, except the last clause. Why should the comments be so unintelligible that in reading it, after one is gone, an affectionate son or loving daughter can not tell in regard to any passage whither it set one's feet journeying? And, besides, that which is unintelligible to others is likely to become unintelligible to one's self. The memory has a peculiar faculty for dropping the meaning of hieroglyphics, or mere catch-words. They become as mocking as the bare peg on which one once hung something, with the false expectation that it would retain it. Make your marginal notes, therefore, with care, and be sure that they are not so abbreviated as to become, some time or other, enigmatical. A Bible so carefully annotated will be more and more precious every year, and become twice a revelation—a revelation of God, and a revelation of one's own self.

We have had an abiding faith that this year the Sunday School Assembly of the North-west, at Clear Lake, Iowa, would do great things. Its programme indicates that in no way can we be disappointed. Vincent, who now has to

bear up under the title of "The Napoleon of the Sunday School Cause," is to have charge, of course—this being the left wing of his grand army, whose right rests, in the East, on Cazenovia Lake. Dr. Talmage, the divine whose speech is like crackling fire-crackers and shooting rockets, is one of the celebrities actually engaged. So is Rev. E. F. Burr, D.D., the author of "Ecce Cœlum," etc. Rev. L. T. Townsend, D.D., the author of "Credo," who, last year, made himself so popular at this Assembly, will be again on hand. Prof. Alexander Minchell, LL.D., President of Vanderbilt University, and one of the foremost geologists, will also be present. Beside these, Rev. John Y. Aitchison, of Clinton, Iowa, lecturer on the Catacombs, Rev. J. P. Newman, D.D., Rev. J. S. Ostrander, Hon. John V. Farwell, and, we say it in modesty, in the midst of such a shining array of names, we are going to be there ourselves. The course of study will be the same as at Chautauqua and Lake Bluff—the first thirteen lessons of the Chautauqua Normal Course. In two things the Assembly is expected to be as good as last year—croquet and good company. In two things it will be better—instruction and fishing.

Our contemporary, the *Sabbath School Monthly*, has changed from newspaper to magazine form, and is improved by the alteration. It is one of our most welcome exchanges. The old truth, not alwas heeded, that it is more important what teachers *are* than what they teach, is thus strikingly and truthfully put by that journal:

> It is a mistake to suppose that teaching ends with the tap of the superintendent's bell. Young minds are active. One lesson is no sooner ended than another begins. Books and papers laid away, they turn to the teacher. They study him often more attentively than they have studied the lesson. He is a practical lesson—an example. He feels that the closing exercises are tiresome; so do they. He shows his weariness; so do they. He reads his paper or book; so do they. Or, being deeply interested, he joins in the exercises, and they follow his example. The school closes, but the lesson proceeds. The teacher meets his boys on the street, in the stores, and in the social circle. He does things which a Christian should not do; so do they. Or he is consistent with his Sabbath teaching, and they imitate him. If the teacher's Christianity is a mask, to be put on Sabbath morning, the scholars know it, and are apt to judge all Christianity equally hollow. If the light from God's word is daily reflected from his life, they catch the light and themselves reflect it to others.

Mr. Spurgeon is reported to have denounced, in his pulpit, the present Bible Revision Committee, and to have declared that their work ought to be burned. Whether his objection to what they have done is purely denominational, or takes higher ground, the despatch does not state. The public, as yet, has had no chance to form a judgment of their proceedings, except from the testimony of scholars, the revision, so far as it has progressed, being kept from any inspection, except to a privileged few. Their testimony has been so strongly in its favor, that the public mind has been prepared to accept it almost without question. Still, it is hardly possible that it will supersede the present version, rooted and grounded, as it is, in the affection and reverence of all those who love the Bible, without many vigorous protests.

The *Church Union* thinks that two rival denominational churches in a small western village are like two steamboats, placed stern to stern, and hitched together. When they put on steam, each one pulls with a forty-horse power. "They fill the whole region with their din, and the end is, neither goes forward a peg—they just neutralize each other." The illustration is a good one, also, for showing how merely rival Sunday-schools pull against each other, instead of making real progress. Rivalry is an emotion that is easily excited; but true zeal for the Master—alas, how few feel that!

The amount of labor that some men accomplish is really wonderful. Every moment must be as carefully treasured as a banker treasures every coin that comes into his possession. There are many people, on the contrary, who would be puzzled to tell just how all

their time slips away, and yet who do not attend teachers' meeting, because they haven't time—or, perhaps, do not even teach at all, for the reason that they do not have hours enough in which to learn the lesson. Let all such people look at this glimpse, that we herewith give of the bewildering activity of Ruskin, and see if the real reason, after all, is not that they do not have enough time, but do not make a careful use of it:

He is writing and issuing in parts one great work in geology, another in botany, a third in art. He addresses a monthly letter to the workmen and laborers of Great Britain. He has "carefully projected," amassed materials for, and in some instances begun, a history of fifteenth-century Florentine art in six volumes, an analysis of Attic art of the fifth century B. C. in three volumes, a history of Northern thirteenth-century art in ten volumes, a life of Turner in four volumes, a life of Scott in seven volumes, a life of Xenophon in ten volumes, a commentary on Hesiod in nine volumes, and a general description of the geology and botany of the Alps in twenty-four volumes. Throw in the duties of his professorship of art at Oxford, and a work on birds, which we had forgotten, and add the editing, with elaborate prefaces, of translations of the classics for British peasants, and some idea may be formed of his mere literary activity.

Recently, there has been some well-deserved criticism of "Bible-Readings" on the part of the religious weeklies. They have found fault, not with the method, but with the great and increasing number of illiterate representatives of the method. Bible-Readings have attained to such popularity, under the presentation of those who may be termed masters in the art, that scores of imitators have sprung up, having their zeal, but lacking their knowledge. They mingle much energy and enthusiasm with some good texts and teachings, and considerable false interpretation and bad doctrine. So far, the readings have lost none of their popularity, because people have not been disposed to be critical. They have supposed that, because they are readings from the Bible, they *must* be good. But in this, as in other things, accuracy comes from not easily-acquired knowledge and painful drill. The callow expositors, who have had only a three months' study of the Bible, are not the ones to supersede ministers whose researches have extended over years, instead of months.

The authorship of "Not Knowing" seems to be pretty definitely settled. We have been assured from various trustworthy sources that the author is Miss M. G. Brainerd, of New London, Ct. It was written by her, so she says, in the winter of 1868–9, and was first published in the *Congregationalist*, in March, of the latter year. Afterward, the Willard Tract Repository, of Boston, issued it as a leaflet, and since then, it has been included in several compilations of poems. We are happy that the question of authorship has been so easily solved. To be uncertain as to the composer, would be carrying the idea of "Not Knowing" a little too far.

A writer in the New York *Times*, in an ironical paragraph on the progress of Sunday-schools, thinks that the mirthful cooky and pop-corn roll have become somewhat stale as inducements for urchins to attend their sessions, and that, as nearly all the sensational attractions have had their day, the school that would take its proper place far in the front, envied and admired by all as the Sabbath-school of the future, should start—a goat fight. If there are any schools that this was specially intended for, we hope they were hit by it. But, suppose that there are any schools who seriously desire to take up with his suggestion, where are they to get goats of the required pugnacity? His own injudicious butting propensity is so self-evident that they could plainly count on *him*—but where is the other?

By the exigencies of the case two departments have been crowded out of this issue. Those who have always looked with relish into the "Gleanings," and sought the "Teachers' Meeting" for useful hints, in the future are not to be deprived of their aid and enjoyment.

BIBLE READINGS ON THE KEY WORDS OF KINGS AND CHRONICLES.

FOR THE SECOND QUARTERLY REVIEW, 1877.*

[SECOND PAPER.]

BY REV. W. F. CRAFTS.

WE noticed in our former Bible Reading that human life, although brief and uncertain, is nevertheless momentous and important because (1) human influence is immortal, because (2) our earthly life is "in the sight of the Lord," and because (3) our acts are written in God's book of remembrance. We saw also that the brevity of life, the eternity of influence, the watching eye of God, and the recording of our lives, are all of them a part of our "prosperity" "as long as we seek the Lord." Let us all read together once more the key words of these books of Kings and Chronicles: "As long as he sought the Lord, God made him to prosper." 2 Chr. 26: 5. *This is a "key of promise" to national and personal prosperity.* Notice, then, the relation of these key words: 1.—To God's Promises; 2.—To National Prosperity; 3.—To Personal Prosperity.

I.—The relation of these words to God's promises may be seen in two or three representative passages. Read the promise in 2 Chron. 1: 12. This was God's promise to Solomon, the prince. Now read the fulfillment to Solomon, the king. 2 Chr. 9: 22, 23. Notice now an opposite promise of adversity to those who seek *not* the Lord. 2 Chr. 13: 12. Now read the fulfillment. 2 Chr. 13: 15, 18. God's promises, then, are yea and amen, when he promises that the wicked shall not prosper, as well as when he promises that the good shall prosper. He who marks "Proved Promises" with "P. P." on the margin of his Bible will have many such marks in these records of God's ancient dealings with men. In fact the fidelity of God to his promises is embodied in several of the familiar and repeated phrases of these books: "According to the word of the Lord it came to pass," "as the Lord had said," etc. There are two verses on this point in Solomon's history that would apply for the most part to the record of many other kings. Read 2 Chr. 6: 10, 15. So sure were the promises of God, that when Sennacherib was marching upon Jerusalem with his mighty army this one promise of God was counted more than a match for his great host: "With us is the Lord our God to help us." 2 Chr. 32: 8. In the face of that on-coming army "*the people rested themselves upon these words.*"

A little while after the city of Jerusalem was destroyed, two Jewish rabbis were walking over the ruins. Both seemed affected at the mournful sight, but one wept and the other smiled. The one who wept was naturally surprised to see his companion smile, and asked him: "How can you smile now, when you see our holy city laid low in ruins?" "Nay," said the rabbi, "let me rather ask you, why do you weep?" "I weep," said the first, "because I behold around me the fearful judgments of the Almighty. Our beautiful city is no more; our holy temple is laid waste. Our brethren, where are they now?" "All that," said the other, "is the reason why I smile. I see, like you, how sure God's judgments are; but I can learn *how true must be his promises.* God hath said, 'I will destroy Jerusalem.' I see he has. But he has also said, 'I will rebuild Jerusalem.' Shall I not believe his word?"

We can *rest* our present and eternal hopes of prosperity, then, on the words of God's promises: "They shall prosper that love THEE."

*Appropriate also at the same point in 1878. It is very fitting to give at least two full services of "Review Sunday" to the Quarterly Review, adding to the regular afternoon Sunday-school session a morning or evening service, in which, by a sermon, "Bible Reading," or concert, the review shall be made complete and impressive. For such a review Sunday these two papers are prepared.

II.—Let us now look at this key of promise in its relations to *national prosperity.* It is true of nations as well as of individuals, "as long as he sought the Lord, God made him to prosper." Read 2 Chr. 14: 7; 15: 1, 2. Whenever the Jewish kingdoms were conducted with regard to God's law they "*built and prospered*"; but when they forsook God they were forsaken by him to be overrun with enemies or carried into captivity. It has been so in all national history. Sodom and Gomorrah, Nineveh and Babylon, Chorazin and Bethsaida, Ephesus and Thyatira, Greece and Rome, the French monarchy and the temporal kingdom of the Pope, all these "nations and peoples that would not serve God have perished," according to the promise. William M. Evarts, in his Centennial oration, only echoed the warning of all history when he said: "One might as well expect our land to keep its climate, its fertility, its salubrity, and its beauty, were the globe loosened from the law which holds it in an orbit, where we feel the tempered radiance of the sun, as to count upon the preservation of the delights and glories of liberty for a people cast loose from religion, whereby man is bound in harmony with the moral government of the world." The true basis of national "reform" and prosperity is given us in the record of young Josiah's reign. Read 2 K. 23: 2, 21. The God-given constitution of the Jewish nation required that a new copy of the Bible (that is, the five books of Moses) should be put into the hands of each king at his coronation, as the basis of his government. This had long been neglected. In fact, every one had forgotten there was a Bible when Josiah became king. But Hilkiah, the high priest, like Luther in a later age, discovered the neglected Book, on which the dust was thick enough to write the "damnation" of the kingdom. The young and devout king at once gathered his sinful subjects about him and gave public "Bible Readings" from it, and restored to prominence the doctrine of the saving blood—the Passover—and thus secured national reform and prosperity for his reign. Yet another period of national reform and prosperity was characterized by a similar revival of Bible study and true worship. To produce this result King Jehoshaphat sent out Levites and "teaching priests." Read 2 Chr. 17: 9; 20: 30. So, to-day, more is accomplished toward true national reform in any nation by the evangelists, preachers, and teachers, who "have the Book of the Law of the Lord," and "teach it to the people," and proclaim the Passover, the saving blood, and by the reading of the Bible in day school and Sunday-schools, than by all political agencies whatsoever. That Book, the corner stone of Queen Victoria's administration, is "the secret of England's greatness." As Dr. Storrs has said: "The ancient manuscript copies of the gospels sent by Gregory to Augustine at Canterbury, and still preserved on sixth century parchments at Oxford and Cambridge—more than Magna Charta itself are the roots of English liberty." So in our country, we look back of the Declaration of Independence to the Bible as the corner stone of our republic and the secret of our prosperity. It is said that a sermon in Old South Church, Boston, on the text, "A building fitly framed together," presenting the divine idea of government as many members in one body, suggested to Otis the idea of our republic, as afterward presented in his thrilling speech, which brought Samuel Adams and others into sympathy with the same thought, so that, at length, that Bible seed grew into our great nation. Out of that same Book has come our wonderful prosperity, and it is the dictate alike of reason and of gratitude that we should accept and obey this exhortation of President Grant in his message to the Sunday-schools of our land:

> Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and *practice them in your lives.* To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future. "Righteousness

exalteth a nation, but sin is a reproach to any people."

III.—Notice, also, the personal application of this secret of prosperity—"as long as he sought the Lord, God made him to prosper." In these books of Kings and Chronicles God permits us to look down as from a bird's-eye view, yea, more, from a God's-eye view, upon his dealings with fifty young men, seeing, by the aid of the inspired record, both the divine and human side of their histories. Each young king, at the beginning of his reign, had two paths open before him for his choice. One was plainly marked "Righteousness"; the other was as plainly marked "Sin." On the path of sin it was plainly written "Dangerous," while the path of righteousness had its signboard of "Prosperity." Each one made his own choice, whether he would be one of those who "sought the Lord and prospered," or one of those who "wrought evil things," and suffered the consequences. Some tried to walk in both. They gave up the worship of Baal and Ashtoreth, and ceased to break the first commandment, but kept up the worship of Jeroboam's calf-crucifixes, images of the true God, and thus broke the second commandment. They failed at the second step in walking the way of God's commandments, and were soon over in the other path. Even Jehu's zeal only carried him through one commandment before he wheeled about his chariot and drove with reckless speed down the path of sin. The point where most of these half-hearted reformers turned about was at the point so often referred to: "Howbeit the high places were not removed." 2 K. 15:35. Let this fact in these histories then remind us, not only that every one must choose his own path between good and evil, but also that no one can reach the "prosperity" of those who have truly "sought the Lord," who keeps back some cherished sin, whose heart-idols are "not removed," whose impulse toward godliness has not a full consecration to God below it.

The ends of these pathways still more strongly admonish us. In these records of those ancient kings, through whose histories God wished to teach all who should come after them, the retribution and reward are more *speedy* and more *outward* than to-day, but *no more sure*, since God is "the same yesterday, to-day, and forever." Look down that evil pathway and see the fearful prices men pay for sin. There is one king who pays an awful defeat (1 K. 20: 12, 16), and another who pays his crown and his life (1 K. 16: 9) for his social glass. So the young man to-day, less suddenly, but not less surely, pays defeat, kingship, and life, for his "sparkling wine." See Ahab paying an awful famine for the privilege of worshiping Jezebel's idols, and paying his life for Naboth's stolen vineyard. So, to-day, many a man pays soul-famine for neglecting to worship God, and sells the life of his soul for dishonest gains. Jezebel pays for the privilege of slaying God's prophets by selling herself to be devoured by the dogs of the street. The young woman to-day who destroys others by the seducer's arts dies at length a death as base as Jezebel's. So Gehazi paid leprosy for his gold, and Uzziah the same price for the indulgence of his pride. There are men who become so absorbed in schemes of pride and money-getting that their souls become "lepers to the day of their death," with no joy or peace for either this life or eternity. The forty-two young men (miscalled "children") who mocked God's prophet were immediately destroyed by wild beasts, and to-day the young people who ridicule an associate out of his Christian hope put themselves in the eternal grasp of him who "goeth about like a roaring lion seeking whom he may devour." He who becomes accustomed to drink, who allows the wine-bottle to become his king, will find it "an old Jeroboam," leading him on from bad to worse to the ruin of both soul and body. In fact every evil-doer shall find to-day, as well as in those ancient days, at some part of his down-

ward career, that "the way of transgressors is hard." If like Saul of Tarsus you are fighting against the truth, "*it is hard for thee.*" A gentleman said to a notoriously wicked man: "You do not look as if you had prospered by your wickedness." "I haven't prospered at it. It is a business that don't pay. If I had given half the time to some honest calling which I have spent in trying to get a living without work, I might be now a man of property and character, instead of the homeless wretch I am. I have been twice in prison, and have made acquaintance with all sorts of miseries in my life; but I tell you, my worst punishment is in being what I am." Put beside that incident the words of the *false prophets* to the kings of Judah and Israel. 1 K. 22: 12. It was a lie. Instead of prosperity to those kings the battle brought defeat and death. It is only the *false prophets* in our hearts and about us that point us to pleasures and pursuits that God has forbidden, and say: "Go up and prosper." The sinner can find prosperity only by turning from his sins. Read 2 Chr. 12: 12.

In contrast to the awful pathway of sin and punishment, as pictured in these records, look at their representation of the path of righteousness and reward. Read the secret of David's prosperity. 1 Chr. 11: 9; 17: 7, 8. Read the secret of Obed-Edom's prosperity, also, in 1 Chr. 13: 14. The same course led Hezekiah to prosperity. Read 2 Chr. 31: 20, 21; 2 K. 18: 7. Uzziah, also. Read 2 Chr. 26: 5. Josiah, also. Read 2 Chr. 34: 3. And Jehoshaphat. 2 Chr. 20: 20. We see in these records the basis of all abiding prosperity. It is all in the words, "*Believe in the Lord your God, so shall ye prosper.*" There is true prosperity only in "the business of the Lord and the service of THE KING." 1 Chr. 26: 30.

Notice, in closing, some of the elements of this prosperity that God gives to those who seek him. First, there is cleansing and healing from sin. Read 2 K. 20: 5. So God answers every soul that prays for healing: "I have heard, I have seen, I will heal." What matters an outward gayety as bright as Naaman's beautiful uniform if the soul is sick with sin's fatal leprosy. But the soul that seeks Christ receives the promise: "Go and wash at Calvary and thou shalt be clean." Another element of this prosperity is friendship with God. Read 1 K. 4: 5; also 2 Chr. 20: 7. Like Abraham, we may be "THE KING'S friend." Another part of this prosperity is help in difficulty and trial. Read 2 K. 6: 15–17. He who seeks the Lord through prayer has his eyes opened to see how near at hand God is to help him, with "the army in the air." Read, also, 1 Chr. 14: 15. Yet another element of prosperity is the privilege of working with God. In supplying the water of life to the thirsting souls of men, God allows us to "dig the ditches" (2 K. 3: 16), which he will fill with the living water. Best of all, he takes the soul that has sought him to the prosperity of heaven. Read 2 K. 2: 11, 12. Like the four leprous men at the gate of Samaria, many of you to-day stand between the world's pursuits and pleasures, that can never feed the hunger of the soul, and the camps of Christ, where there is abundant food for the soul's deepest yearnings and its eternal wants. Come from the gate of decision to Christ's abundant supply of food, gold, and raiment, and let it be written of you in God's "Chronicles" above: "He sought the Lord, and God made him to prosper."

NOTE.—Appropriate Scripture reading, 2 Chr. 26. Appropriate reading before collection, 1 Chr. 29: 6–9, 14. Closing prayer, to be given in concert, 1 Chr. 29: 10–13—"Blessed," etc. Covenant to be taken in application of the key words, 2 Chr. 23: 16; 15: 12, 14.

International Sunday School Lessons.

HISTORICAL.

In the time of Hosea and Amos (B. C. 825–759), the kingdom of Israel was at the height of its power. Wealth was abundant. The evidences of material prosperity were everywhere visible. Unfortunately, the moral standard was low. The nobles were indolent, luxurious, extravagant. Drunkenness was universal. "Wine and new wine take away the heart." Hosea 4: 11. "In the day of our king, the princes have made him sick with bottles of wine." Hos. 7:5. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." Is. 28: 1. "They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Is. 28: 7. Even great ladies, likened in their beauty to the kine of Bashan, say to their lords: "Bring, and let us drink." Am. 4: 1. With drunkenness went licentiousness in its worst forms. The poor were robbed. Human life was held cheap. Debtors were bought and sold as slaves. The price paid was often only a pair of shoes. The hard-hearted creditor broke the law of Moses, and took the cloak put in pledge by every altar. Am. 2: 6, 7. The forms of religion remained, but its power was lost. Holy days and Sabbaths were kept, tithes were offered, priests, prophets, Nazarites were honored, the sacred ephod and image were reverenced, but there was nowhere any real worship of God. "Even in the very temple of Bethel, the luxurious, listless revelry was carried on; pilgrims coming to the sacred places at Mizpeh and Gilead, beyond the Jordan, or to Tabor and Shechem, in the heart of the kingdom, were attacked by bands of robbers, often headed by the priests themselves. Am. 4: 4; 5: 21–23; Hos. 2: 11; 3: 4; 5: 1; 6: 8, 9; 8: 5, 6. The calf was still worshiped, as the sign of the true God, at Dan and Bethel, while the darker idolatry of Phœnicia, authorized by Ahab, still had its votaries. The temple of Ashtoreth still remained in Samaria. Baal was a familiar name throughout the nation. Licentious rites were practiced in the groves and on the hill-tops. The ancient city of Gilgal, surrounded by altars, and constantly visited as a holy place, was also a center of wide-spread heathen abominations." Hos. 2: 8–17; 4: 13–15; 8: 5, 6; 9: 15; 10: 5; 11: 1, 2; 12: 11. It was amid scenes like these, in an atmosphere of idolatry, or dead formal worship, that Amos uttered his lamentation over Israel (5: 1–15), and Hosea saw visions of a revival of the ancient piety. 14: 1–9.

THE CAPTIVITY.—If we pass over the injury inflicted by Hazael of Damascus, who "began to cut Israel short," B. C. 884 (2 K. 10: 32, 33), the captivity of the Jews will stretch through a period of more than a century and a half. The *kingdom of Israel* was first invaded and destroyed. The agents of its destruction were the kings of Assyria, who were anxious to rid themselves of an enemy prone to alliances with Egypt. Pul, or Sardanapalus, imposed a tribute on Menahem, king of Israel, B. C. 771. 1 Chron. 5: 26; 2 K. 15: 19. Tiglath-pileser carried away the tribes east of the Jordan, and the inhabitants of Galilee, B. C. 740. 1 Chr. 5: 26. Shalmaneser invaded Hoshea's kingdom twice (2K. 17: 3, 5), first, B. C. 726, then B. C. 723, when

he laid siege to Samaria, which seems to have been captured by Sargon, his successor, B. C. 721. Is. 20: 1. The cities of Israel were occupied by people sent from Assyria, while Halah, Habor, the river or territory of Gozan, with the cities of the Medes, became the seats of the captive Jews.

Sennacherib, B. C. 713, is said to have carried into Assyria 200,000 captives from the *Jewish cities* which he took. 2 K. 18: 13. Nebuchadnezzar, in the first half of his reign (B. C. 606–562), repeatedly invaded Judea. He besieged Jerusalem, carried away its inhabitants to Babylon, and destroyed both the city and the temple. Two distinct deportations are mentioned in Kings (2 K. 24: 14; 25: 11), one in Chronicles (2 Chr. 36: 20), three in Jeremiah (52: 28–30), one in Daniel. 1: 3. The two principal deportations were (1) that which took place B. C. 598, when Jehoiachin was carried away with all the nobles, soldiers, and artificers of Judah, and (2) that which followed the destruction of the temple and the capture of Zedekiah, B. C. 588. The captivity of certain selected children, B. C. 607, mentioned by Daniel, who was one of them, may have occurred when Nebuchadnezzar was colleague or the lieutenant of his father, Nabopolassar, a year before he reigned alone. The beginning of the captivity of Judah is generally reckoned from B. C. 606, though that of Ezekiel dates from B. C. 598. The captives do not seem to have been treated as slaves, but as colonists. A Jew might hold the highest office under the king (Dan. 2: 48), or be his confidential adviser. Neh. 1: 11. The exiles increased in numbers and wealth. They observed the Mosaic law. Esther 3: 8. They kept up distinctions of rank among themselves. Ezek. 20: 1. They preserved their genealogical tables, observed the right of circumcision, and their laws respecting food. They had their priests, though they offered no sacrifices. Jer. 29: 1.

The captivity ended with the decree of Cyrus, B. C. 536 (Ezra 1: 2), and a return of a portion of the nation under Zerubbabel, B. C. 535. This was followed by another return under Ezra, B. C. 453, and by still another under Nehemiah, B. C. 445. Ezra 2; Neh. 7. As but four out of the twenty-four courses of priests returned, it has been inferred that those who remained in Assyria were six times as many as those who went back to Palestine. These voluntary exiles (Esther 8: 9, 11) kept up their national distinctions, and were known as "The Dispersion." John 7: 35; 1 Pet. 1: 1; Jas. 1: 1. They prepared the way for the spread of the gospel among the nations of the earth.

The influence of the captivity upon the religion, the language and literature of the Jews was very great. Many of the Psalms (*e. g.* Ps. 80 and 137) evidently refer to this period. The prophet Jeremiah is full of warnings of the coming captivity. Ezekiel, himself a captive, cheers his people in their exile, while Daniel, who lived beyond the return, instructs his countrymen both in word and example. It is from these three writers that we get most of our knowledge of the condition of the Jews during their exile. It has been thought that the prediction of Ezekiel (36: 24–28) of a great spiritual renovation to be wrought in them, was partially fulfilled in their remarkable freedom from idolatry after their return, and their increased affection for the law of Moses, and the services of the temple and synagogue.

The facts here given are taken from a very excellent article in Smith's Bible Dictionary.

Bibliographical.

The Minor Prophets. — Twelve in number, to which Hosea and Amos belong, are so called with reference to the length of their writings, and not because less truly inspired and valuable than Isaiah or Jeremiah. The collection was

early made, perhaps by Nehemiah, who may have had the assistance of Malachi, which would thus give inspired authority to his work. The books cover a period of more than 400 years, from Joel to Malachi, B. C. 865–440.

THE BOOK OF AMOS.—Is made up of a series of threatenings against Judah and Israel, and the nations which surrounded them. It may be divided into three parts, viz: 1.—Threats against Damascus, Philistia, Tyre, Edom, Ammon, and Moab. Chaps. 1:1–2:3. 2.—Special discourses against Judah and Israel. Chaps. 2:4–6:14. 3.—Visions, partly consoling, and partly threatening in their nature, of the times which were to pass over the ten tribes before the coming of the Messiah. Chaps. 7–9.

The *style* of the book is poetic rather than sublime. It is clear, direct, vivid, natural. As Henderson says, "Amos is distinguished for perspicuity and regularity, embellishment and elegance, energy and fullness. His rhythm is smooth and flowing, his parallelisms are in a high degree natural and complete. In description, he is for the most part special and local: he excels in the minuteness of his groupings, while the general vividness of his manner imparts a more intense interest to all that he delivers." His images are largely original, and from scenes with which his occupations had made him familiar. "He speaks of the locusts in the royal meadows, of the basket of fruit, of vineyards and fig trees, of the herds of cows rushing heedlessly along the hills of Samaria, of the shepherds fighting with the lions for their prey, of the heavy laden wagon, and of sifting of corn." He is an orator, as Stanley says, "from the sheer force and pathos of his diction."

THE BOOK OF HOSEA.—Was composed in the eighth century B. C. It is made up of prophecies, which were delivered at intervals widely separated from each other. Bishop Lowth has compared them to the leaves of the Sibyl. Hosea probably arranged them himself, and as we now have them, and near the close of his life. The book is divided into two great parts; the first part, embracing the first three chapters, sets forth the idolatry of Israel, under imagery derived from the marriage relation, while the second contains the rebukes, intermingled with mercy, which the prophet was commissioned to utter. The book itself contains evidence of having been written in a corrupt age. "Idolatry, a fondness for foreign alliances, civil distractions, and vice of every description abounded." "Of all the prophets, Hosea, in point of language, is the most obscure and hard to be understood." Says Henderson: "With the exception of the first and third chapters, which are in prose, the book is rhythmical, and abounds in highly figurative and metaphorical language. The diction is exceedingly concise and laconic. The sentences are, in general, brief and unconnected; the unexpected change of person is of frequent occurrence; number and gender are often neglected; and the similes and metaphors are so frequently intermixed that no small degree of attention is required in order to discover their exact bearing and force. In many instances Hosea is highly animated, energetic, and sublime." His rugged transitions, ellipses, inversions, and rare words, make the book exceedingly difficult of exposition.

References to this book are found in Matt. 2:15; 9:15; 12:7; Luke 23:30; Rom. 9:25, 26; 1 Cor. 15:4; Heb. 13:15; 1 Pet. 2:10; Rev. 6:16.

BIOGRAPHICAL.

AMOS.—Is of unknown parentage. His family was probably poor, and without rank. He dwelt among the herdsmen of Tekoa (Amos 1:1), a town belonging to Judah. He was a cultivator of sycamore trees, as well as a shepherd. Amos 7:14. His name, which means a burden, is suggestive of the gloomy and

threatening character of his messages. These seem to have been delivered, for the most part, in the kingdom of Israel. Divinely fitted for his office, like David and Elisha he is called to it from the field, and without any previous training in the schools of the prophets. From chapter 7: 10–13 it has been inferred that the scene of the prophet's labors was at Bethel, where he met with bitter opposition from Amaziah the priest, who tried to persuade him to abandon Israel and confine his prophecies to Judah. The time and place of his death are not revealed. The time of his prophecy is in the reign of Uzziah, king of Judah (B. C. 811–759), and of Jeroboam II., or Jeroboam the son of Joash, as he is commonly called, to distinguish him from the son of Nebat, the king of Israel, B. C. 825–784. He could not have prophesied earlier than B. C. 811, nor later than B. C, 784. He is contemporary with Hosea. We could fix his date more exactly if we knew in what year of Uzziah's reign the earthquake, referred to in Amos 1: 1 and Zech. 14: 4, 5, took place.

HOSEA (*help, salvation*). — Nothing more is known of the parentage of Hosea than what he himself tells us in the first verse of the book that bears his name. He is there said to be the son of Beeri, and to have lived in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, son of Joash, king of Israel. He must have been more or less contemporary with Isaiah, Amos, Jonah, Joel, and Nahum. If his prophecy began in the last year of Uzziah, and terminated before the sixth of Hezekiah, when a part of his prophecies were fulfilled, his public career will extend from B. C. 784 to B. C. 725, a period of fifty-nine years. It can not have been less than fifty-six years. He probably lived and taught in the kingdom of Israel, though as his prophecies concern both kingdoms, it is very likely that copies of them were sent to Judah.

HOSHEA. — The nineteenth, last, and best king of Israel. 2 K. 17: 2. He succeeded Pekah, whom he slew in a successful conspiracy. This was B. C. 737, the twentieth year of Jotham. 2 K. 15: 30. He came to the throne, after an interregnum of eight years, B. C. 729, in the twelfth year of Ahaz. 2 K. 17: 1. As Shalmaneser carried off the golden calves from Bethel, in his first invasion, B. C. 726 (2 K. 17: 3; Hos. 10: 14), he was freed from one of the temptations to idolatry which had beset his predecessors. He permitted the Israelites to accept Hezekiah's invitation to keep the passover at Jerusalem (2 Chr. 30: 1–11), and to cut down the groves and throw down the high places and altars, both in Judah and Ephraim. 2 Chr. 31: 1.

In the third year of his reign, B. C. 726, Shalmaneser stormed the strong caves of Beth-arbel (Hos. 10: 14), and made Israel tributary three years. 2 K. 17: 3. Subsequently Hosea made an alliance with So, king of Egypt, which brought him no lasting good. The Assyrian party in Israel betrayed him to the court at Nineveh. He was seized for rebellion and shut up in prison (2 K. 17: 4), where he may have died. At any rate, he disappeared very suddenly, like "foam upon the water." Hos. 10: 7; 13: 11. He came to the kingdom too late to avert its downfall. Samaria, his capital, was taken after a seige of three years (B. C. 721), and with its capture, the nation which Jeroboam, the son of Nebat, had established in sin, ceased to be.

"THE HOUSE OF JOSEPH" (Am. 5: 6). — This was one of the terms used to designate the ten tribes which made up the northern kingdom. Ob. 18; Zech. 10: 6. This kingdom is also called "the house of Israel" (Am. 5: 1, 3, 4), and "the virgin of Israel" (5: 2), as never having submitted to a foreign power; but its most frequent name was "the house of Ephraim," or simply "Ephraim," the largest and most powerful of the tribes which joined in the revolt. Hos 14: 8.

SHALMANESER.—Was the king of Assyria, probably the successor of Tiglath-pileser, and the predecessor of Sargon, who, being of another family, seems to have destroyed Shalmaneser's monuments. A few years after his accession to the throne (B. C. 730), he marched his forces against the rebellious Hoshea, who, being speedily subjugated, acknowledged himself the servant of "the great king," and agreed to pay him a fixed annual tribute. This was probably in the fifth year of his reign, B. C. 726. 2 K. 17: 3.

Hearing of Hoshea's alliance with Egypt, Shalmaneser invaded Israel a second time (B. C. 723), and laid siege to Samaria. Strong, both in the fortifications of nature and art, "a crown of pride" among the hills (Is. 28: 1–5), Samaria held out until the third year. But the honor of ending the siege seems to have been denied the brave man who began it. That honor is claimed by Sargon, who thus describes his victory: "Samaria I looked at, I captured; 27,280 men, who dwelt in it, I carried away; I constructed fifty chariots in their country; I appointed a governor over them, and continued upon them the tribute of the former people." This was B. C. 721. The captives were transferred to Upper Mesopotamia, and to "the cities of the Medes." 2 K. 17: 4–6; 18: 9–11.

"SO, KING OF EGYPT."—So is mentioned but once in the Bible (2 K. 17: 4), and then as having made a treaty with Hoshea, the last king of Israel. He is generally identified with Shebech, the first king of the Ethiopic or twenty-fifth dynasty. The inscription of Sargon, previously referred to, says that after his capture of Samaria, Hanon, king of Gaza, and Sebech, sultan of Egypt, met the king of Assyria in battle at Raphia, and were defeated. Hanon was captured, but Shebech escaped, probably to Ethiopia, leaving lower Egypt in the government of a native prince, and to the payment of the tribute which Sargon imposed. If this identification is correct, it is a remarkable confirmation of the truth of the Scripture record, for Shebech had evidently come from Egypt in order to defend Hoshea and his party against the invader from Assyria.

GEOGRAPHICAL.

ASSYRIA (Asshur).—Was a great and powerful country on the Tigris. Gen. 2: 14. Its capital was Nineveh, which was built by Asshur, the son of Shem (Gen. 10: 11, 22), who was worshiped in later times as the chief god in the Assyrian pantheon. With him were associated twelve principal and a great number of minor divinities.

It is difficult to fix, exactly, the boundaries of Assyria at any one time in its history. At first its territory lay wholly east of the Tigris. It was then bounded on the north by Armenia, on the east by Media, from which it was separated by the Zagros mountains (the modern mountains of Kurdistan), on the south and west by Babylonia and Mesopotamia. These last-mentioned countries were early added to its territory, so that in its greatest extent Assyria was nearly five hundred miles long, with a width varying from one hundred and fifty to three hundred miles. It had an area of a little more than one hundred thousand square miles, nearly the area of Illinois and Iowa combined. In the north the country was broken with low ridges of limestone mountains, separated by rich and well watered valleys, while the south was a vast plain. Its chief cities were Nineveh, Calah, Resen (Gen. 10: 11), Asshur, Sargina, and Arbela. In the days of its greatest prosperity Susiana, Chaldea, Babylonia, Media, Matiene, Armenia, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phœnicia, Palestine, and Idumea were subject to its authority. The island of Cyprus was also a dependency, as were, probably, portions of Lower Egypt.

Assyria was peopled from Babylon

(Gen. 10: 11) and if we may trust Herodotus, at a date not far from B. C. 1228. As a *country*, Assyria was known to Moses (Gen. 2: 14; 25: 18; Num. 24: 22, 24), but is not mentioned in Jewish history as a *kingdom* till the time of Menahem, B. C. 770. The oldest Assyrian ruins are at Asshur, the modern *Kileh-Sherghat*, a town about sixty miles south of Nineveh, and are thought to belong to a series of kings of which Tiglath-pileser, who was contemporary with Samuel, was the most remarkable. He claims to have subdued *forty-two* countries, but was himself finally defeated by the king of Babylon. This may have been the beginning of the Babylonian independence.

From this defeat the country soon recovered, and another series of kings appears, whose names are preserved for us in Scripture and on the monuments. Their capital was Nineveh. Their names are Pul, Tiglath-Pileser II., Shalmaneser II., Sargon, Sennacherib, and Esarhaddon. 2 K. 15: 19, 29; 17: 3; 18: 13; 19: 37; Is. 20: 1. Pul was contemporary with Menahem, B. C. 770. "All these kings waged war with Palestine and its neighborhood; some attacked Egypt (Is. 20: 4), one mastered Media (2 K. 17: 6), another had authority over Babylonia, Susiana, Elymais. 2 K. 17: 24; Ezra 4: 9. By the end of the reign of Esarhaddon, Assyria had scarcely a foe left to master. The kingdoms of Hamath, of Damascus, and of Samaria had been absorbed; Phœnicia conquered, Judea made a feudatory; Philistia and Idumea subjugated, Egypt chastised, Babylon recovered, and cities planted in Media."

From this time we hear nothing in Scripture of Assyria till the period of her downfall, which was predicted by Isaiah (10: 5–19), Nahum, and Zephaniah. Nah. 2; 3: 19; Zeph. 2: 13–15. Ezekiel, writing B. C. 584, bears witness to the completeness of this destruction. Ezek. 31. The overthrow seems to have been effected by the Medes, between the years B. C. 633–625. Saracus, the last king, finding resistance in vain, collected his wives and his treasures in his palace at Nineveh, and with his own hand set fire to the building and perished in the flames.

The *government* of Assyria lacked elements of real strength. Conquered kings retained their authority as feudatories of the "Great Monarch," who seems to have been satisfied with homage and tributes. In this position were Menahem (2 K. 15: 19), Hoshea (17: 4), Ahaz (16: 8), Hezekiah (18: 14), and Manasseh. 2 Chr. 33: 11–13. The system encouraged revolt, and those foreign alliances, especially with Egypt, against which the Jews were so constantly warned. A Semitic race, the civilization of the Assyrians was borrowed from Babylon. "Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, were chiefly drawn from Babylon." Yet in its development this civilization exhibited characteristics of its own. Art is of home growth and progressive. "Assyrian artists had considerable power in picturing human and animal forms. They made vivid and striking representations of the principal employments of life. Their pictures of war and of the chase have a fidelity, a spirit, a boldness, and an appearance of life, which places them high among realistic schools." "In other respects the Assyrians were advanced. They understood and applied the arch, made tunnels, acqueducts and drains; used the lever and roller; engraved gems; understood the arts of inlaying, enameling, and overlaying with metals; manufactured glass, were acquainted with the lens; possessed vases, jars, and ivory ornaments, dishes, bells, earrings, which were for the most part of good workmanship and elegant forms." Yet their government was rude and barbarous, their religion coarse and sensual, their conduct of war cruel, and even their art materialistic and debasing, so that when they had served their purpose in scourging Israel (Is. 10: 5, 6) and in preparing the East for centralization,

they were swept away before that Arian race, which, with less appreciation of art and less show of power, was chosen of God to introduce into Western Asia a more spiritual form of religion, a purer and more humane social order, and a stronger and more centralized form of government.—*Cond. from Rawlinson.*

BEERSHEBA (*well of swearing, or of seven*).—An ancient city on the southern border of Palestine, one of the homes of Abraham and of Isaac. Gen. 22:19; 26:32. It was about twenty-five miles south of Hebron, and received its name from the compact between Abraham and Abimelech, king of the Philistines. Gen. 21:31. There are at present two large, and five small wells on the site. These are among the first objects of interest to a traveler entering into Palestine from "the south country." From the references in Amos (5:5; 8:14) it is clear that Beersheba, like Bethel and Gilgal, had become, in the prophet's day, the seat of an idolatrous worship, in which even the northern kingdom had an interest.

BETHEL (*house of God*).—An ancient Canaanite city called Luz at first (Gen. 28:19) and known by that name even in the time of Joshua. Its name was changed to Bethel, either from the dream which Jacob had here, and the stone which he set up and anointed with oil, or from the blessing which God gave him on his return from Padan-aram. Gen. 35:14, 15. For a long period it was probably nothing more than a consecrated place, the city being built after its capture by the tribe of Ephraim. After the conquest of Canaan, the people went up to Bethel to ask council of God. The Ark of the Covenant was kept there. It had an altar, and arrangements for offering sacrifices. For a long time it was the abode of the Tabernacle. It ranked with Gilgal and Mizpeh as one of the holy cities to which Samuel went in circuit. Here Jeroboam set up one of the golden calves, built a "house of high places," and an altar of incense. 1 K. 13:1. In the time of Elijah, it was the seat of one of the schools of the "sons of the prophets." Under Jeroboam II. the rude village became the home of royalty. With a "king's house" (Am. 7:13) it contained palaces both for winter and summer, "great houses," and "houses of ivory." Am. 3:15. Everything indicated a very high degree of luxury in dress, furniture, and living. Am. 6:4–6. Altars were multiplied (Am. 3:14; 2:8), and the simple incense of Jeroboam I. developed into the "burnt offerings" and "meat offerings" of "solemn assemblies," and the fragrant "peace offerings" of fat beasts. Am. 5:21–24.

Thus Bethel, "the house of God," became Beth-aven, a "house of naught." It was about twelve miles north of Jerusalem, on the right hand of the road to Shechem. Its ruins cover a space of three or four acres.

GILGAL (*rolling away*).—A place between Jericho and the Jordan, its exact position being unknown. It was the site of Joshua's first encampment after crossing the river. Here he circumcised the people, and celebrated his first passover in the promised land. Josh. 5:9, 10. The camp seems to have been a sort of headquarters, or base of supplies during the early years of the conquest. Samuel and Saul offered sacrifices here. 1 Sam. 13:4, 7–10; 10:8; 11:15; 15:21, 33. After the disruption certain idolatrous rites were practiced on this sacred spot, to which it is thought that both Amos and Hosea refer. Am. 4:4; 5:5; Hos. 4:15; 9:15; 12:11. There was another Gilgal in the mountains of Ephraim, where one of the companies of the "sons of the prophets" dwelt, which Elijah visited in company with Elisha, and from which they went down to Bethel. 2 K. 2:1, 2.

GOZAN.—A country through which the river Habor flowed (2 K. 17:6; 18:11), although the word is sometimes used as if it were the name of a river. 1 Chr. 5:26.

It was the country to which the Israelites were carried captive by the Assyrian king. It was a region of great fertility.

HABOR.—The "river of Gozan" (2 K. 17: 6; 18: 11), is the modern *Khabour*, the largest of the affluents of the Euphrates. At the junction of these rivers stood the ancient Circesium. The country through which the *Khabour* flows is covered with mounds, the remains of Assyrian cities.

HALAH.—An important city on the Upper Khabour, above its junction with the Jerujer. The large mound called *Gla* is thought to represent the ancient city. 2 K. 18: 11; 1 Chr. 5: 26.

LEBANON.—"The name Lebanon signifies *white*, and was applied either on account of the snow, which, during a great part of the year, covers its whole summit, or on account of the white color of its limestone cliffs and peaks. It is the 'white mountain,' the *Mont Blanc* of Palestine; an appellation which seems to be given, in one form or another, to the highest mountains in all the countries of the old world. Lebanon is represented in Scripture as lying upon the northern border of the land of Israel. Deut. : 17; 11 : 24; Josh. 1 : 4. Two distinct ranges bear this name. They both begin in latitude 33° 20′, and run in parallel lines from south-west to north-east for about ninety geological miles, enclosing between them a long, fertile valley, from five to eight miles wide, anciently called *Coele-Syria*. The modern name is *el-Buka'a*, 'the valley,' corresponding exactly to the 'valley of Lebanon' in Joshua 11 : 17. It is a northern prolongation of the Jordan valley, and likewise a southern prolongation of that of the Orontes. The western range is the 'Libanus' of the old geographers, and the Lebanon of Scripture, where Solomon got timber for the temple (1 K. 5 : 9, etc.), and where the Hivites and Giblites dwelt. Judg. 3 : 3; Josh. 13 : 5. The eastern range was called 'Anti-Libanus' by geographers, and 'Lebanon toward the sun-rising' by the sacred writers. Josh. 13 : 5. Lebanon — the western range — commences on the south at the deep ravine of the *Litany*, the ancient river Leontes, which drains the valley of Coele-Syria, and falls into the Mediterranean five miles north of Tyre. It runs north-east in a straight line parallel to the coast, to the opening from the Mediterranean into the plain of Emesa, called in Scripture the "entrance of Hamath." Num. 34 : 8. Here *Nahr el-Kebir* — the ancient river Eleutherus — sweeps round its northern end, as the Leontes does round its southern. The average elevation of the range is from 6,000 to 8,000 feet, but two peaks rise considerably higher. One of these is *Sunnin*, nearly on the parallel of *Beyrout*, which is more than 9,000 feet; the other is *Jebel Mukhmel*, which was measured in September, 1860, by the hydrographer of the admiralty, and found to be very nearly 10,200 feet high. It is the highest mountain in Syria. On the summits of both these peaks the snow remains in patches during the whole summer.

"The central ridge, or backbone, of Lebanon has smooth, barren sides, and gray, rounded summits. It is entirely destitute of verdure, and is covered with small fragments of limestone, from which white crowns and jagged points of naked rock shoot up at intervals. Here and there a few stunted pine-trees or dwarf oaks are met with. The line of cultivation runs along at the height of about 6,000 feet, and below this the features of the western slope are entirely different. The descent is gradual, but is everywhere broken by precipices and towering rocks which time and the elements have chiseled into strange, fastastic shapes. Ravines of singular wildness and grandeur furrow the whole mountain side, looking in many places like huge rents. Here and there, too, bold promontories shoot out, and dip perpendicularly into the bosom of the Mediterranean. The rugged limestone banks are scantily clothed with the evergreen oak, and the

sandstone with pines; while every available spot is carefully cultivated. The cultivation is wonderful, and shows what all Syria might be if under a good government. Miniature fields of grain are often seen where one would suppose the eagles alone, which hover round them, could have planted the seed. Fig-trees cling to the naked rock; vines are trained along narrow ledges; long ranges of mulberries, on terraces like steps of stairs, cover the more gentle declivities; and dense groves of olives fill up the bottoms of the glens. Hundreds of villages are seen — here built among labyrinths of rocks; there clinging like swallows' nests to the sides of the cliffs; while convents, no less numerous, are perched on the top of every peak. When viewed from the sea on a morning in early spring, Lebanon presents a picture which once seen is never forgotten; but deeper still is the impression left on the mind when one looks down over its terraced slopes clothed in their gorgeous foliage, and through the vistas of its magnificent glens, on the broad and bright Mediterranean. How beautifully do these noble features illustrate the words of the prophet: 'Israel shall grow as the lily, and strike forth his roots as Lebanon.' Hos. 14: 5. And the fresh mountain breezes, filled in early summer with the fragrance of the budding vines, and throughout the year with the rich odors of numerous aromatic shrubs, call to mind the words of Solomon: 'The smell of thy garments is like the smell of Lebanon.' Cant. 4: 11; see, also, Hos. 14: 6. When the plains of Palestine are burned up with the scorching sun, and when the air in them is like the breath of a furnace, the snowy-tops and ice-cold streams of Lebanon temper the breezes, and make the mountain range a pleasant and luxurious retreat. 'Shall a man leave the snow of Lebanon . . . or shall the cold flowing waters be forsaken?' Jer. 18: 14. The vine is still largely cultivated in every part of the mountain, and the wine is excellent, notwithstanding the clumsy apparatus and unskillful workmen employed in its manufacture. Hos. 14: 7. Lebanon also abounds in olives, figs, and mulberries; while some remnants exist of the forests of pine, oak, and cedar, which formerly covered it. 1 K. 5: 6; Ps. 29: 5; Is. 14: 8; Ezra 3: 7. Considerable numbers of wild beasts still inhabit its retired glens and higher peaks; the writer has seen jackals, hyenas, wolves, bears, and panthers.

"The situation of the little group of cedars — the last remnant of that noble forest, once the glory of Lebanon — is very remarkable. Round the head of the sublime valley of Kadisha sweep the highest summits of Lebanon in the form of a semi-circle. Their sides rise up, bare, smooth, majestic, to the rounded snow-capped heads. In the center of this vast recess, far removed from all other foliage and verdure, stand, in strange solitude, the cedars of Lebanon, as if they scorned to mingle their giant arms and graceful, fan-like branches with the degenerate trees of a later age. Along the base of Lebanon runs the irregular plain of Phœnicia, nowhere more than two miles wide, and often interrupted by bold, rocky spurs, that dip into the sea. The eastern slopes of Lebanon are much less imposing and less fertile than the western. In the southern half of the range there is an abrupt descent from the summit into the plain of Coele-Syria, which has an elevation of about 2,500 feet. Along the proper base of the northern half runs a low side ridge, partially covered with dwarf oaks. The northern half of the mountain range is peopled, almost exclusively by Maronite Christians — a brave, industrious, and hardy race; but sadly oppressed by an ignorant set of priests. In the southern half the Druzes predominate, who, though they number only some 20,000 fighting men, form one of the most powerful parties in Syria. The whole mountain range was assigned to the Israelites, but was never conquered by them. Josh. 13: 2–6; Judg. 3: 1–3. During the Jewish monarchy it appears to have been subjected to the

Phœnicians. 1 K. 5:2–6; Ezra 3:7. From the Greek conquest until modern times Lebanon had no separate history."—*J. L. Porter in Smith's Bible Dictionary.*

"THE CITIES OF THE MEDES."—Media was east of Assyria, from which it was separated by the Zagros Mountains, and was somewhat larger than modern Persia. It had an area of 600,000 square miles. The names of the cities in which the Jewish captives were placed are not known. They were probably among the largest in the empire, and at some distance from each other. The use to which they were put implies, at least the partial subjection of Media to Assyria. Dr. Grant thinks that in the mountain Nestorians he has discovered the remnants of the ten tribes. Isaiah predicts the part which Media will take in the destruction of Babylon. 13:17; 21:2. Jeremiah makes a similar prediction. 51:11, 28; 25:25. Daniel relates the fact of the Medo-Persic conquest of Babylon (5:28, 31), and gives an account of the reign of Darius, the Mede, who appears to have been made viceroy by Cyrus. 6:1–28. Ezra (6:2–5) speaks of Achmetha (Ecbatana), the capital of Media in the reign of Cyrus, and in Esther (1:3, 14, 18, 19; 10:2) the greatness and power of Media are clearly set forth.

SAMARIA.—This city of Ahab and Jezebel was beautifully situated on a hill which rose out of a mountain-encircled valley, in the territory of Ephraim. It was seven or eight miles north-west of Shechem, whither Rehoboam came to be made king (1 K. 12:1; 2 Chr. 10:1), and which for a time was the capital of the revolting or northern kingdom. The hill was purchased by Omri, who wished to signalize his reign by building a city, of Shemer, whence its name, for two talents of silver ($3,540). 1 K. 16:23, 24. Here, after reigning at Tirzah six years, he established the government. He was succeeded by his son Ahab, who strengthened and adorned the place, and yielding to the influence of Jezebel, made it the headquarters of that Baal worship which had been introduced from Phœnicia. 1 K. 16:31, 32. Samaria was twice ineffectually besieged by the Syrians, once B. C. 901, again B. C. 892. 1 K. 20:1; 2 K. 6:24; 7:20. The city was finally captured, B. C. 721, by the king of Assyria, after a siege of three years, which, for a part of the time at least, Shalmaneser conducted in person. 2 K. 18:9, 10. The surrender was probably made to Sargon, his successor, who claims it as one of the trophies of the first year of his reign. The city was totally destroyed, and with its destruction the kingdom of Israel came to an end. Most of its inhabitants were carried into captivity. Repeopled by Esarhaddon B. C. 677 (2 K. 17:24), with colonists from Assyria, it did not become prominent for more than three centuries, when Alexander the Great, maddened by the resistance of Tyre and Gaza, captured it, and put a large part of its inhabitants to death. To take their place he brought in a colony of Syro-Macedonians, whose descendants occupied it till the time of John Hyrcanus, into whose hands it fell B. C. 109, and who strove to demolish it utterly. What remained of it was now occupied by the descendants of those Jews who, escaping the sword of the besiegers, had been suffered to dwell in the surrounding country. And this state of things continued till Pompey the Great restored it to the descendants of those whom Alexander had despoiled. The city was partly rebuilt by Gabinius, but chiefly and with much magnificence by Herod the Great, who called it Sebaste, after Augustus, his patron. It must have been in its splendor in the days of our Lord. The ruins of the place preserve the name *Sebastieh*, and fulfill Micah's prophecy as to its fortune. "I will make Samaria as a heap of the field, and as plantings of a vineyard; I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Micah 1:6; Hos. 13:16.

TEKOA.—A small town on the range of hills which rise near Hebron and stretch eastward toward the Dead Sea. It was twelve miles south-east of Jerusalem, and belonged to the kingdom of Judah. In early times it could scarcely have been much more than a cluster of tents, its thin, barren soil being adapted to pastoral rather than agricultural pursuits. Am. 7: 14. The "wise woman," whom Joab employed to reconcile David and Absalom, was from Tekoa (2 Sam. 14: 2), as was Ira, one of David's thirty "mighty men." 2 Sam. 23: 26. It was one of the places which Rehoboam fortified, at the beginning of his reign, against invasion from the south. 2 Chr. 11: 6. It is chiefly remarkable as the birth-place of Amos. Its ruins still exist, and are frequently visited.

NATURAL HISTORY.

"THE DEW"—Says Henderson, ("I will be as the dew unto Israel." Hos. 14: 5) "is very copious in the East, and by its refreshing and quickening virtue supplies the place of more frequent rains in other countries." He suggests, also, that the constancy with which the dew falls may be the point to which the prophet refers, and to which the divine blessing is compared.

THE FIR-TREE.—This was probably the cypress, which, being tall, fair, and evergreen, is a fit type of Ephraim. It is coniferous, and fragrant like the pine, and is said to be the only tree that grows toward the summits of Lebanon. The wood is very compact and heavy. It rarely rots. It was the wood out of which most of the idols were made.

THE LILY.—There were two kinds, the *common* lily, which is perfectly white, with six leaves opening like bells, and the *royal* lily, whose stem is about as thick as a man's finger, and which reaches the height of three or four feet. The royal lily grew rapidly and luxuriantly. The flowers were abundant and beautiful. Matt. 6: 28; Luke 12: 27; Cant. 2: 1; 5: 13. Dr. Thompson says that the Huleh lily, so called from the place where he found it, "is very large, and the three inner petals meet above and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory." The capitals of the column's of Solomon's temple were decorated with lily work. 1 K. 7: 19.

THE OLIVE TREE.—This tree abounds in Palestine, and is famous for its beauty and its fruit. It has been said that a single tree will support a person. "It thrives best in warm and sunny situations. It grows slowly, but lives to an immense age. Its greenness is emblematic of strength and prosperity." The olive tree was known to Noah. "In the dove's mouth was an olive leaf, pluckt off." Gen. 8: 11. It is prominent in the earliest allegory: "Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees." Judg. 9: 8, 9. With David it is an emblem of prosperity and divine blessing. He himself is "like a green olive tree in the house of God." Ps. 52: 8. The children of a righteous man are as "olive branches round about his table." Ps. 128: 3. With the later prophets it is the symbol of beauty, luxuriance, and strength. Hos. 14: 6.

After the captivity, the Israelites brought olive branches from the mount, doubtless the Mount of Olives, for the booths in which they kept the Feast of the Tabernacles. Neh. 8: 15. Olive yards are joined with vineyards and cornfields in the early descriptions of Palestine. Deut. 6: 11; 8: 8; 28: 40; Judg. 15: 5; 1 Sam. 8: 14; 1 Chr. 27: 28. Of Asher it was prophesied that he should "dip his foot in oil." Deut. 33: 24. Olive oil

was used for food. Solomon provided Hiram's men with "twenty thousand baths of oil." 2 Chr. 2: 10. It was an article of export. Ezek. 27: 17; Hos. 12: 1. It was used in coronations (1 Sam. 10: 1; 12: 3, 5), in sacrifices (Lev. 2: 1; 1: 2; 6: 15), was burned in lamps in the tabernacle (Ex. 27: 20), was used on the hair and skin (Ps. 23: 5; Matt. 6: 17), and as a medicine. Luke 10: 34. The wood of the olive, which is hard, solid, fine-grained, and of a yellowish tint, is adapted to an almost infinite variety of uses. The two olive trees of Zechariah (4: 3, 11–14) are identified with the two witnesses in the Apocalypse. Rev. 11: 3, 4. Paul (Rom. 11: 16–25) compares the Jews to a "good olive," and the Gentiles to a "wild olive" tree. "The trees of the Mount of Olives witnessed the humiliation and sorrow of David at the rebellion of Absalom (2 Sam. 15: 30), our Lord's prophecy over Jerusalem (Matt. 23: 37), and his ascension to heaven." Luke 24: 51. Thus the olive is most intimately and sacredly associated with the history and the religious life of the chosen people.

THE WINE OF LEBANON.—Was famous for its excellence, and is so still. Says Von Troil, as quoted by Henderson: "On this mountain are very valuable vineyards, in which the most excellent wine is produced; such as I have never drunk in any country, though in the course of fourteen years I have traveled through many, and tasted many good wines."

Hosea's comparison of Ephraim to Lebanon with its cedars striking their roots deep into the ground, and with a multitude of oderiferous trees and plants, is singularly apt and forcible.

SCIENCE.

ORION.—This well-known constellation is thrice referred to in the Bible: "Which maketh Arcturus, Orion, and Pleiades" (Job 9: 9), "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" (Job 38: 31,) and "Seek him that maketh the seven stars (*i. e.* Pleiades), and Orion." Amos 5: 8. These passages show that the Hebrews were not without some knowledge of the heavenly bodies, and their supposed influences over the seasons, and the destiny of men.

The giant of Oriental astronomy was Nimrod, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighborhood of Orion, made his train. Some find an allusion to this in "the bands of Orion." Job 38: 31. The Persians say that Nimrod, the founder of Babylon, was deified and placed among the stars. The Hebrew word *chesil*, "a fool," an impious man," is said by some to refer to the rebellion of Nimrod in attempting to build the tower of Babel. Greek mythology represents the constellation as a giant slain by Diana, and in her remorse placed in the heavens. The picture of the constellation is that of a man with a sword by his side. There are seven conspicuous stars; the three which form the belt are frequently called "Jacob's staff," the "yard and the wain," etc. Job 38: 31 refers to the ancient opinion that the stars control the weather, "the sweet influences of Pleiades" producing the warmth of spring, while "the bands of Orion" are connected with the cold of winter.

PLEIADES.—"The seven stars" in the neck of Taurus. Said to be seven, the naked eye can discern but six. Greek mythology makes them the seven daughters of Atlas and Pleione, who were pursued by Orion, the giant, changed by Jupiter into doves and placed in the heavens. Homer (Il. 18: 446) speaks of them as portrayed on the shield of Achil-

les. "The Pleiades and the Hyades, and the strength of Orion."

The Hebrew word, *chimah*, means "a heap" or "a cluster." In Arabic these stars are designated as "the knot of the Pleiades." There is little doubt that "the seven stars" of Amos 5:8 are the Pleiades of modern astronomy. This constellation and that of Orion, two of the most conspicuous in the heavens, are selected by the prophet as specimens of the omnipotence of God.

LESSON XXII.—JUNE 3, 1877.—THE LAMENTATION OF AMOS.

SCRIPTURE.—Amos 5:1-15. Memorize 4-8; Primary Verse, 14.

1 Hear ye this word which I take up against you, even a lamentation, O house of Israel.
2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.
3 For thus saith the Lord God; The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.
4 For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:
5 But seek not Bethel, nor enter into Gilgal, and pass not to Beer-sheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought.
6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.
7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,
8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:
9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.
10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.
12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.
13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

GOLDEN TEXT.—"If thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever."—1 CHR. 28:9.

TOPIC.—"Seek the Lord and ye shall live."—6.

HOME READINGS.

M. 2 Chr. 30: 1-20.....Prepare to Seek Him.
T. 2 Chr. 34: 1-28.....Seek Him in Childhood.
W. Eccl. 12: 1-14.....Seek Him in Youth.
Th. Jer. 29: 1-19.....Seek Him with all the Heart.
F. Zeph. 2: 1-15.....Seek Him, ye Meek.
S. Matt. 7: 1-29.....Seek and ye shall Find.
S. Luke 15: 11-32.....Seek Him Humbly.

TIME.—B. C. 787. RULERS.—Jeroboam II. king of Israel; Uzziah, or Azariah, king of Judah. PLACE.—Bethel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

A WORD OF LAMENTATION.—Who uttered the lamentation? 1:1. Against whom was it spoken? 1. Why was it spoken? 2. Who is meant by "the virgin of Israel"? *Why* was she fallen? Hos. 14:1. Fallen from what? Gal. 5:4. In what condition was she? 2. How many friends do the wicked have in the day of trouble? How badly off had she become? 3. NOTE.—These things had not yet happened. They are a prophecy, the prophet speaking of future things as though they were then present.

A WORD OF WARNING.—Did Amos say that there was no hope for Israel? 4. Whom was Israel to seek? What was it *not* to seek? 5. Why not go to those places? 4:4; Hos. 9:15; 12:11. What was to happen to Gilgal and Bethel? 5. If they sought the Lord what promise was given? 6. If not, what warning? 6. What sort of judges were in Israel in those days? 7. How was their judgment bitter as wormwood? 12. How many things is it said that the Lord does, in verses 8, 9? Find out, if you can, what are "the seven stars" and

what is "Orion." Whom did the Israelites hate? 10. Whom did they tread upon? 11. What did they take from them? How were they to be punished for this? 11. Whom did they afflict? 12. Whom did they cheat of their rights? 12. And to whom was all this known? 12. What did prudent men do? 13. Why? 13. (It was dangerous for righteous men to speak.)

A WORD OF HOPE.—They were doomed for their sins to destruction (vrs. 11), but was there no way of escape? 14, 15. Was it enough merely to love the good? 15. How were they to find the good? 14. When they found that what else would they find? 14. How much does God require of any one? Micah 6: 8. What does the fear of the Lord include? Prov. 8: 13. What kind of judgment did the prophet mean in verse 15 should be established? If all that he recommended was done, what might they hope for? 15. Was there any doubt about it?

General Questions.

How is it shown in this lesson:

1.—That the sinner is sure to come into a wretched condition?

2.—That unless he repents his doom is sure?

3.—That there is only one way of escape?

4.—That he must wholly give up sin?

5.—That all his ways are known to God?

METRICAL TRANSLATION.

1 Hear this word,
Which I raise over you as a lamentation, O house of Israel.
2 Fallen is the virgin Israel, she does not rise again,
She is stretched out upon her soil, no one raises her up.
3 For thus saith the Lord Jehovah,
The city which goes out by a thousand
Shall retain a hundred,
And that which goes out by a hundred
Shall retain ten, for the house of Israel.

4 For thus saith Jehovah to the house of Israel,
Seek me ye, and ye shall live.
5 And seek not Bethel,
And go not to Gilgal,
And pass not over to Beersheba.
For Gilgal shall surely go into captivity,
And Bethel shall come to naught.
6 Seek ye Jehovah, and ye shall live,
Lest he break forth like fire upon the house of Joseph,
And devour it, and there be none to quench it for Bethel.

7 They who turn justice into wormwood,
And cast righteousness down to the earth!
8 He who makes the Seven Stars and Orion,
And turns the shadow of death into morning,
And darkens day into night;
Who calls to the waters of the sea,
And pours them over the face of the earth,
Jehovah is his name!
9 Who makes desolation to flash upon the strong,
And desolation comes upon the fortress.

10 They hate the reprover in the gate,
And him that speaketh uprightly they abhor.
11 Therefore, because ye trample upon the poor,
And take from him a gift of wheat;
Houses of hewn stone ye have built,
But ye shall not dwell in them;
Pleasant vineyards ye have planted,
But ye shall not drink their wine.
12 For I know that many are your transgressions,
And your sins are great,
Ye who oppress the righteous,
Who take a bribe,
And they push aside the poor in the gate from their right.
13 Therefore, the prudent at this time is silent,
For it is an evil time.

14 Seek good and not evil that ye may live,
And that so Jehovah, God of hosts, may be with you, as ye say.
15 Hate evil and love good
And set up justice in the gate;
Perhaps Jehovah, God of hosts, will favor the remnant of Joseph.

BIBLICAL LESSON OUTLINE.

A DOOMED PEOPLE.

"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldest not obey the voice of the Lord thy God." DEUT. 28: 62a.

LAMENTATION.

I take up against you even a lamentation. 1.

A lamentation on high places. Jer. 7: 29.
For the princes of Israel. Ezek. 19: 1.
Was written therein lamentations. Ezek. 2: 10.
Wailing shall be in all the streets. 16.

The virgin of Israel is fallen 2.

Daughter of Zion hath despised thee. Is. 37: 22.
Hath done a very horrible thing. Jer. 18: 13.
Hast fallen by thine iniquity. Hos. 14: 1.
Ye are fallen from grace. Gal. 5: 4.

There is none to raise her up. 2.

None—among all her sons. Is. 51: 18.
None to plead thy cause. Jer. 30: 13.
None to comfort her. Lam. 1: 17.
I will raise up his ruins. 9: 11.

Shall leave an hundred. 3.

Ye shall be left few in number. Deut. 28: 62.
Till ye be left as a beacon. Is. 30: 17.
But I will leave a few men. Ezek. 12: 16.

WARNING.

Seek me and ye shall live. 4.

If ye seek, he will be found of you. 2 Chr. 15: 2.
When ye—search for me with all your heart. Jer. 29: 13.
Hear and your soul shall live. Is. 55: 3.

But seek not Bethel. 5.

Come to Bethel and transgress. 4: 4.
Neither go ye up to Beth-aven. Hos. 4: 15.
Their wickedness is in Gilgal. Hos. 9: 15.
Sacrifice bullocks in Gilgal. Hos. 12: 11.
The manner of Beersheba liveth. 8: 14.

Lest he break out like fire. 6.

God is a consuming fire. Deut. 4: 24.
A fire is kindled in mine anger. Deut. 32: 22.
His fury is poured out like fire. Nah. 1: 6.

Who turn judgment to wormwood. 7.

Your treading is upon the poor. 11.
Afflict the just—take a bribe. 12.
Looked—judgment—behold oppression. Is. 5: 7.

Ye have planted—but ye shall not drink. 11.
Thou shalt build—shall not dwell. Deut. 28: 30.
Shall sow, but shall not reap. Micah 6: 15.
Their goods shall become a booty. Zeph. 1: 13.

For I know your manifold transgressions. 12.
I know their works and their thoughts. Is. 66: 18.
I know and am a witness. Jer. 29: 23.
All things are naked—unto—him. Heb. 4: 13.

For it is an evil time. 13.
This is a day of trouble. Is. 37: 3.
Redeeming the time—days are evil. Eph. 5: 16.
Be able to withstand in the evil day. Eph. 6: 13
Last days perilous times shall come. 2 Tim. 3: 1.

HOPE.

Seek good, and not evil, that ye may live. 14.
Cease to do evil; learn to do well. Is. 1: 16, 17.
What doth the Lord require—do justly. Mic. 6: 8.
Mortify the—body, ye shall live. Rom. 8: 13.
Dead to the law—I might live to God. Gal. 2: 19.

The Lord, the God of hosts, shall be with you. 14.
Is not the Lord among us? Micah 3: 11.
The God of peace shall be with you. Phil. 4: 9.
With you, while ye be with him. 2 Chr. 15: 2.

Hate the evil, and love the good. 15.
Ye that love the Lord hate evil. Ps. 97: 10.
Abhor—which is evil, cleave—good. Rom. 12: 9.
Fear of the Lord is to hate evil. Prov. 8: 13.

It may be that the Lord—will be gracious. 15.
Who can tell if God will turn? Jonah 3: 9.
For he is gracious and merciful. Joel 2: 13.
Have I pleasure—wicked should die? Ezek. 18: 23.

NOTES AND COMMENTS.

A WORD OF LAMENTATION (1–3).—The wreck of a nation is a sad thing to look upon. Specially sad is it when, as was the fact with Israel, it is a nation which the Lord had highly favored. Long ago as the end came, and richly deserved as was its doom, still, so identified with it does one become in reading its history, that the account of its destruction smites one with a sense of personal hurt. Amos describes the ruin that was yet to come, though he speaks in the present tense, so real are the scenes he foresees. It was no pleasant message that he had to deliver, but one so full of omen and disaster and death that he utters it not merely as a prediction, but as a lamentation. So Christ foresaw and foretold the destruction of Jerusalem, and wept over it, saying: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wing, but ye would not." Hitherto the word of Amos had been one of denunciation for their sins, but now, when he comes to speak their doom, his voice falters into a lament over Israel. And from the lips of his servant, and from the lips of Christ himself, we see how painful a thing it is for God to pronounce an edict of destruction upon his people. Verily, he takes no pleasure in the death of him that dieth. And if there is joy in heaven over one sinner that repenteth, is there, also, not sorrow there when one persists in his evil way to his own final undoing?

The virgin of Israel is fallen. Israel is spoken of as a "virgin," because she never before had been reduced to subjection. Perhaps there is in the word a suggestion, also, of beauty. By thus speaking of the kingdom the abstract is changed into the concrete—suffering in general is made to appear as the suffering of one, and so the imagination is enabled to seize hold upon it much more readily and vividly. There can be no more pitiable and appealing representation than is contained in the words: "The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up." *No more to rise.* The calamity here predicted happened in B.C. 721—fifty to sixty years subsequent to the prediction. Israel had sinned with singular persistence ever since the days of Jeroboam. With a patience just as singular God had dealt with Israel, treating it with such love and forbearance as only God can exercise. But even to infinite love there is a final limit of lenity. That crossed, the transgressor sinks down to rise no more. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof, I also will laugh at your calamity and mock when your fear cometh." *She is forsaken upon her land.* The inhabitants were carried out of it by the Assyrians, and the country was re-pop-

ulated by a colony from the land of their captors. *None to raise her up.* No deliverer was sent by God as of old time — no Moses, no Othniel, no Samson, no Gideon, no one so inspired by the Lord as to be able with a few to overcome the many. For over two hundred years Israel had been earning her fate, and now there was to be no escape from it. God's judgments come slowly, but they are both sure and terrible.

The prophecy, be it noted, was not spoken to a nation consciously trembling on the verge of destruction. Never had Israel outwardly been so prosperous as when this was uttered. Israel and Judah together, the one under Jeroboam II. and the other under Uzziah, now were nearly identical with the kingdom which was reigned over by Solomon. The two kingdoms "were in a blaze of temporary glory." In Israel ivory palaces were no longer restricted to the king. 3:15. People luxuriously reclined upon beds of the same material, and anointed themselves with the costliest ointments. 6:4–6. They lived in elegant mansions of hewn stone, and had pleasant vineyards and olive-yards and plantations of fig-trees. 11; 4:9. So strongly based seemed their prosperity that the prediction of their overthrow no doubt seemed as absurd as a similar prophecy to-day would appear to the dwellers on the Fifth Avenues of our cities. How many of those luxurious voluptuaries scoffed at the idea of the devastation of Israel! How many derided the simple herdsman of Tekoa for predicting a thing so utterly improbable! We are studying lessons for nations as well as for Sabbath-school scholars. The nation that persists in wrong-doing, that disregards God, that does not recognize him in any way, that permits its poor to be trampled upon, that is greedy of gain, and not scrupulous as to the means of getting it, that is given up to enervating indulgence instead of energizing enterprise, that is ruled by bribery and corruption—that nation, no matter how prosperous it may seem, needs no Amos to declare that it is on the very brink of ruin. Its overthrow is written in blazing letters on its very forehead.

The city that went out by a thousand shall leave an hundred. The strength of a city was estimated by the number of those who went out of its gates to battle. Only a tenth of its strong men should be left. Nine-tenths of them were to perish or to be carried into captivity. The audacity and the confidence of such a prediction ought to have awakened such consternation as laid hold upon Nineveh, and such repentance as saved that city from its doom.

A WORD OF WARNING (4–13). — But even now judgment is uttered not as a hopeless fact, but as a warning. *Seek ye me and ye shall live.* No sooner is the doom written than side by side with it glow the words which point out the way of escape. The prisoner at the bar has been judged guilty and his sentence pronounced; but, at the very moment of his condemnation, the ever-merciful judge thrusts into his hands a scroll which bids the guilty man to seek him and apply for pardon! That is ever God's way of dealing with a sinner. All his judgments against him are conditioned on the fact that he does not repent. Until they are actually in process of execution there is still hope. Then they are beyond the possibility of arrest. The unrepentant man at last must abide by his choice. But till then the door of escape is always held open, and he is urged to take advantage of it. How strange that men will listen — and yet impassively, recklessly, go on toward the certain destruction of which they are fully aware!

Seek me. Notice the *personality* of the command. The injunction is — not to sacrifice, not to fast, not to pray even; not to destroy their idols; for with the mere form in each case the people might have stopped—but it is to "seek me." That means something more than a professed return to God. Nothing short of actually finding him would avail to

secure the promise, "and ye shall live." And the command to seek implies an assurance that he will be found of those who do seek him—an assurance not unconditioned, but still plainly inferred. What is the condition? We find it in Jer. 29: 13: "And ye shall seek me, and find me, when ye shall search for me with all your heart." *And ye shall live.* Promise not uncertainly stated. Had the kingdom of Israel complied with that command it might have been to-day in existence, its duration indefinitely prolonged. If any man obeys that injunction, he lays hold upon life eternal.

But seek not Bethel—to worship its idols. The calf-worship began there and was still carried on. *Nor enter into Gilgal, and pass not to Beersheba.* Both had become seats of idolatrous worship. Gilgal was near Jericho, and Beersheba in the southern part of Judah. There were, it appears, not enough abominations of worship in Israel to satisfy the zeal of the people, so they must needs seek for others even to the uttermost boundaries of their rival kingdom. Jeroboam wiled away his people from the true worship at Jerusalem by saying to them that it was too much for them to go up to the sacred city; and yet here were the descendants of this same people esteeming it no burden to go a much greater distance to bow down before idols. If the worship is a crucifixion of the flesh, any distance is "too hard"—if it is a gratification of the flesh, no distance is too great.

For Gilgal shall surely go into captivity and Bethel shall come to nought. No use to seek them, for they will be no place of refuge. Instead of delivering their worshipers they will themselves need to be delivered. In the original there is a play upon words which we lose entirely in our translation. The meaning of "Gilgal," it will be remembered, is "rolling," for God there "rolled away" the reproach of Egypt. Josh. 5: 9. The prediction in regard to that place, though it can not be accurately expressed in English, is nearly this: "Gilgal (the place of rolling) shall be clean rolled away." There is a similar use of words with reference to Bethel. Near Bethel, which means "house of God," was a small place called "Beth-aven," meaning "house of vanity;" and this in derision was often applied to Bethel. "Bethel shall come to nought," therefore, means "Beth-el shall come to be Beth-aven." Hos. 4: 15.

God tells his people what *not* to do as well as what they must do. All positive good has its negatives. It is not enough to do well—one must also refrain from doing evil. One must not merely feed his spirit—he must also deny the flesh. One must not only acknowledge allegiance to Christ—he must also disown the sovereignty of the devil. One must not only go to church—he must also cease from going to saloons and other places of questionable repute. The *not* doing is almost as convincing a proof of a regenerated heart as the actual attitude of worship. It takes both evidences to make out a clear case of conversion. "Ye can not serve God *and* mammon."

Ye who turn judgment to wormwood, etc. They, especially, are commanded to seek God. Wormwood is a bitter plant, and, therefore, symbolizes bitter wrong. Righteousness is its opposite, a sweet and fragrant plant, and this they leave off, or, rather, "cast down" to the earth—trample it under foot. In verses 11, 12 the bitter wrongs are enumerated. *Seek him that maketh the seven stars.* In this beautiful passage the omnipotence of God is held up to alarm those who have set at naught his commands and defied his power—the puny arm of flesh lifted against the mighty arm of Jehovah. Note the extremes that are here coupled together: "Seven stars and Orion," the one rising while the other sets; "shadow of death" (poetical for the thick darkness of the night), and "the morning;" "day" followed by "night." *That calleth for the waters of the sea.* It is thought that fearful inundations are here meant,

and Kiel sees here an unmistakable allusion to the flood. As all the waters that pour down from the clouds are drawn from the sea, by evaporation and otherwise, it *may* have reference to this fact. A reference to the Metrical Version will show how widely the translators missed the mark in rendering verse 9. The God whom they have forsaken and despised is not only the one who holds the heavens in his hands, who makes day succeed night and night follow day, but who stoops from heaven to take sudden vengeance upon the wicked, so that he "makes desolation to flash upon the strong and desolation upon the fortress." No one can say: "The Lord shall not see, neither shall the God of Jacob regard it." The oppressors had lulled themselves into a false sense of security.

They hate him that rebuketh in the gate. The phrase "in the gate" shows that reference here is made to judicial proceedings which were administered there. The people, or rather the influential oppressors among them, had come to hate the judge that rebuked their evil doings, and that spoke uprightly in delivering judgment. And they had cause to; for they were "treading upon the poor," exacting from them "burdens of wheat," either as rent or as taxes, and from their iniquitous extortions were building for themselves "houses of hewn stone," and planting for themselves "pleasant vineyards"—the sweat and the toil of the poor being made to increase the luxury of the rich. No wonder the prophet passes from a tone of lamentation to one of denunciation, and declares that though they have built the houses they shall not dwell in them, and though they have planted the vineyards they shall not drink of their wine!

For I know your manifold transgressions. "The eyes of the Lord are in every place beholding the evil and the good." Let this fact comfort his people when the right seems weak and the wrong securely triumphant. There is One who takes note of everything. No deed of oppression escapes his eye, or is blotted from his record. Against the reckoning that account is kept—and that day will surely come. *They afflict the just.* And now comes an enumeration of their trespasses that shows that all their evil deeds are known to Jehovah. Most properly mentioned as first is that "they afflict the just." Not content simply with being wicked themselves, they are not willing that others should be upright—take a petty spite in distressing those who still keep to their integrity. Dishonesty always feels a certain spleen against Integrity. *They take a bribe.* Even the judges; for upright judges are at a discount and can not retain their places. Those who still administer justice will not do so unless well paid. *Turn aside the poor.* The man with no money stands no chance at all. Really, are we studying the characteristics of the courts of B. C. 787 or A. D. 1877—of Israel or of our own land! There are some things not so remote as the record we are studying, to which these words apply. When cartoons caricaturing justice could appear in a widely circulated journal, and everywhere be recognized as not very gross distortions of the truth, it was a sign that in some localities, at least, in our land, court proceedings had become "a mockery of justice." Bribery has a modern as well as an ancient aspect. *Therefore the prudent shall keep silence.* Not safe for a righteous man to open his mouth in rebuke. The fate of Stephen would likely be his. There is no intolerance like that of irreligion.

For it is an evil time. When bad men are rampant and good men dare not speak, truly it *is* an evil time. It is an evil time when the strong oppress the weak, when the rich grind down the poor, and the judges take bribes. And yet, paradoxical as the statement seems, it was a time of self-righteousness. The people punctiliously went to Bethel and to Gilgal, and offered up their sacrifices every morning, gave their tithes, called out for, and published, the voluntary

offerings then made (4:4, 5), and, no doubt, like those who get large incomes by unscrupulous means, but who give liberally to the church, thought they were pretty good, after all,—as if God's account with them was mere memorandum of paid or unpaid tithes.

A WORD OF HOPE (14, 15).—Again, right after this unsparing threatening and denunciation, is the word of hope spoken. "The sharper the threatening the more the way of escape is pointed out." *Seek good, and not evil, that ye may live.* How little is asked and how much is promised in this! The key-note of the lesson is the word SEEK. *Seek ye me and ye shall live.* 3. *Seek the Lord and ye shall live.* 6. *Seek him that maketh the seven stars and Orion*—and ye shall escape destruction, is the omitted, but understood, promise. 8. *Seek good, and not evil, that ye may live.* Could the importance of seeking God as a means of obtaining life and of avoiding death be more strenuously insisted upon? God deals with a nation as with a man, and with a man as with a nation. Repentance of evil and the seeking of good are the essential conditions of salvation. Christ's atonement does not do away with, but only emphasizes them the more strongly. And the seeking of good and the seeking of God are one and the same thing—only that it is easier to seek a person than an abstraction. *So the Lord of Hosts shall be with you as ye have spoken.* They had claimed that he was with them — that the idols at Bethel and Gilgal represented him, and that they worshiped not them but the God whom they personated. They were the children of promise—God's peculiar people. And in this way they cheated themselves into believing that they had the substance while they only had the shadow.

Hate the evil, and love the good. This is only another way of putting the same thought that the prophet just expressed —but it is more intelligible. There is no chance of making any mistake in regard to it. He shows, now, that not to seek evil is not enough — one must hate it; to seek good is not enough—one must love it. "The fear of the Lord is to hate evil." Prov. 8:13. *It may be that the Lord will be gracious.* Not that there was any doubt about it, or that the prophet so thought. What was uncertain was that they would repent with sufficient sincerity to make it sure that he would forgive. *Unto the remant of Joseph.* "Joseph," as the ruling house, stands here for the kingdom of Israel. It was only a "remnant" for which Amos was hopeful. The great mass of those to whom he appealed he knew would turn a deaf ear to his appeal. Wailing he foresaw would be in all the streets in spite of his warning. 16. Captivity for the most of them was certain, but, perhaps, there might be a remnant to whom God could and would be gracious. The Sabbath-school teacher comes, also, to his class uttering words of warning concerning the future. How many will receive—how many reject them! Israel heard not Amos—and perished. How shall it be with each one to whom this lesson will be taught!

Remnants.

1.—The end of the impenitent nation or the impenitent man is a pitiable sight. It is a wreck as hopeless as those that are beaten to pieces on the rocks by the pitiless sea, cargo, crew, and everything lost. "Mark the perfect man, and behold the upright, for the end of that man is peace, but the transgressors shall be destroyed together; the end of the wicked shall be cut off." Job 21:7, 29, 30; Ps. 37:9, 10, 37, 38; 73:3, 17–19; Prov. 14:32; Eccl. 8:12, 13; Is. 57:2; Luke 16:22, 23.

2.—"She shall no more rise again." That is an epitaph for a nation, but not for man. He shall rise again—"they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Glorious hope! or fearful day! Dan. 12:2; Matt. 24:30, 31; John 12:26; 14:3; 17:24; 1 Cor. 15:52; Phil. 3:20:21; Col. 3:4; Rev. 3:21; 6:16, 17.

3.—"Seek the Lord and ye shall live"—live here most truly, most nobly—live forever with God hereafter. The new life will be immediately manifest, as, in spring, it is manifest in swelling buds and fragrant flowers. "He that believeth on me HATH everlasting life." John 3:16–18; 5:24; 6:47; 14:19; Rom. 6:4; 2 Cor. 5:17; Col. 3:3, 4; 1 John 3:14, 15; 5:12, 13.

4.—No one can seek the Lord and seek evil at the same time. One can not face two ways at once. To seek the one involves the entire giving

up of the other. "Ye can not serve God and mammon." Josh. 24: 15, 19, 20; 1 Sam. 7: 3; 1 K. 18: 21; Ezek. 20: 39; Luke 16: 13; Rom. 6: 16–20; Gal. 1: 10; Jas. 4: 4.

5.—No one can follow the good who does not love it; no one can successfully avoid evil who does not hate it. The heart will overmaster mere resolutio s and will betray one. If a citadel is to be kept it will not do to have inside one whose fingers are constantly itching to undo the gate and let the enemy in. Therefore: "Hate the evil and love the good." Ps. 45: 7; 97: 10; 101: 2–4; 119: 104, 163; 145: 20; Prov. 8: 13; Rom. 12: 9; 2 Tim. 2: 19; 1 John 3: 18.

HYMN.

Seek Jesus, seek Jesus,
In childhood and youth,
For they that seek early shall find;
His word hath declared it,
How precious the truth!
The promise, how loving and kind!

Seek Jesus, seek Jesus,
For they that seek early shall find him;
He is the true Way,
Oh do not delay;
Seek Jesus, oh seek him to-day.

BLACKBOARD.

How shall we Obtain
LIFE ETERNAL?
SEEK THE LORD,
SEEK GOOD—NOT EVIL,
HATE EVIL—LOVE GOOD.

THE PRIMARY CLASS.

The primary teacher will find this a comparatively difficult lesson to teach—or, rather, to prepare for teaching. It is not a seductive story, as the other lessons mostly have been. It is too abstract to be readily comprehended by children, and, therefore it will be best to teach the facts referred to in the lesson, selecting and applying some of its truths.

I.—*The state of Israel.* 1. *Outwardly.* Prosperous—ivory palaces, houses of hewn stone, nice furniture, ivory beds, beautiful vineyards, and plantations of figs. The great lived well—had elegant feasts, drank wine, had musical entertainments. The kingdom was enlarged—its borders were greater than ever before. 2. *Inwardly.* People worshiped idols—calves at Bethel, idols at Gilgal; even went away over into Judah to worship some at Beersheba. The rich oppressed the poor—made them pay heavy taxes, exhorbitant rents, heavy ransoms. The judges were wicked—decided in favor of the man who paid the most money, shut out the poor from their rights.

II.—What ought to be done to such a wicked people? God had been so patient and so kind with them, and yet they kept growing worse and worse. For two hundred and fifty years he had borne with their iniquity. Now he sent Amos, a man who was a herdsman in Judah, to tell them that pretty soon they should no more be a people. They should be carried into captivity. God will not always bear with us, if we continue to sin.

III.—Was there no hope for them? Oh yes! God told them, even then, that if they would seek him they should live. But they would not do it, and so they perished. What does he tell you to do? If you seek him can you seek evil also? Can you love the good and love evil at the same time? What must you do to evil?

HYMN.

Jesus, I love thee;
Reign in my heart;
Oh, may thy Spirit
Never depart;
Jesus, I love thee;
Yes, thou art mine;
Living or dying,
Still I am thine.

BLACKBOARD.

HATE EVIL—LOVE the GOOD.
HATE SATAN—LOVE CHRIST.

LESSON XXIII.—JUNE 10, 1877.—THE PROMISE OF REVIVAL.

SCRIPTURE.—Hosea 14 : 1-9. Memorize 1-7; Primary Verse, 9.

1 O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.
2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.
3 Asshur shall not save up; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.
4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.
5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.
6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.
7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.
8 Ephraim shall say what have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

GOLDEN TEXT.—"O Israel thou hast destroyed thyself; but in me is thine help."—13: 9.

TOPIC.—Confession is made Unto Salvation.

HOME READINGS.

M. Hosea Chaps. 1 & 2.....Israel Personified.
T. Hosea Chaps. 3 & 4.....Israel Arraigned.
W. Hosea 5 : 1-15 .....The Priests Denounced.
Th. Hosea Chaps. 6 & 7.....Woe Unto the People.
F. Hosea Chaps. 8 & 9.....Their Root is Dried Up.
S. Hosea Chaps. 10 & 11.....Israel an Empty Vine.
S. Hosea Chaps. 12 & 13.....As the Morning Cloud.

TIME.—B. C. 725. RULERS.—Hosea, king of Israel; Ahaz, king of Judah. PLACE.—Northern part of Israel.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

AN EARNEST EXHORTATION.—What does the prophet exhort Israel to do? 1. "Return" from what? 4: 13; 8: 11, 14; 13: 2. How was it that Israel had fallen? 1. (Israel had not yet fallen; the prophet, looking upon future things, speaks of them as if they were present.) What does "fallen" mean? 9: 6, 11, 15, 16; 10: 6; 13: 3, 16. How did the prophet say they might escape? 2. Did they need to *do* anything? Who was the real cause of Israel's downfall? 13: 9. What does the prophet mean by *Take with you words?* Lev. 26: 40; Prov. 28: 13. What words were they to say? 2, 3. What do you think is meant by: "So we will render the calves of our lips"? "Asshur" is another word for Assyria. Why were they to say: "Asshur shall not save us"? 5: 13; 7: 11; 12: 1. Why that they would not ride upon horses? Deut. 17: 16; Ps. 20: 7. What were they to do about their gods? 3. What reason had they for hoping God would hear? 3.

AN UNMERITED ENCOURAGEMENT.—If they do these things what does God say *he* will do? 4-7. What is it he will heal? 4. Do *you* ask him to heal *your* backsliding? How much will he love them (and you)? 4. Why? 4. What does he say he will be unto Israel? 5. Why does he say he will be as "dew"? What benefit is the dew? How was Israel to grow in that good time when they should repent? 5. How does that grow? Matt. 6: 28, 29. How was he to "cast forth his roots"? 5. In beauty he was to be like what tree? 6. Fragrant as what? See 2 Cor. 2: 15. What good would Israel then do? 7. In those days what will Ephraim say? 8. What will God say to him? 8.

A SAD EXCLAMATION.—Who only understand such things? 9. Why only they? John 18: 37. What does he say about God's ways? 9. Who walk in them? Who fall? To walk in God's ways is to obey what? To fall—means what? John 3: 18; 15: 14.

General Questions.

In this lesson how is it shown:

1.—That the wicked destroy themselves?
2.—That repentance and confession will save them?
3.—That God cures sin as well as pardons the sinner?
4.—That God will prosper those whom he pardons?
5.—That it is prudent and wise to be on God's side?

METRICAL TRANSLATION.

Return, O Israel! to Jehovah thy God:
For thou hast fallen by thine iniquity.
2 Take with you words, and return to Jehovah;
Say to him,
Forgive all iniquity, and graciously receive us,
Then we will render to thee the calves of our lips.
3 Assyria shall not save us;
We will not ride upon horses;
Neither will we say any more, "Our gods,"
To the work of our hands:
For by thee the destitute is pitied.
4 I will heal their apostasy;
I will love them freely;
For my anger is turned away from them.
5 I will be as the dew to Israel;
He shall blossom as the lily,
And strike his roots like Lebanon.
6 His suckers shall appear forth,
And his beauty shall be as the olive tree,
And his fragrance as Lebanon.
7 They that dwell under his shade shall revive as the corn,
And shoot forth as the vine;
Their fame shall be as the wine of Lebanon.
8 Ephraim shall say,
What have I any more to do with idols?
I have answered him, and will regard him;
I am like a green cypress;
From me thy fruit is found.
9 Who is wise, that he may understand these things;
Prudent, that he may know them?
For the ways of Jehovah are right;
The righteous shall walk in them;
But the rebellious shall stumble in them.

BIBLICAL LESSON OUTLINE.

AN UNDESERVED PROMISE.

"Herein is love; not that we loved God, but that he loved us." 1 JOHN 4: 10.

AN EXHORTATION.

Return unto the Lord thy God 1.

Come and let us return. 6: 1.
If ye do return—put away—gods. 1 Sam. 7: 3.
Turn—and he will return. 2 Chr. 30: 6.
Return—and he will have mercy. Is. 55: 7.

Thou hast fallen by thine iniquity. 1.

Thou hast destroyed thyself. 13: 9.
Thy backsliding shall reprove thee. Jer. 2: 19.
The crown is fallen from our head. Lam. 5: 16.

Take with you words and turn. 2.

If they shall confess their iniquity. Lev. 26: 40.
Whoso confesseth—shall have mercy. Prv. 28:13.
God be merciful to me a sinner. Luke 18: 13.
Father, I have sinned. Luke 15: 18.

Take away all iniquity and receive us graciously. 2.

The Lord—hath put away thy sin. 2 Sam. 12: 13.
Wash me—I shall be whiter than snow. Ps. 51:7.
From all—filthiness—I cleanse you. Ezek. 36:25.
That he might redeem us—all iniquity. Tit. 2:14.

So will we render the calves of our lips. 2.

Please the Lord better than an ox. Ps. 69: 31.
Praise—the fruit of our lips. Heb. 13: 15.
To offer up spiritual sacrifices. 1 Pet. 2: 5.

Asshur shall not save us. 3.

Then went Ephraim to the Assyrian. 5: 13.
Call to Egypt—go to Assyria. 7: 11.
Make a covenant with the Assyrians. 12: 1.

Neither will we say—ye are our gods. 3.

What have I to do—with idols? 8.
I will take away—Baalim. 2: 17.
Cast his idols—to the moles. Is. 2: 20.

AN ENCOURAGEMENT.

I will heal their backsliding. 4.

I am the Lord that healeth thee. Ex. 15: 26.
Have seen his ways—will heal him. Is. 57: 18.
Return and I will heal. Jer. 3: 22.

I will love them freely. 4.

God so loved the world. John 3: 16.
His great love wherewith he loved us. Eph. 2:4.
Herein is love; not—we loved God. 1 John 4:10.

I will be as the dew. 5.

My speech shall distil as the dew. Deut. 32: 2.
Like rain upon the mown grass. Ps. 72: 6.
Shall grow as the lily. 5.
Solomon—not arrayed like—these. Matt. 6: 29.
Cast forth his roots as Lebanon. 5.
In the mountain—will I plant it. Ezek. 17: 23.
His beauty shall be as the olive tree. 6.
Green olive tree in the house of God. Ps. 52: 8.
His smell as Lebanon. 6.
Unto God a sweet savor of Christ. 2 Cor. 2: 15.
I am like a green fir tree. 8.
I will set in the desert the fir tree. Is. 41: 19.

AN EXCLAMATION.

Who is wise and he shall understand. 9.

Whoso is wise and will observe. Ps. 107: 43.
A wise man will hear. Prov. 1: 5.
It is given unto you to know. Matt. 13: 11.
Every one—of the truth heareth. John 18: 37.

But the transgressors shall fall therein. 9.

Set for the fall—of many. Luke 2: 34.
He that believeth not is condemned. John 3: 18.
Hated both me and my Father. John 15: 24.
Savor of death unto death. 2 Cor. 2: 16.

NOTES AND COMMENTS.

THE EARNEST EXHORTATION (1–3).—Nearly the whole book of Hosea is taken up with an arraignment of Israel as the unfaithful spouse of Jehovah. It is full of upbraidings, of lamentations, and of threatenings. Though all through the book the love of God toward his people eminently is shown, yet the impeachment is so severe, the judgments predicted so destructive, that no one is prepared for so pleading, beautiful, and gracious a close as is presented in the last chapter. There the loud, startling notes of the trumpet of judgment suddenly change into soft, winning appeal, and close with a burst of triumph. On the very bosom of the coming clouds of judgment is hung a bow of promise. Says Franke: "He who would read what is sweet and agreeable should read

the close of all the prophets. They are like a choir of singers, one singing one part and another another; but at the last they all dwell upon one note. The glory of Christ's church at last is the *finale*."

O Israel return unto the Lord thy God. The previous threatenings had laid the foundation for this appeal. They had shown that destruction was imminent on account of the sins of the people, and that it was deserved. From it was no escape, except through Jehovah, and now, marvel of marvels! the Lord, through the lips of his prophet, pleads with them to return unto him, that they may escape the consequences of their wrong-doing. Who can fathom the unutterable love and yearning of God over the sons of men! *Return.* From following idols; from worshiping the calves; from oppressing the poor; from straying away from God, their helper. *For thou hast fallen.* The future fact put into the present tense. The words almost the same as those used by Amos in our last lesson. Then the end was a half century away, now, if we can rely on our chronology, it was only a few years distant. Impenitence delays, but judgment does not tarry. *Hast fallen.* Look at the strong, impressive figures by which this downfall was portrayed: "For they have sown the wind and they shall reap the whirlwind." 8:7. Evil always returns a crop compounded in strength and numbers. "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure." 8:8. Her captivity is here plainly represented. "I will send a fire upon his cities, and it shall devour the palaces thereof." 8:14. The future destruction of the cities by the torch of the conqueror, here referred to, was to be as a retribution for building idol temples. "They shall not dwell in the Lord's land, but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria." 9:3. Not only exiled, but having no choice as to food—the servant must eat what his master allows. "Egypt shall gather them up; Memphis shall bury them; the pleasant places for their silver, nettles shall possess them; thorns shall be in their tabernacles." 9:6. Memphis was a celebrated burying-place of the Egyptians. Their captivity is spoken of as a return to "Egypt"—Assyria being the land that is meant — a new Egypt. Not only exiled — but should not return again; their heirs and successors, nettles and thorns. "Their root is dried up; they shall bear no fruit." 9:16. Though a nation is cut down, sometimes it springs up again; but Israel should have no root, no possibility of re-growth. "They shall be wanderers among the nations." How literally has this prediction been fulfilled! Wanderers among nations have they been, never assimilating to and losing themselves among them, but everywhere retaining their identity. This terrible picture is completed with a few finishing touches in chapter 13:11–16. There God declares that from the power of this death he will not redeem them; for when these judgments are in process of execution the time for repentance is over past. Looking upon that picture, retrospectively as we now do, instead of perspectively as the prophet did, we can see how much these words "hast fallen" meant.

Fallen by thine iniquity. Not by the hand of God — but by her own hand. The destruction of the sinner is a suicide. "O Israel, thou hast destroyed thyself, but in me is thine help." 13:9. *Take with you words.* Was not, indeed, to come to the Lord empty, but not with costly sacrifices like those of Solomon, nor with long fasts nor imposing ceremonies — but with nothing but words. Words are cheap, it is said, but not such words as are here referred to. There are some words so fitly spoken as to be like "apples of gold in pictures of silver." But how much more precious are words of true repentance! How prized they are by him who sits on the throne we can get some idea by his saying that there is joy in heaven over one sinner that repenteth. *Take with you words.*

Nothing more is demanded of the penitent man. Worlds could not purchase his redemption — but words, contrite, humble, loving words, can do what treasures can not. Salvation is not of works lest any should boast. *And turn to the Lord.* That implies the renunciation of idolatry, the abjuration of injustice and of oppression, the abandonment of all evil, and the acceptance of God and of all his behests. These acts would attest the sincerity of the words.

What words shall they take? The prophet specially mentions them: "Say unto him, Take," etc., the formula ending with the close of verse 3. *Take away all iniquity and receive us graciously.* Their iniquity was very great and their offense was very rank. They had no right to expect that their transgressions could be wiped out so that they could be "graciously" received. And yet they are (let self-accusing sinners take hope from this) absolutely instructed by God's ambassador to ask for just this. Graciously received!—"joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance." *So will we render the calves of our lips.* Literally: "So will we render, as bullocks, our lips." Will render sacrifices of praise and thanksgiving instead of oxen. The same idea is presented in Ps. 69:30, 31, though the metaphor is not there given: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than ox or bullock that hath horns and hoofs."

Asshur shall not save us." "Asshur" is another word for Assyria. Instead of relying upon God to protect and to deliver, Israel had depended upon obtaining the favor of Assyria by heavy ransoms. Menahem in this way had paid a thousand talents of silver to Pul, and Hoshea, in the same way, gave presents to Shalmaneser. 2 K. 15:19, 20; 17:3. *We will not ride upon horses.* These for political reasons had been forbidden. Deut. 17:16. Horses were obtained from Egypt; and it is probable that allusion is here made to the attempt to make an alliance with So, the king of that country. 2 K. 17:4. See, also, Is. 31:1. *Neither will we say any more to the work of our hands, Ye are our gods.* Last and best renunciation of all; for idolatry was the evil root from which sprang all their troubles. They were not longer to rely upon bribes on the one hand, nor corrupting alliances on the other, nor upon idols, the insensate work of their hands. That is to say, these were steps which the prophet *recommends* them to take. They had as yet expressed no such words of contrition, nor promised any such reformation. *For in thee the fatherless findeth mercy.* That fact is given as the confident basis for their prayer. In renouncing God Israel had indeed become orphaned; for there is none so fatherless as those who do not have God for their father.

THE GREAT ENCOURAGEMENT (4–8).—It was but little that the prophet asked the people to do. To confess their sins, to cease seeking other aid than that of God, and to renounce their idols surely was no great matter; especially when each transgression named had only plunged them into deeper difficulty. The bribe paid to Pul only whetted the appetite of Shalmanezer, and the attempt to secure the alliance of Egypt resulted, soon after this prophecy was uttered, in the total extinction of the kingdom of Israel. Having told them what they should do, let us see what God promises to do for them in return. *I will heal their backsliding.* Heal the consequences of their apostasy. The crippled kingdom should be made whole again, the danger from foreign powers should be averted, and real and permanent prosperity should take the place of sham security. *I will love them freely.* So God ever loves —so had he always loved them. In the midst of terrible denunciations and threats, as rifts of sunlight piercing through the darkest clouds, so had his love shone through. When saying that the sword should consume his people, he

breaks out with a cry like that of a mother whose children are torn away from her: "How shall I give thee up Ephraim! How shall I deliver (surrender) thee, Israel! How shall I make thee as Admah! How shall I set thee as Zeboim! (See Deut. 29:23). Mine heart is turned within me; my repentings are kindled together." 11:8. It is hard for God to destroy. It is more the nature of love to be gracious than to be severe. And his love is infinite, and, therefore, it is more natural he should be long-suffering than prompt to destroy. Let us read the parable of the Prodigal Son if we would know how he yearns over and is ready to receive his wayward children. *For mine anger is turned away from him.* Is always turned away from the penitent. "Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness." Neh. 9:17.

He has assured Israel that, upon its repentance and confession, he will love his people freely. Now he tells them in what ways that love will be manifest. In more ways, it will be noticed, than in mere reconciliation. There shall be a communion between the restored kingdom and Jehovah, in which Israel shall feel the strength of the divine nature thrilling all through her deadened veins a new and potential life. *I will be as the dew unto Israel.* In Palestine dew is of the utmost consequence. It continues to fall after the spring rains have ceased, thus shortening and mitigating the season of drought. It is an admirable illustration of the coming and the effects of the Holy Spirit. 1.—It is invisible; none, watching, can tell from whence come the growing drops that make the grass sparkle with diamonds. 2.—It is copious. Every leaflet gets its share. 3.—It is constant. The daily supplies of grace never fail. 4.—It is real. Though no one can tell from whence it comes, every one can see it is *there.* Many a one to whom the coming of the Holy Spirit is a mystery still can but acknowledge the reality of its presence in others. 5.—It is refreshing. And who can tell how refreshing God's Spirit is! *He shall grow as the lily.* "Even Solomon in all his glory was not arrayed like one of these." Matt. 6:29. Beauty, therefore, specially, was referred to, but possibly, also, quickness of growth is intended. *Cast forth his roots as Lebanon.* The name of the mountain is used instead of the tree that grew in such numbers upon it. Is. 10:34; 40:16. That was the cedar, a tree that, with its numerous strong, penetrating roots, takes such a deep clutch on the earth that even hurricanes do not make them lose their hold. So, if Israel was to be like the lily in beauty and in suddenness of growth, it was not to be like it in the brevity of its existence. *His branches shall spread.* Like the branches of the cedar. The life below is always the measure of the life above. There can be no large, spreading branches without strong, penetrating roots. So the life of the Christian that is hid with God determines the excellency of his profession before men. Those that are rooted and grounded in the faith will live in fair colors before the world. *His beauty shall be as the olive tree.* The olive was an evergreen — rich in foliage and rich in fruitage; beautiful in appearance and beautiful for its goodness. *And his smell as Lebanon.* The mountain was fragrant with cedars and aromatic shrubs. "We are unto God a sweet savor of Christ." "Let my prayer be set forth before thee as incense." Ps. 141:2. If Israel had only hearkened, it would have been a tree strong as a cedar of Lebanon, splendid as a lily, beautiful and fruitful and evergreen as the olive, and fragrant in the nostrils of Jehova has the mountain of Lebanon.

Hitherto the prophet, or, rather, God through his lips, has been speaking of Israel as a nation. Now he tells what will be the lot of its people. The tree first—then the things which shall flourish under its shadow. *They shall revive as the corn.* *Un*-repentant "their root is dried up"—repentant they shall put forth the promise of multiplying as corn multiplies. *And grow as the vine.* Quickly

—growth shall be expeditious. *The scent* (or fame) *thereof shall be as the wine of Lebanon.* It is said that the wines of Lebanon have a surpassing reputation for richness and flavor. So should the reputation of Israel be. All the stages of progress are here mentioned: 1.—The tender shoot; 2.—The growing vine; 3.—The product of the vine. All of these should be fulfilled in Israel on the sole condition of repentant service.

Ephraim shall say. "Ephraim" personalizes and stands for the kingdom of Israel. The verse is difficult of exposition. Manger supposes that it is a dialogue, which he thus expresses:

Ephraim.—What have I further to do with idols?
God.—I have answered him and will regard him.
Ephraim.—I am like a green cypress.
God.—From me is thy fruit found.

That is probably purely imaginative, however. God, presumably, is the only speaker. Drop out the confusing italics "*shall say,*" and then the whole verse is consistent with that idea. Ephraim is in the vocative—is addressed—and the verse reads: Ephraim, what have I to do any more with idols? etc. With such repentance on the part of Ephraim, God would have no more occasion to be displeased by his worshiping them. *I have heard and observed him* — regarded him with favor; not hid his face from him. The idols had not heard nor regarded—Jehovah does both. *I am a green fir tree.* The reasons for the metaphor lay not chiefly in the size and majesty of the fir, or cypress, but in its unchangeableness —"Jesus Christ the same yesterday and to-day and forever"—and in its constant exhibition of perennial life — always green. *From me is thy fruit found.* Mere shade and protection is found under the fir-tree, but God gives more than that. He is not only the tree that overshadows, but the vine from which we draw our spiritual life and to which we owe whatever of good fruitage we bear. "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches." John 15: 4, 5. The great truth thus uttered by Christ has been true during all time. Happy the nation—happy the man, that learns it.

A SAD EXCLAMATION (9).—This last verse is in the nature of an epilogue which applies to the whole book. The things which the wise shall understand are all the matters of which he has spoken. "The wise" are those who seek to know the will of God, and the "prudent" those who are guided by it. Though put in interrogative form, it does not mean that no one *can* understand them. The interrogations should be put after the words "wise" and "prudent." The promise here plainly is: "If any man will do his will he shall know of the doctrine." John 7: 17. *For the ways of the Lord are right.* They are not hid so that they can not be found out. He issues no decree in secret, and then punishes men for not obeying it. They are so plain that the righteous shall walk in them without trouble — so strait that no wicked man shall ever walk in them to heaven.

Remnants.

1.—Repentance is spoken of as "a return unto the Lord." With the Lord is the natural home of man. He is our Father and we are his children, though wayward children. Sin has enticed man away from God, until nature has adopted the world in his stead, but nevertheless the true home of the soul is with this divine Father, and is not satisfied until it finds its way there. Ia. 55:2; 63:16; Jer. 3: 19; 31: 20; Matt. 6: 9, 14; 7: 11; Luke 11: 2; 15: 15–18.

2.—How easy it is to obtain salvation! How little is required of the sinner! No atoning deed of any sort; for however insignificant it might be, still it might be beyond his ability to perform. No ransom; for however small that might be, he might not be able to pay it. Nothing but words is required, sincere, penitent words, for salvation is a free gift, lest one should be self-righteous in earning it. Rom. 3: 20, 27, 28; 4: 2, 3; 9: 11, 16; 11: 16; 1 Cor. 1: 29, 31; Eph. 2: 8, 9; 2 Tim. 1: 9; Tit. 3: 3-6.

3.—If one would be saved, however, he must cease to rely on anything but Christ. He must stop trying to save himself. "There is none other name under heaven given whereby we must be saved." Mark 16: 15, 16; John 3: 36; 14: 6; Acts 3: 12; 1 Cor. 3: 11; 1 Tim. 2: 5, 6; Heb. 2: 3; 12: 25; 1 John 5: 11, 12.

4.—Selfishness is the predominant trait of the world. It is an "empty vine." It is only when the soul is grafted unto the True Vine that it

begins to bring forth good and acceptable fruit, and shows that it is sustained by an inward, refreshing, and vigorous life. Ps. 52: 8; 92: 12–14; John 15: 5; Rom. 6: 22; 7: 4; 2 Cor. 9: 10; Gal. 5: 22; Eph. 5: 9; Phil. 1: 11; 4: 13, 17; Col. 1: 6, 10; Jas. 1: 17.

5.—"Who is wise? and he shall understand these things." But, alas, how few are wise! How few care to know the will of God, until they stand in terror of the judgment! "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Ps. 14: 2, 3; Matt. 7: 13, 14; 20: 19; 22: 14; Luke 13: 23, 24; Rom. 3: 10–12; 11: 5; 2 Cor. 4: 4; 1 Pet. 3: 20, 21; 1 John 5: 19.

HYMN.

I will go and tell my Saviour
How I long his child to be;
At the cross I'll seek and find him;
He's waiting there for me.

I will tell him I have wandered
From the path that leads to heaven;
With a contrite, broken spirit,
I'll go and be forgiven.

BLACKBOARD.

Take with you Words
AND TURN TO THE LORD.
SAY UNTO HIM:
'Take away all Iniquity.'

THE PRIMARY CLASS.

Who was it in our last lesson who told the people of Israel that their kingdom was to be destroyed? About fifty years after that another prophet, whose name was Hosea, told them the same thing. Had the people, then, grown any better? If they had, God would have — what? They had grown worse and worse. Don't you think it was about time for God to give them up? God hates to do that. You have often sinned against him. He don't want to give you up. Would you like to have him? God told them that if they would only be sorry for their sins, and confess them, he would forgive them and still be their Helper. Was not that an easy thing to do? My dear children, *have you done it?*

2.—If they would only do this, God told them he would heal all their troubles, and, best of all, he would freely love them. That is what God will do to you if you turn to him. He told them, too, that he would be as the dew to them. When does dew come? Can you see it come? What does it do for the grass and the flowers? God would come to them just like that, and his Spirit would refresh them. And further, he said that they should grow as the lily. Who has seen a lily? Is it pretty? God will make your souls just as beautiful and as pure as you want him to. Strong as a cedar of Lebanon he promised they should be. A cedar of Lebanon is a great strong tree — so strong that the wind can't tear it up. Would you like to be beautiful as a lily and strong like the cedar tree — strong, so that you won't be overcome by sin? God can make you all that if you earnestly ask him.

3.—Show the children that he can not only make them beautiful and strong, but will help them to bear good fruit. Illustrate by the vine and the branches. Close by showing that Israel paid no heed to God's threats nor to his promises, and was destroyed. What will *they* do?

HYMN.

Hearken, children, hearken
To the Saviour's voice to-day;
His loving words so tender
Are calling you away
From the paths of sin and folly,
Up the heavenly way.

Where the Tree of Life is blooming, is blooming,
Where the Tree of Life is blooming in endless day.

BLACKBOARD.

GOD'S CHILDREN
GROW { **As the LILY,** / **As the CEDAR,** / **As the VINE.**
Beauty — Strength — Fruit.

LESSON XXIV.—JUNE 17, 1877.—THE CAPTIVITY OF ISRAEL.

SCRIPTURE.—2 K. 17 : 6-18. Memorize 13-18; Primary Verse 18.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but hardened their necks like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only.

GOLDEN TEXT.—"Because they obeyed not the voice of the Lord."—2 K. 18:12.

TOPIC.—"Into Sin—into Bondage.

HOME READINGS.

M.	**Deut.**	**4 : 1-28**	**.....Captivity to follow Idolatry.**
T.	**Deut.**	**28 : 36-68**	**.....Servitude to follow Idolatry.**
W.	**Josh.**	**23 : 1-16**	**.....Destruction to follow Idolatry.**
Th.	**Judg.**	**10 : 1-18**	**.....Warning Punishment for Idolatry.**
F.	**1 Sam.**	**12 : 1-25**	**.....Unprofitableness of Idolatry!**
S.	**Amos**	**5 : 1-27**	**.....Warned of Captivity.**
S.	**Hosea**	**13 : 1-16**	**.....Warned of Desolation.**

TIME.—B. C. ?21. RULERS.—Hoshea, king of Israel; Hezekiah, king of Judah. PLACES.—Samaria in Israel; Assyria.
NOTE TO THE SCHOLAR.—The first verse contains a good lesson in geography. Won't you look up every place there mentioned?

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

CAPTIVITY.—The lesson in Amos was about one of the prophecies of the captivity; now we come to study about the captivity itself. When did it take place? 6. What year B. C.? Who took them captive? 6. How did he take them? 5. How came he to besiege Samaria? 3, 4. What sort of a king was Hoshea? 1, 2. Where were the Israelites taken? 6. Into what two countries? 6.

IDOLATRY.—Why were the children of Israel thus carried off? 7-12. What had God done for them that should have prevented this sin? 7. Whose "statutes," instead of his, did they follow? 8. When God brought them up what were they? Deut. 5:15. In what way did they do wickedly? 9. Did they have many "high places"? 9. What were they for? 11. Where did they have idols? 10. What had God said about such worship? 12. How did he feel about it? 11.

STUBBORNNESS.—How did God try to prevent Israel's destruction? 13. By whom did he send warnings? See Deut. 4 : 26; Josh. 23 : 16; 1 Sam. 12 : 15; Am. 5 : 16; Hos. 13 : 16, and name some of those who thus "testified." What did the prophets and seers say? 13. What two things were they to do? 13. Were they obedient? 14. Like what did their neck become?? Is. 48 : 4. What did they do? 14-17. What four things did they reject? 15, 16. What nine wicked things did they do? 15-17. "Followed vanity" means—what? What is meant by "the host of heaven"? Jer. 8 : 2. What happened to those who were made to "pass through fire"? Ps. 106 : 37; Ezek. 23 : 37. How came they to do such evil? 17. What was the final result of their evil-doing? 18, 6. What tribe only was left? How do those who now do evil go into bondage just as bad?

General Questions.

From this lesson how does it appear:

1.—That persistence in evil is sure to bring destruction?

2.—That God, by the benefits he rendered, had a right to their love and service?

3.—That he always gives ample warning of coming judgment?

4.—That people perish because of their stubborn disobedience?

5.—That God will not always bear with evil?

BIBLICAL LESSON OUTLINE.

A NATION DESTROYED.

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Is. 60: 12.

CAPTIVE.

Carried Israel away into Assyria. 6.

I will scatter you among the heathen. Lev. 26: 33.
Shall—utterly perish—off the land. Deut. 4: 26.
Shall scatter thee among all people. Deut. 28:64.
Into captivity beyond Damascus. Am. 5: 27.

IDOLATROUS.

The children of Israel had sinned. 7.

Will—go a whoring after the gods. Deut. 31:16.
Ye will utterly corrupt yourselves. Deut. 31: 29.
Cast the law behind their backs. Neh. 9: 26.

Against the Lord—which had brought them up. 7.

By strength of hand. Ex. 13: 3.
Thou wast a servant. Deut. 5: 15.
Because the Lord loved you. Deut. 7: 8.

Walked in the statutes of the heathen. 8.

Commit not—abominable customs. Lev. 18: 30.
Be not snared by following them. Deut. 12: 30.
Made two calves of gold. 1 K. 12: 28.

Did secretly those things that were not right. 9.

Cursed—putteth it in a secret place. Deut. 27:15.
Every man—chambers of his imagery. Eze. 8:12.
He knoweth the secrets of the heart. Ps. 44: 21.

They set them up images and groves. 10.

Ye shall—break their images. Ex. 34: 13.
Ye shall make you no idols. Lev. 26: 1.
Inflaming yourselves with idols. Is. 57: 5.

And there they burnt incense. 11.

Jeroboam stood—to burn incense. 1 K. 13: 1.
Made high places to burn incense. 2 Chr. 28: 25.
Unto the queen of heaven. Jer. 44: 17.

STUBBORN.

Yet the Lord testified against Israel. 13.

I testify—ye shall surely perish. Deut. 8: 19.
This song—testify against them. Deut. 31: 21.
Many years—testifiedst against them. Neh. 9:30.

By all the prophets. 13.

1. *Moses.*—Shall utterly be destroyed. Deut. 4:26.
2. *Joshua.*—Ye shall perish quickly. Josh. 23:16.
3. *Samuel.*—Hand of the Lord be against you. 1 Sam. 12: 15.
4. *Amos.*—Be wailing in all the streets. Am. 5:16.
5. *Hosea.*—Samaria shall become desolate. Hos. 13: 16.

Turn ye from your evil ways. 13.

Put away the evil of your doings. Is. 1: 16.
Let the wicked forsake his way. Is. 55: 7.
O Israel, return unto the Lord. Hos. 14: 1.

But hardened their necks. 14.

I know thy—stiff neck. Deut. 31: 27.
Thy neck is an iron sinew. Is. 48: 4.
Hardness and impenitent heart. Rom. 2: 5.

They rejected his statutes and his covenant. 15.

Blood—sprinkled on the people. Ex. 24: 8.
Enter into covenant with the Lord. Deut. 29: 12.
Not according to the covenant. Jer. 31: 32.

Caused their sons—to pass through the fire. 17.

Shalt not let any of thy seed pass. Lev. 18: 21.
Sacrificed their sons—unto devils. Ps. 106: 37.
Through the fire to devour them. Ezek. 23: 37.

The Lord was very angry—and removed them. 18.

Rooted—out of their land in anger. Deut. 29:28.
I said I would scatter them. Deut. 32: 26.
Shall not dwell in the Lord's land. Hos. 9: 3.

NOTES AND COMMENTS.

CAPTIVE (6).—The event presaged in all the previous lessons of the year is at last reached in this. We study, now, the wreck and ruin of a nation with the causes which led to its destruction. We presume there are but few who have failed to notice how timely have been some of the lessons of this year. "The Kingdom Divided" was the subject for contemplation just at the time when there was danger of dismemberment in our own government. In the final consequence of the division of Israel we see the disaster which a happy adjustment of difficulties enabled us to escape. The present prevalence of greed had its rebuke and warning in the lesson on "Gehazi the Leper." And for the coming Sabbath all the nations, where the international series has been adopted, will sit down to learn that "the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." There are two points to be observed in the teaching of this lesson. It should be impressed upon the pupils, *first*, that it clearly sets forth God's method of dealing with nations; and, inasmuch as he does with individuals as with peoples, *second*, his method of dealing with men. The teachers, therefore, have not only the possibility of applying this lesson to the conscience of the scholars, but, also, the opportunity so to impress it upon them that the next generation, when it comes to have the reins of power in its hands, will have a consciousness of the potency of God in human affairs, and a realizing sense of the necessity of conciliating him. Human governments will never be indestructible until their statesmen seek first to know and to follow the will of God.

The lessons have left quite a break in the history of Israel as traced by a study of the lives of its kings. We have been going out from that highway in discursive investigations of contemporaneous events and into the realms of prophecy. This has taken us along in the same direction, and has led us to the end by a much shorter cut than if we had pursued the usual beaten track. As it is important, however, that the real historical connection be not altogether missed, we reproduce it here in the following table from the reign of Jehu, where we left it:

K's of Judah.	B.C.	Kings of Israel.	Prophets.
Athaliah.	8 4	Jehu.	Jehoiada.
Joash.	873	"	
"	857	Jehoahaz.	Jonah, 856-784.;
Amaziah.	837	Jehoash.	
"	825	Jeroboam II.	
Uzziah.	810	"	Amos, 810-785.
"	784	Anarchy, 11 years.	Hosea, 810-725.
"	773	Zechariah.	Joel, 810-660.
"	772	Shallum; Menahem.	
"	761	Pekahiah.	Isaiah, 810-695.
"	759	Pekah.	
Jotham.	758	"	Micah, 758-699.
Ahaz.	742	"	Oded.
"	730	Hoshea.	
Hezekiah.	726	(Captivity, 721).	Nahum, 720-698.

Hoshea, the last of the kings of Israel, we are told in the second verse was not the worst. In what respects he was better than his immediate predecessors is not indicated. Perhaps, as some have surmised, he allowed his subjects to go to Jerusalem to worship, or, what is still more likely, perhaps he encouraged no other idolatry than the worship of the golden calves. As this form of apostasy was that to which Israel clung with the greatest tenacity, it is entirely probable that this is referred to when the record says: "He did that which was evil in the sight of the Lord." Following the example of Tiglath-pileser, whose successor he was, Shalmanezer came up against Hoshea and made him pay tribute. 3. This Hoshea did for several years (4), but at last sought to free himself from this imposition by an alliance with So, or Seveh, the king of Egypt. The Assyrian kingdom was at this time so rapidly pushing its conquests westward that it was quite as important for Egypt as for Israel to enter into such a coalition, in order that the kingdoms between it and the advancing conquerors might still serve as barriers to its approach toward itself. Either through spies, or through the refusal to pay tribute, the Assyrian king found out about this new combination against him, and came up, besieged Samaria for three years, and took it, carrying off the king as captive to an Assyrian prison. The account reads as if the last event took place first, but it is so frequent for the sacred historians to invert the order of the facts, stating the main event first and then the way that it came to pass, that there is hardly any doubt that the siege of Samaria preceded the capture and imprisonment of Hoshea. With the king languishing in a foreign prison, it is not likely that Samaria would so stubbornly have resisted.

The fall of the city was the fall of the kingdom. The captive king in his misfortune had companions in plenty. Adhering to the custom of the times to remove the inhabitants of a conquered country to their own, and re-people it with colonies of their own subjects, thus making their new territory safely loyal, the Israelites were carried into Assyria and into Media — the latter of which must then have formed a portion of the Assyrian kingdom. Under the "Geographical" department will be found the places mentioned in verse 6 fully described. It will be interesting to the scholars for the teacher to take a map and point out, approximately at least, the location of the captives.

IDOLATRY (8–12). — In the remainder of the lesson we have a terrible indictment, which enumerates the causes for this fearful judgment upon the kingdom of Israel. The counts in this indictment are stated with startling clearness, brevity, and precision. The reasons enumerated in the Declaration of Independence for breaking off from an allegiance to Great Britain are not more clearly, succinctly, and condemningly stated. All that it needs to throw it into the same mould is to put before it the formal introductory, "WHEREAS," for it is ended

with the declarative conclusion. Let us see what are the items in the arraignment.

1.—*The children of Israel had sinned against the Lord their God.* That, properly, is the first clause in the accusation, for it was a sin that comprehended all the others within it. The others are but items under this general charge. The real sinfulness of all wrong is that it is a sin against God. Hence David could truly say in regard to his crime against Uriah, the Hittite: "Against thee, thee only have I sinned and done this evil in thy sight." In thus speaking one does not free his conscience in respect to the persons he has wronged, but makes it even more tender and self-accusatory. *Their God.* Peculiarly theirs. He had chosen them to be his peculiar people, and had exalted them above all others in his regard, meaning through his divine manifestations to them to win the world to a belief in himself. *Which had brought thee up out of the land of Egypt.* Modifying part of the same clause. It states the reason why, specially, they should have been ever loyal to their God. He brought them up from under the hand of Pharaoh—and a hard, heavy, crushing hand it was. He redeemed them from bondage. Acted toward them as their Goel—their Redeemer next of kin. Often does God mention this great service as the basis for confidence in him, as the reason why they should continue faithful to him, and, often, it comes in as a sad, reproachful refrain when he upbraids them with deserting him. 2.—*Feared other gods.* Not only ceased to love him, but actually worshiped other gods, creatures of the imagination or of wood or stone. 3.—*Walked in the statutes of the heathen.* Statutes that had relation, especially, to idolatrous worship. It was all the worse that they should do this for the reason that the Israelites were knowing to the fact that the Lord, on account of the idolatrous practices of the heathen, had taken their land, driven them out of it, and given it to themselves. They had had in this an object lesson on the detestation in which the Lord held such worship, and the danger there was in conforming to it, such as, it would seem, should have lasted the nation forever. 4.—*Did secretly those things that were not right against the Lord.* Keil translates this: "They covered Jehovah, their God, over with words which were not right." The meaning is that they concealed the true character of God—by parade and pomp and form, perhaps. Or, possibly, this is an allusion to the pretence of worshiping God at Dan and Bethel where were the two golden calves. 5.—*Built them high places.* Lofty and conspicuous spots were chosen for places of worship by all nations. Abraham built an altar to the Lord on a mountain near Bethel—a fact that shows that in that early time the practice was innocent and natural. Later it became corrupted with idolatrous abominations, and, hence was forbidden, in order that the pure worship of God might not be contaminated or utterly given over. These high places the Israelites had multiplied until they were to be seen everywhere; from the lonely "tower of the watchmen to the fenced city." When the body is all covered with an eruption it shows how thorough a hold the disease has obtained.

6.—*They set them up images and groves in every high hill and under every green tree.* Of course they did not have high places for nothing. They were filled with representations of unreal deities. It has been said that "groves were God's first temples," and to the English reader the temple use of groves seems to be here intended. But the word "groves" should have kept its untranslated form, "Asherah" or "Ashtaroth," the name of the Syrian Astarte or Venus, and the female complement of Baal. "They set them images and Asherah, or representations of Astarte, in every high hill," etc. *There they burnt incense—and wrought wicked things.* The rites they observed were impure and disgusting. *For they served idols.* That is the summing up,

and the sufficient reason why they were led into abominations.

STUBBORN(13–18),—*Yet the Lord testified against Israel and against Judah.* He did not give either of them up. Though they were wicked, he was constant. *By all the prophets.* There were few of them that did not have to speak in sharp reproof, while many faithfully foretold what were the sure consequences of persistence in disobedience. "I spake unto you, rising up early and speaking, but ye heard not, and I called you, but ye answered not." Jer. 7: 13. If any perish it is not because they have not been sufficiently warned. *Saying, Turn ye from your evil ways and keep my commandments.* Not only was the way forward shown to be one of destruction, but the way back to safety was clearly pointed out. God never threatens with judgments without at the same time pointing out the way of escape. *Notwithstanding*—charge No. 7. *They would not hear, but hardened their necks.* As oxen harden their necks against the yoke, so that it is with the greatest difficulty that it is put on. And yet it was no hard yoke that God wanted them to bow under. "My yoke is easy and my burden is light." The yoke of the devil, to which they voluntarily had submitted, was a good deal more galling, and by means of it he was driving them straight to their ruin, as a butcher drives his victims to the shambles. It is a mistake for people to suppose that God's yoke is the heavy one. The only torture there is in it is the idea of putting it on. "The cross," says Rutherford, if we remember rightly, "is just such a burden as sails are to a ship or wings to a bird." *Like to the neck of their fathers that did not believe in the Lord their God.* It is unbelief that makes the yoke hard and rasping. Unbelief hardens the neck, and an unyielding neck and an unyielding yoke always cause the neck to be hurt. Belief makes the yoke easy and acceptable. Unbelief wears it only under compulsion and is fretted and chafed by it. 8.—*They rejected his statutes.* The law of God, delivered to them from Mt. Sinai by the hands of angels, amid impressive thunderings and earthquakes, became a nullity to them. They ceased to regard its precepts or to fear its warnings. *And his covenant.* They could not reject his statutes without rejecting his covenant, for the one was inwritten in the other and conditioned upon it. No one can claim the blessings who rejects the service. No one can inherit the promise who does not show the filial obedience of a son. *And his testimonies.* If one is unbelieving of course it is easy to disregard all warnings. Unbelief that will not bow to the yoke of Christ will be very likely to regard with indifference or contempt all talk about a day of judgment—until it is too late. But that day is none the less certain, none the less real, none the less awful on that account. The mere matter of belief or unbelief can not change facts. 9.—*They followed vanity.* Worshiped idols, which were called "vain things," because they were empty of all real presence of deity, and impotent in all things. It was "vain" to worship them, vain to trust in them, vain to hope any thing from them. *And became vain.* Those who swallow emptiness must become empty. "Ephraim feedeth on wind, and followeth after the east wind." Hos. 12: 1. 10.—*Went after the heathen.* Obeyed their statutes not only as in verse 8, but followed their example in other abominations. 11.—*Left all the commandments of the Lord their God.* Utterly turned their backs upon him. Left no opportunity for relenting on his part. 12.—*Made them molten images, even two calves.* With them was the first wide departure from God. The Lord had strictly forbidden the making of any image for worship, either as representative of himself or of anything else. And yet the pretence for their existence was so plausible on account of the separation of the kingdom into two kingdoms, and the intention, no doubt, was strong still to worship God through these as visible symbols of himself! There is no telling to what unthought of and impious extreme one

may come when once he leaves the plain direction of the word of God. *Made a grove* (Asherah), *and worshiped all the host of heaven, and served Baal.* Jer. 8: 2. To those absurd and abominable worships did their single defection lead them. The heart that drives God out of it is sure to have strange tenants.

13.—*Caused their sons and their daughters to pass through the fire.* Molech, or Moloch, the deity to whom these innocents were sacrificed, is thought to have represented the sun, or the destructive element of fire. He was the tutelary god of the Ammonites, but was worshiped under different symbols and with most inhuman rites by all the Canaanite, Syrian, and Arab tribes. His image was hollow, and was provided with seven receptacles, into the first of which was put an offering of fine flour, into the second, one of turtle doves, into the third, a sheep, into the fourth, a ram, into the fifth, a calf, into the sixth, an ox, into the seventh, a child. At first the idea apparently was one of purification simply, without permanent injury, but at last the children were plainly intended to be sacrificed. Ezek. 23: 37.

14.— *Used divination and enchantments.* Methods of ascertaining the future, by the reading of stars, or by signs from an inspection of the entrails of beasts offered in sacrifice, or soothsaying by means of serpents, etc. All of which was strictly forbidden. Deut. 18: 10–12.

15.—*Sold themselves to do evil.* Came into bondage to evil. What they accepted first of free will became in the end a mastering habit. The devil, in the end, never fails to put the gyves upon his captives.

Therefore the Lord was very angry with Israel. Is there not reason enough for this "therefore"? Is there not a complete vindication, here, for his acts toward them? Is there any excuse that could be plead in their behalf? Is there any reason to suppose that a longer probation, after two and a half centuries of trial, would have advantaged them any in the way of reform? The Lord was very angry because they had "sold themselves to do evil"—had become incorrigibly perverse and wicked. *Removed them out of his sight.* That is—out of his land. He found them in Egypt in a state of bondage, and when he found they would not repent nor obey him, he remanded them back to their former condition of servitude. The Israelites never returned. What became of them is one of the problems of history. For a time they preserved their religion and their identity, but at last altogether disappeared. When the kingdom of Judah fell its people were transported into the same general region, and when they returned doubtless took back with them some of the Israelites; but with this judgment, so long delayed, so often held up as a warning, so often used as a basis for pleading with an unrepentant people —the ten tribes ceased to exist. An old mythological proverb has it, "the mills of the gods grind slowly, but they grind exceeding small." The judgments of God when they do come are most thorough and complete. "There was none left but the tribe of Judah only."

Remnants.

1.—In continuing rebellious and sinning against God we offend One who never did aught but bless us. "Every good gift and every perfect gift cometh down from above." Ex. 4: 11, 12; Ps. 34: 9, 10; 84: 11; Prov. 2: 6; Dan. 2: 21, 22; Matt. 7: 11; John 3: 27; Phil. 4: 19; Jas. 1: 5, 17; 3: 17.

2.—It is dangerous to transgress even what appear to be the minor commandments of God. No one can predict the evil consequences that will arise from it. The only safety is in obeying the word of the Lord. Deut. 11: 18; Josh. 1: 8; Ps. 25: 12, 13; 37: 33; 91: 1, 5; Prov. 1: 33; 3: 23; 14: 14; Is. 57: 20, 21; Heb. 10: 26.

3.—God's word is full of testimonies and warnings against sin. The book is written that men may know that the wages of sin is death, and turn from their evil ways and live. Ex. 34: 6, 7; 2 Chr. 7: 14; Prov. 28: 13; Is. 55: 7; Micah 7: 18, 19; 1 Tim. 1: 15, 16; Eph. 1: 7, 8; Rom. 6: 23; 8: 13; Jas. 1: 15; Rev. 21: 8.

4.—The attitude of rebellion against God is the sure augury of destruction. "Woe unto him that striveth with his maker. Let the potsherd strive with the potsherds of the earth." Ex. 9: 16, 17; Job 15: 24–26; 40: 8; Ps. 2: 2–9; Is. 29: 16; 45: 9; 64: 8; Jer. 50: 24; 1 Cor. 10: 22.

5.—"The Lord is slow to anger and plenteous in mercy"—and all the more terrible is he when at last aroused. Nothing in the judgment will strike such terror into the hearts of men as the wrath of the *Lamb.* Is. 2: 10, 12, 19, 21; 13: 6–9; Joel 1: 15; Nah. 1: 6; Hab. 3: 16; Rev. 6: 16, 17.

HYMN.

Day of judgment, day of wonders!
Hark! the trumpet's awful sound,
Louder than a thousand thunders,
Shakes the vast creation round:
How the summons
Will the sinner's heart confound!

But to those who have confessed,
Loved and served the Lord below,
He will say, "Come near, ye blessed!
See the kingdom I bestow:
You forever
Shall my love and glory know.

BLACKBOARD.

Sold Themselves to do Evil,
THEREFORE
The Lord was Very Angry,
AND REMOVED THEM
OUT OF HIS SIGHT.

THE PRIMARY CLASS.

Recall from the class what they know about the lesson that foretold the captivity. Then tell them about the captivity itself — who captured Israel — and show where the people were taken. Then take up the *causes* of this judgment, following them in the order given in the "Notes." Put these on the blackboard, numbering each one. As each one is put there, draw out, first, from the children what they know of each fact, and, in review, question them to see of how many similar sins they are guilty. Have they not done enough to justify the Lord in removing them from out of his sight? What will keep him from doing it? Repentance of sin, confession of sin, and belief in Christ. The lesson, in this way, will make too long an exercise if one is not careful, but it will be a very profitable one if one is only judicious, and exercises a little tact.

HYMN.

Late, late, so late! and dark the night and chill;
Late, late, so late! but we can enter still;
Late, late, so late! Late, late, so late!
But we can enter still.
But we can enter still,

No light, so late! and dark and chill the night;
Oh, let us in, that we may find the light;
Oh, let us in, oh, let us in,
That we may find the light,
That we may find the light.

BLACKBOARD.

These Shall go Away into
Everlasting Punishment
But the Righteous into
ETERNAL LIFE.

LESSON XXV.—JUNE 24, 1877.—QUARTERLY REVIEW.

GOLDEN TEXT.—"The Lord is slow to anger, and great in power, and will not at all acquit the wicked."—NAH. 1:3.

TOPIC.—A Nation Destroyed.

HOME READINGS.

M. { 2 K. 4: 1- 7..The Oil Increased.
2 K. 4: 25-37..The Shunammite's Son.
T. { 2 K. 5: 1-14..Naaman the Leper.
2 K. 5: 20-27..Gehazi the Leper.
W. { 2 K. 6: 8-18..Elisha at Dothan.
2 K. 7: 12-20. The Famine in Samaria.
Th. { 2 K. 10: 20-31..Jehu the King.
Jon. 3: 1-10..Jonah at Nineveh.
F. { 2 K. 13: 14-21..The Death of Elisha.
Am. 5: 1-15..The Lamentation of Amos.
S. { Hos. 14: 1- 9..The Promise of Revival.
2 K. 17: 6-18..The Captivity of Israel.
S. Nah. 1: 1-13....The Lord Forgiving but Just.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

GOD AIDING.—What women, mentioned in the lesson of the quarter did he aid? The first one was the widow of whom? 2 K. 4: 1. What was the cause of her distress? 1. What did Elisha tell her to do? 2-4. What good did that do? 5, 6. How much oil did she have? 7. What else does the Golden Text say God is able to make abound? What woman next did he help? 25. What was the matter with her? 17-20. To whom did she go for help? 25. Who tried to drive her away? 27.

What vain attempt was made to bring the boy to life? 29-31. By what method was he restored? 34, 35. What did Christ (Golden Text) say to a woman of like faith? What great captain did God aid? 5: 1. What was the matter with him? 1. Who first thought he could be cured? 2, 3. How much money did Naaman take with him? 5. What did the king of Israel think about the letter he brought? 6. How near came he not being cured? 9-12. What made him turn back? 13. What does the Golden Text say of a disease that is worse than leprosy? How was he cured? 14. Who wanted the money he brought? 20. How did he get some of it? 21-23. How was he punished? 27. What does the Golden Text say of those who are like Gehazi?

GOD WARNING.—In what miraculous way did the king know where the Syrian king was going to camp? 6: 8-10. How did the Syrian king think he found out? 11. Who told him the real facts? 12. How did he think he would prevent his telling any more? 13, 14. How was Elijah protected? 15-17. In what way did he attempt to capture him in the end? 18. What is the reason given in the Golden Text why we should never be afraid? When the Syrians had fled, of what was the king of Israel suspicious? 7: 12. How did he find out that he was mistaken? 13-15. What prophecy and what warning were fulfilled that day? 16-20. How does the Golden Text account for so wonderful a deliverance? How did Jehu get the prophets and worshipers of Baal together? 10: 20, 21. What did he do with them? 24, 25. With the images? 26, 27. What was the matter with Jehu himself, as shown by the Golden Text? Who was sent to preach against Nineveh? Jonah 3: 1-3. What did he say? 4. What effect did his preaching have? 5-9. What was the result of their repentance? 10. What does the Golden Text say that men of Nineveh shall still do?

GOD DESTROYING.—Who was sorry at Elisha's death-bed? 2 K. 13: 14. What did Elisha tell him to do? 15-18. Did he please Elisha? Why? How did God honor him after death? 21. What does the Golden Text say of men like him? What did Amos say would happen to Israel? Am. 5: 1-3. How did he say it might be prevented? 4-6. What evil had they done? 7-12. What were they to do with evil? With good? 14, 15. What encouragement does the Golden Text give for seeking God? What did Hosea tell Israel to do? 14: 1-3. What did God promise if they would? 4-8. Who shall understand these things? 9. What does the Golden Text say was the reason why Israel was destroyed? Where were the Israelites carried? 2 K. 17: 6. On account of what great sin? 7. How had they shown that sin? 9-12. How had God tried to prevent it? 13. Notwithstanding this, what did they do? 14-17. Why did God finally remove them? 18. What does the Golden Text say of the way he feels and acts?

QUARTERLY REVIEW EXERCISE.

CENTRAL THOUGHT.—God; Loving but Just.

Hymn.—"What a Friend we have in Jesus."

Scripture.—Nahum 1: 1-13.

PRAYER.

Hymn.—"Jesus, lover of my soul."

Recitation:—1 Titles; 2, Golden Texts; 3, Topics.

[Call for the Titles, putting their initial letters in a vertical line on the blackboard. In the same way put down the first words of Texts and Topics as catch words. Review these back and forth and irregularly until you are sure the school is familiar with them.]

Hymn.—"Jesus, keep me near the cross."

QUERIES AND ANSWERS.

[Answers may be given by individuals or by classes, but should be repeated from memory if possible. The questions are numbered, so that they may be assigned by number and the answer called for in the same way. Rapidity and accuracy in responding is necessary to ensure interest. Golden Texts repeated in unison.

1—Why did a certain woman cry unto Elisha?

2 K. 4: 1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen.

2—What did he tell her to do?

3, 4 Then he said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

3—How much oil did she pour out?

5, 6 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

4—What did she do with it?

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

5—What is God willing to give us that is better than oil?

Golden Text.—And God is able to make all grace abound toward you. 2 Cor. 9: 8.

REVIEW CHART.—A NATION DESTROYED.

GOLDEN TEXT.—"The Lord is slow to anger, and great in power, and will not at all acquit the wicked." NAH. 1:3.

	LESSONS.		FACTS.				APPLICATIONS.			
	NO.	TITLE.	WHEN.	WHERE.	WHO.	WHAT.	TOPICS.	TEXTS.	TEACHINGS.	
GOD AIDING.	XIII.	O. I.	B. C. 805	Israel.	Widow, El—creditor.	Distressed widow..her application to Elisha..the pot of oil..vessels full..debt paid.	"The Lord is nigh"—	"And God is able"——	Go to the Lord in trouble..he never gives a scant blessing.	FAITH.
	XIV.	S. S.	"	"	Shun—Gehazi, Elisha.	The mother's journey to Carmel; sending of Gehazi with staff..boy restored by Elisha.	"God honors"——	"O woman, great"——	Good deeds sure to receive reward..persevere in prayer	
	XV.	N. L.	" 894	Samaria.	Little maid, kings, Naaman, Elisha.	The remedy suggested..remedy sought..remedy refused..remedy accepted..seven dippings.	"Neither is there salvation"——	"Wash me and I"——	Do good to our enemies..only one way to be saved.	
	XVI.	G. L.	"	"	Gehazi, Naaman, servants, Elisha.	Gehazi coveting..running after Naaman..lying..getting money..detected..punished.	"Be sure your sin"—	"He that is greedy"——	Should not covet..sin can not be hid.	
GOD WARNING.	XVII.	E. D.	" 893	Dothan, Samaria.	Assyr'n k'g, servant, Elisha.	Miraculous sight..miraculous succor..miraculous smiting.	"The angel of the Lord"——	"Fear not"——	God frustrates the plans of the wicked..protects his saints.	REPENTANCE.
	XVIII.	F. S.	" 892	Sam.	The king, servants, lord Elisha.	The famine..the prophecy..the lord's unbelief..the fulfillment.	"My words"——	"The things"——	God delivers his people in trouble..armies are nothing in his sight.	
	XIX.	J. K.	" 884	"	Jehu, Jehon. proph. of Baal.	The solemn assembly..the slaughter..images broken..Jehu and the calves.	"Serve God with"——	"But Jehu took"——	God's word sure to be fulfilled..should love as well as obey him.	
	XX.	J. N.	" 862	Nineveh.	Jonah, people of Nin.	The command to preach against it..the cry "forty days"..the repentance.	"Godly sorrow"——	"The men of Nineveh"—	Prayer will bring deliverance..God does not love to destroy.	
GOD DESTROYING.	XXI.	D. E.	" 838	Probably Sam.	Elisha, Joash.	King weeping..shooting..rebuked..death of Elisha..man revived.	"O Grave"——	"He being dead"——	Power not taken away by death..failure due to lack of persevering faith.	REBELLION.
	XXII.	L. A.	" 787	Bethel.	God, Israel.	A word of lamentation..a word of warning..a word of hope.	"Seek the Lord"——	"If thou seek"——	All our ways known to God; doom sure unless one repents.	
	XXIII.	P. R.	" 725	Northern part of Israel.	"	Fallen by iniquity..exhorted to return..promised wonderful prosperity.	"Confession"——	"O Israel, thou hast"—	Wicked destroy themselves..best to be on God's side.	
	XXIV.	C. I.	" 721	Sam. Assyria, Media.	God, people.	People carried away captive; Reasons: Idolatry—stubbornness—unbelief.	"Into sin"——	"Because they obeyed not"——	Persistence in evil brings destruction..God entitled to service by his blessings.	

"For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." Is. 60:12.

6—When the son of the Shunammite woman was dead, to whom did she go?

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite.

7—What means did Elisha try to restore the boy that did not succeed?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

8—By what method did he finally restore him?

34, 35 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

9—Why did God revive this lad?

Golden Text.—O woman, great is thy faith: be it unto thee even as thou wilt. Matt. 15: 28.

10—What great drawback was there to the happiness of a great man?

5: 1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper.

11—Who thought he could be cured?

2, 3 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

12—How did Elisha receive him?

9, 10 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

13—In what way did he come near going home a leper?

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

14—How was his mind changed?

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

15—In what way was he healed?

14 Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

16—How can the leprosy of sin be washed away?

Golden Text.—Wash me, and I shall be whiter than snow. Ps. 51: 7.

17—Who wanted Naaman's money bad enough to steal it?

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

18—What lie did he tell to get it?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

19 How much did he get?

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

20—How was he found out?

25, 26 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

21—How was he punished?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow.

22—Does it pay to get money by fraud?

Golden Text.—He that is greedy of gain troubleth his own house. Prov. 15: 27.

23—How did Elisha act as a spy for the king of Israel?

6: 8–10 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there not once nor twice.

24—In what way did the Syrian king think he would stop that?

13, 14 And he said, Go and spy where he is, that I may send and fetch him. And it was told him saying, Behold, he is in Dothan.

Therefore sent he thither horses and chariots, and a great host: and they came by night, and compassed the city about.

25—How was Elisha safe in spite of such a host?

17 And Elisha prayed, and said, Lord I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

26—How was this host rendered helpless?

18 And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

27—Why should God's children never fear?

Golden Text.—Fear not; for they that be with us are more than they that be with them. 2 K. 6:16.

28—When the Syrians fled from before Samaria what evidences did they leave that they were in a hurry?

7: 15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

29—What prophecy was thus fulfilled?

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria.

30—What warning also?

19, 20 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

And so it fell out unto him: for the people trode upon him in the gate, and he died.

31—What reason should have prevented his scoffing?

Golden Text.—The things which are impossible with men are possible with God. Luke 18: 27.

32—In what way did Jehu get all the worshipers of Baal together?

10: 20, 21 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it.

And Jehu sent through all Israel: and all the worshipers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

33—For what were they assembled?

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

34—What was done with the images of Baal?

26, 27 And they brought forth the images out of the house of Baal, and burned them.

And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

35—Why did Jehu fail?

Golden Text.—But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. 10: 31.

36—What cry did Jonah utter in Nineveh?

Jon. 3: 4 And Johah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

37—How did it make the people of Nineveh feel?

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

38—What effect did their repentance have?

10 And God saw their works, that they turned from their evil way: and God repented of the evil, that he had said that he would do unto them; and he did it not.

39—What has their example to do with us?

Golden Text.—The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas, is here. Matt. 12: 41.

40—What did a dying prophet tell his king to do?

2 K. 13: 17, 18 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.

And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

41—Why was Elisha angry with him?

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

42—How did the prophet, after he was dead, restore a man to life?

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

43—Can a righteous man do any good after death?

Golden Text.—He being dead yet speaketh. Heb. 11: 4.

44—Why did Amos lament?

Am. 5: 2, 3 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

For thus saith the Lord God: The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.

45—What did he tell Israel to do?

4 For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

46—What not to do?

5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.

47—In what way must one seek God?

Golden Text.—If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. 1 Chr. 28: 9.

48—With what were they to turn to the Lord?

Hos. 14: 2, 3 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

Asshur shall not save us: we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

49—How did God say he then would treat them?

4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

50—What had brought them into such trouble?

Golden Text.—O Israel, thou hast destroyed thyself; but in me is thine help. Hos. 13: 9.

51—What evil had the children of Israel done?

2 K. 17: 16, 17 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal.

And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

52—How did this destroy them?

18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

53—Why were they carried into hopeless captivity?

Golden Text.—Because they obeyed not the voice of the Lord their God. 2 K. 18: 12.

Hymn,—"Too Late."

BENEDICTION.

Sunday School News.

No one can look at the number and character of the Sunday-school gatherings for this summer, without feeling that this is going to be a great year for Sabbath-schools. As a result of all these convocations, the instruction in our school must receive a strong impetus, and gain both in enthusiasm and in thoroughness. We tabulate the "Assemblies," as follows:

Assembly, Cazenovia Lake, N. Y.,		June 28–July 5
Encampm't, Lakeside, Put-in-Bay, O.,		July 10–17
Assembly, Lake Bluff, Ill.,(near Chicago)	"	17–28
Inter-State Enc'pm t, Loveland, O.,		July 24–Aug. 2
Congress, Bay View, Mich,		July 24–31
Chautauqua Lake.	Reform Council and Ch. Congress,	Aug. 4–7
	Sunday School Assembly, "	7–21
	Scientific Conference, "	18–23
Parliament, Wellesley Island, St. Lawrence River,		Aug. 20–31
Assembly of the Northwest, Clear Lake, Iowa,		Aug. 22–Sept. 7

The State Conventions, in this sharp competition, do not propose to lag behind, but are taking a firmer grip of the oar, and are bending to new effort. Their times and places, so far as we have them, are herewith given:

Ohio, at Delaware,	June 5–7
Nebraska, at Omaha,	June 7–9
New York at Buffalo,	June 12–14
Pennsylvania, at Harrisburg,	June 12–14
Iowa, at Ottumwa,	June 12–14
Minnesota, at Mankato,	June 19–21
Kentucky, at Paris,	June 26–28
Indiana, at Terre Haute,	June 26–28
Georgia, at Athens,	August 24–26
New Jersey, at Paterson,	November 13–15

In addition to the above, at Sea Cliff, following the great camp meeting, to be conducted by Mrs. Maggie VanCott, (June 21–July 1), July 2, will be devoted to Temperance, and July 3, to Sunday-schools. ——In Dr. John Hall's church, New York, a Sunday-school class has been organized for the benefit of house-servants and coachmen, who can not attend church on Sabbaths. It is a fine irony on the church at large, that the religious instruction of this numerous class has been so long neglected.—— The Unitarians propose having a scheme of uniform lessons, graded into three departments, Primary, Junior, and Senior. The last year in the course is to be devoted to "Religion, as affected by Modern Science."——The American Baptist Publication Society have recalled Mr. VanMeter from Rome, on account of a lack of funds to support his schools. Rev. Mr. Piggott will take his place in the Frascati, and Rev. Dr. Taylor in the Vatican Mission, while he will devote himself to raising the money necessary to their support.——At the request of many Sabbath-school superintendents and teachers, of Boston, the Handel and Haydn Society, of that city, brought out "Elijah," at their triennial, last month. The recent study of the life and character of that prophet was the cause of the invitation, and helped to make the oratorio more impressive, and to give to the music new interpretations. ——The Secretary's annual report for the St. Louis Sunday-school Association shows a gain of seven Sabbath-schools, and 3,035 scholars. So much is taken off the humiliating array of figures that stands against that city, and that indicates that, in proportion to its size, it has the largest army of uncared-for children in the land. District visitation is accomplishing the change.——In Dr. Cuyler's Sabbath-school there is a class of young men and women that numbers 190.——It was proposed, by the Methodists, at their last conference, to have a Sunday-school weekly, somewhat like the *Sunday School Times*, only that it was to have a Missionary department. The project, we supposed, was dropped, but we see that it has been revived in a public letter by Dr. Vincent to the Missionary Committee of the M. E. Church, leaving with them the responsibility of saying whether or not the necessary appropriations shall be made.——New Orleans has an association of superintendents and their assistants. It was formed in November, and regularly meets to discuss topics connected with Sunday-school work.——The *Sunday*

School Banner says that 1,219, or one-half of the Methodist regular preaching appointments in Canada, report no Sabbath-schools, and only 653 schools are reported as being kept open the whole year. The Methodists need a Sunday-school bishop in Canada.———Cincinnati claims to have, as a teacher in the Sunday-school, a great-grand-daughter of George IV. If she faithfully attends the teachers' meeting, we will abate our hostility to her lineage.———In the far South-west, a school expressed a decided preference for a lady as superintendent, because she was "the most complicated" person in the district. If that is to be the basis of selection, we are afraid that there will be no male superintendents.

LITERATURE.

The White Cross and Dove of Pearls is a religious romance, with a semi-sensational plot, rather unskillfully put together, and suggesting that the authoress constructed it as she wrote rather than draped one already carefully framed. Her heroine is a child stolen out of revenge by the gypsies. She is rescued from them by a young curate, who adopts her in response to the dying charge of an aged and repentant gypsy woman, who delivers into his hands the ornament that was upon the child when stolen—a white cross with a dove of pearls upon the cross-bar. Naturally enough, when the girl matures her young guardian and herself fall in love, but, before a declaration, her singing and her cross identify her as the daughter of an earl! Then comes trouble for the lovers, of course, but in the end the obdurate father is overcome, etc. There is enough material for a romance! But aside from some occasional stilted sentimental touches, the writing is much better than the plot, and is not so injurious as that would seem to indicate. Indeed, it really has a religious atmosphere, and it is somewhat questionable whether the youthful readers would not get more good than harm out of it. The story is laid in England, and her provincial characters are so well sketched and the dialects so perfect as to hint that in portraying life among them there is a chance of real success for the authoress. New York: T. Y. Crowell. 488 pp.

Rev. Vernon J. Charlesworth gives to the public *Rowland Hill: His Life, Anecdotes, and Pulpit Sayings*. It is preceded by an excellent portrait of that famed preacher, and has an introduction by Charles H. Spurgeon. Mr. Charlesworth lived for years in Surrey Chapel Parsonage, and has eaten, studied, and slept in the chambers formerly occupied by Rowland Hill, and breathed the atmosphere that is still full of stories, remarks, legends, and traditions concerning that wonderful man. All this has helped to put the author *en-rapport* with his theme, and his biographical sketch of his subject is both appreciative and discriminating. Indeed that is the best part of the book; for in it we find out how great a work Rowland Hill really did, and that he was not the mere jester and mountebank that many think him to have been. His witty sayings, some of which are here preserved, will be relished, but his devout ones will be welcome, and the two sermons will not want appreciative readers. New York and Chicago: American Tract Society. 292 pp. $1.00.

"Pansy" has been a favorite author among the children. In *Cunning Workmen* she writes just as acceptably for children of a larger growth. In that she portrays two kinds of Sabbath-school teachers—one thoroughly in earnest and the other thoroughly indifferent. Easy, good-natured Miss Parkhurst, who never attends teachers' meetings, never is at school on time, never "has time" to learn her lesson, alas, is not so rare a character as conscientious, pains-taking, sensible Mr. Hammond. As a story, it is well told, and it is interesting to follow the change in the character of Miss Parkhurst until she becomes a model, at least in her attempts to do her full duty. But it is worth something more than a mere story, for it contains such hints for "managing" boys and girls as every teacher will feel thankful for, who happens to read it. Boston: D. Lothrop & Co. 349 pp. $1.25.

As a book for promoting benevolence and encouraging true, instead of sham, piety, the story of quaint *Mister Horn and His Friends*, is well sketched. It is written by Mark Guy Pearse, author of "Daniel Quorne" and "Sermons for Children." The illustrations in it are admirable, and match some of the vivid word delineations of character exactly. We unhesitatingly recommend it for Sabbath-school libraries. New York: Nelson & Phillips. Chicago: Hitchcock & Walden. 176 pp.

From Nelson & Phillips, New York, we have the *Berean Question Book*, which is much improved this year, and *The Lesson Compend*, by Rev. J. L. Hurlbut. The latter is a collection of excellent excerpts on the international lessons from a wide range of commentators. We acknowledge, also, their *Berean Leaf Cluster*, a series of rough colored illustrations, by Frank Beard, for the infant class.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—JULY, 1877.—NO. VII.

EDITORIAL MISCELLANY.

The present number goes to press before the merits of its predecessor have been fairly sampled. Yet we are in receipt of such enthusiastic letters and notices concerning it as to show that the new departure is to have even a more cordial reception than we anticipated for it. That which, perhaps, is the best test of the success of the plan is the fact that the orders for the June issue have been so constant and so large that they have necessitated three extra editions. We hope that the publishers may always thus have to issue more than they count upon! This number will be found fully as satisfactory as the last, and ought to be a little more so, for it contains fifty-two pages of reading matter instead of the usual forty-eight.

It is no ordinary loss that the Bible student has suffered in the death of Prof. Taylor Lewis, LL. D., who passed to his rest May 11 at his home in Schenectady, N. Y. He was not only eminent for his scholarship, but made his great learning serviceable to the world. His pen has been a busy one. Beside often contributing articles for the press that always have been eagerly read, he has written "Platonic Philosophy, or Plato Against the Atheists"; "The Six Days of Creation," in which he maintained the harmony between the Bible account and geology; "The Divine Human in the Scriptures"; "Nature and the Scriptures"; and translated Lange's Commentary on Ecclesiastes, and, in conjunction with Dr. Gosman, that on Genesis. His death was not a sudden one. For six months his strength had been slowly failing. He labored to the very last. He was under engagement to furnish critical notes on the lessons to the *Sunday School Times* for the first six months of this year, and fulfilled it to the letter, though the most of the time he dictated them while in great bodily weakness and pain, and, at the last, so weak had he become, he had to be lifted to a position of dictation. The notes that he thus furnished to our admirable contemporary give no indication of his prostration, but were singularly clear, masterly, and helpful. His death was a peaceful passing into life. We sing "Work for the night is coming"; *he* continued to work even after the shades were closing in around him.

Hitherto we have been prevented from alluding to the death of Prof. John S. Hart, LL. D., who for a long time was the leader in this country in the Sunday-school movement. He died March 26, at Philadelphia, from the effects of a fall upon

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

the ice. He was the first editor, and, in a measure, the founder, of the *Sunday School Times*. That paper was started by the American Sunday School Union, in January, 1859, and, although two years later it passed into private hands, he continued its editor until 1871. He was connected with the State Normal School of New Jersey, the most of the time as its principal, from 1862 to 1871, when he was called to Princeton as professor of rhetoric and English literature. Prof. Hart has been a prolific author. Various text-books for public schools have made his name familiar to the secular teachers, and those who labor in the Sunday-school have been greatly benefited by his "Thoughts on Sunday Schools" and "The Sunday School Idea." Beside these he was the composer of works of a devotional and works of a literary character. Among that large number who are personally indebted to him for the instruction that came from his pen, we count ourselves. To few men does the Sunday-school owe so much as to Prof. John S. Hart.

From such carefully prepared statistics as those that are annually presented for Illinois by E. Payson Porter, its Sabbath-school statistical secretary, one can always get an accurate idea of what the existing facts are in respect to the Sunday-schools of the state. Statistics, apparently, are pretty dry, but considerable interest can be gotten out of them by getting at their real significance. Looking at the report he has rendered, *first*, we have to rejoice over the fact that in the state last year the faithful teachers in the Sunday-school brought into the church an army of 19,580 souls. Thanks for that harvest! *Second*, we find that the total scholars' membership is 464,661. We lag behind the public schools 189,678—a large share of which is probably to be attributed to having few or no returns from Catholic schools. Taking the school census of 1870 there are still 448,710 persons under 21 years of age not reached by any Sabbath-school instruction. Great as that number is, it should be increased by the number of adults counted in our Sunday-school returns as "scholars." We still need a missionary in Illinois. *Third*, the number of volumes in the libraries is put down as 460,635, which does not look as if papers were entirely supplying the place of books. *Fourth*, the number of conventions and institutes held in the state last year was 613. Just think of the deluge of talk that went through these sluices! If Illinois is not enlightened, then speech can not do it. *Fifth*, the moneys expended in the Sabbath-schools amount to $162,617.04, or a little over thirty cents per year, or a trifle more than a half a cent a Sabbath, for each scholar. There can be no charge of prodigality or extravagance founded on *those* figures. Was ever so great a work done so cheaply! *Sixth*, and lastly, the contributions for benevolent and missionary purposes by the scholars were $30,944. In other words, each scholar gave for benevolent purposes an average of seven cents per year! That is benevolence extraordinary. We shall have a generous lot of church members in the next generation if each Sabbath now the average scholar contributes to charitable objects only one-seventh of a cent!

The Jacobs family is really a marvel. We do not mean the Jacobs who deal in second-hand clothing, or who personate "mine uncle" under the shadow of three balls, but the Sunday-school Jacobs family. First there is B. F. J. — "the real original Jacobs," who is known all over the world. He is the one who so indomitably pushed the plan of a uniform series of lessons until he secured its adoption, is now a member of the international lesson committee, edits the *International Lesson Monthly*, and writes its notes, is prominent in Y. M. C. A. matters, runs a real-estate office, superintends a large Sunday-school, conducts a weekly normal class and a superintendents' meeting, besides his own

teachers' meeting, and, on account of his abundant leisure, is constantly called for to go to Sunday-school conventions and institutes. Next comes C. P. Jacobs, whose home is in Indianapolis. He, also, is well known as a Y. M. C. A. and Sunday-school worker. In addition to his other labors, he, too, has lately taken to printers' ink, and is now writing notes on the lessons for the *Golden Lesson*, a sprightly magazine formerly known as the *Morning Watch*. Long before we were officially informed of the fact, we knew he belonged to the family by his Jacobian sparkle. Finally there is Wm. B. Jacobs, a commission merchant in this city. It is said that his Sunday-school is one of the most thorough and best managed in Chicago. Like his brothers he has quite a reputation as a lay worker. He has preached in Farwell Hall, and been frequently called upon to assist in evangelistic work in other places, and always acceptably and with marked success. It is asserted by his friends that he is fully the equal of either of his two brothers, and that he can edit a magazine better than either of them!

To say that the Methodist church is wiser in its generation than other churches is not to assert that it belongs to the children of this world while the other denominations are to be classed with the children of light. It is wiser in respect to its care for the children. Beside the special prominence it has taken in aggressive Sunday-school enterprise and instruction, it has a red-letter day in each year for the little ones, which it calls "Children's Sunday." It is almost always made to fall in June, when the air is full of all sweet scents and sweet sounds, when the sunshine is the brightest, and earth is robed in freshest green and adorned with fairest flowers. On this day the children are made to feel that they are something more than aggregations of units to add to the glory of the statistics of the church. Would that other denominations would take the hint, and give one day in the year entirely to the little ones. The children would be the better for it —and so would the churches. Perhaps they will be the more willing to do this when they learn that this thrifty mother takes up a collection on this occasion "to assist meritorious Sunday-school scholars in obtaining a more advanced education," and now has a fund for that purpose of about $75,000. It is a rule in the Methodist church, we have heard said, that when there are two or three gathered together there shall a collection be taken up. In this instance it rather deepens the interest than takes away from it, because it gives purpose to the gathering.

The great Sabbath-school assemblies this season are offering peculiar inducements to secure attendance. Chautauqua advertises electric lights. The Parliament announces a peculiar game of ball, called *La Crosse*, played partly by the Toronto Club and partly by "a team" of Indians. Lake Bluff offers a gold medal to the one that shall pass the best examination. It only remains now for the Inter-State Encampment to give a premium on the best game of croquet, and Clear Lake to offer a chromo to each one purchasing a season ticket, to give such an even balance to the attractions that one would have to sit down and calmly consider for a week before he could decide where to go. We think, now, we should go in for the croquet, but, before committing ourselves, would like to see the publishers' recommendation of the chromo.

At a meeting in England, where many were advocating separate Sunday-schools for the poor, Jani Ali, from India, arose and remarked that what they called *caste* in his country was known in England by the name of *class;* in India they would not rub against a low-caste child—in England they would rub against but not speak to him. But what right has heathendom to instruct Christianity!

A WORD TO THE CRITICS.

BY EMILY HUNTINGTON MILLER.

FAULT finding and criticism are two distinct things. The one is the peevish utterance of irritability or conceit, the other appeals to reason in support of its justice, and should be able to suggest a remedy for the evil it points out. Kindly criticism never hurts; even unkindly criticism has sometimes a wholesome effect, by setting the person assailed upon the watch for weak points in his position, and compelling him to strengthen his defenses. Few of us knew the real merits of the international lesson system, or would have paused to sum up the benefits of systematic topical Bible study, had it not been for the lances leveled at existing Sunday-school methods.

It would be entertaining as well as instructive if one could gather up the addresses made at the Sunday-school assemblies of any one year, sift out the central thoughts, and classify them by their tone and purpose. Almost invariably it would be found that from the workers come words of cheer and hope and encouragement, while the criticism that dwindles down to fault finding, the wailing over small results and discouraging prospects comes from lookers-on. Neither are the critics limited to the pen and the platform. In every church you will find a large number, with not infrequently the pastor at their head, who will tell you: "Our school is well attended; the exercises are bright and interesting; the children are much attached to it, but there does not seem to be any deep religious interest; we do not see many conversions; I am afraid something is wrong, after all, in our Sunday-school system."

Something is wrong in our Sunday-school system; it is not the spiritual power it might be, and no body of Christians more readily admit, or more deeply deplore, this truth than the earnest workers themselves. But if the charge is brought in any other spirit than that of mere fault finding, would it not be well for the critics to consider whether the blame can be laid altogether upon the schools themselves?

The charge of incompetency is often brought against the teachers, and with some measure of justice. Even Paul was forced to exclaim, "Who is sufficient for these things!" and it would hardly be a matter of surprise if a majority of sincere, well-meaning Christians, with an honest desire to do good, should fail of that rare adaptation to the work which constitutes a true teacher. A large proportion of the testimony and exhortation given at our social meetings is neither encouraging nor instructive to a critical mind, yet no one questions its honesty of purpose, and it often is blessed of the Spirit. How many of our ministers can speak heart to heart, eye to eye, with their audiences, like that uncultured man whose voice lately filled the great tabernacle? How many of them can so thrill their hearers with the simple pathos of truth that scoffers and bigots, saints and sinners forget everything else in the one importunate prayer:

> "Wash me, cleanse me in the blood
> That flowed on Calvary."

It is presumable that every school uses the very best material at its command; the very best that the church furnishes it. The teacher's office has neither salary nor honors. Its labors are not light, and its rewards come only from the Master. Its self-denials have no motive unless they come from an honest desire to do good, even if the ability be small. Its workers are not men and women of leisure, but the busy people for whom life is full of pressing demands, and who often carry its interests in overflowing

hands and overburdened hearts. Let us allow them the credit of at least doing their work according to their ability, and see if some part of the responsibility does not lie elsewhere.

How many of us parents send our children to the school with any intelligent preparation for the sowing of the good seed in their hearts? In how many homes do the children breathe an atmosphere of Christian love that keeps their hearts mellow for the springing up of that which is sown? To how many does Sunday come as a day of sweetness and holiness and rest? When the child comes home from Sunday-school, his heart all tender with some truth that has been impressed upon it, is there a watchful eye ready to note the opportunity, and see that the little blade be not rudely trampled upon or left to perish before it can bring forth blossom or fruit? Are we careful to cherish the good impressions of the Sunday-school, or must the child think, if he thinks at all, "It can not matter a great deal about my being a Christian now; they do not seem to care much about it at home"?

What are the Sunday topics at our tables? The gossip of the newspapers; the faults of our neighbors; the style of our pastor; criticising and fault finding with one another; or does everything in the arrangements of the day attest our sincerity when we declare:

"*This is the day which the Lord hath made; we will rejoice and be glad in it?*"

Do we keep sacred the twilight hour, when we may gather our children about us, talk over the lessons of the day, repeat together those golden passages which ought to form a part of every Christian's mental riches, sing the sweet spiritual songs that melt our hearts in one, and pray together as a united family, father, mother, and little ones in turn?

What are we as church members doing to make the Sunday-school a spiritual success?

Some of us have had many years of Christian experience whose fruits would be precious to our younger brothers and sisters. That young man whom you often meet has a class of restless, thoughtless boys under his charge. He is sincere in his desire to do them good, but he is scarcely more than a boy himself. Have you ever taken an opportunity to talk with him about his work; to express your satisfaction in his willingness to undertake it, and your interest in his success? Have you ever conversed with him in a friendly way about his scholars, and suggested ways in which he might gain a personal hold upon them?

When we meet these teachers do we tell them: "We are praying for you; we are *expecting* the outpouring of the Spirit upon your classes"?

When we meet the scholars do we ask them if they are seeking the Lord; if they have begun to serve him?

Are all our pastors so thoroughly awake to the importance of the work that they gather the teachers together to inquire about the spiritual growth of their classes, to join with them in importunate prayer for the blessing of the Lord, and to say to them: "We are coworkers in one field, and we must succeed or fail together"?

A body of teachers so watched over, so prayed for, so entreated, would become a spiritual power, or they would turn shuddering from a work which they dared not touch with unhallowed hands. And being filled with this spiritual power they would come to their classes with yearning hearts to press the one message: "We beseech you, in Christ's stead, be ye reconciled to God."

The Sunday-school can never be a success unless the *home* is a success; unless the *church* is a success. But with the co-operation of these we may just as reasonably expect, as the result of its years of training, its earnest prayers and its patient effort, that the majority of its pupils shall be intelligent Christians, as the seminary that its graduates shall possess thorough culture and a love for science. Is the promise less sure to the sowers who scatter the seed which has

its fruit unto holiness and the end everlasting life?

We scarcely define in our own minds what it is which we may reasonably look for in the Sunday-school. Not maturity of Christian character, but its beginning; not perfection of Christian graces, but their living germs. Often we demand of these young Christians a greater degree of perfection than we find in ourselves, and so bewilder and dishearten them.

A little boy once came home from Sunday-school and said to his mother: "Mother, I've begun to be a Christian. The superintendent asked all of us who would try to serve Jesus to come forward, and I went forward with another boy, and we kneeled down, and he asked God to take us and help us to be Christian boys. Are n't you glad, mother, because I'm never going to disobey you or make you any more trouble"?

Did the mother put her arms about him and thank God, and ask him to help and keep and teach the child? She only said, "Well, we shall see how long you will hold out."

In the course of the day the boy flew into a violent passion, as he had often done before under a slight provocation. Did the mother tell him with all tenderness that this fiery temper was one of the foes that he must fight, and that Jesus would help him to conquer it?

Not at all; she said:

"That is the way you are going to be a Christian, is it? that is about what I supposed it would amount to. For my part I don't believe in getting children to make pledges that they do not at all understand."

To the mother that was an illustration of the folly of expecting children to comprehend what they were doing in joining the church. Was it not, rather, an illustration of how little professed Christians bear in mind the Master's warning, "Take heed that ye offend not one of these little ones"?

Is it not time that we laid aside our criticisms of each other's methods and applied our energies to finding and doing our own work, endeavoring to supplement by our efforts what may be lacking in the labors of others, and thus in the church, in the home, in the Sunday-school, praying together, laboring together, watching together, in faith, in patience, and in love unfeigned, until the day-dawn and the day-spring arise in our hearts?

International Sunday School Lessons.

Bibliographical.

The Book of Acts.—That this book was written by Luke appears from his claim to be its author (1:1), from its being addressed to the same person as his Gospel (Luke 1:3), from its continuing the history which he there narrates, and from the similarity in the style of the two books, as well as in their peculiar idioms, words, and compound forms. The traditions of the church have uniformly represented him as its author.

It was probably written at Rome, and published A. D. 63, or at the end of the two years which Paul spent in his own hired house preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Acts 28:30, 31.

That Luke had the fullest knowledge of the matters about which he wrote there can be no question. His visits to Cæsarea and Jerusalem would enable him to get information at first hand in regard

to the scenes of Pentecost and the preaching of Philip and Peter, while in what relates to Paul, he writes either from the Apostle's own statements, or with the accuracy of an eye witness. It is clear from chapters 16: 10–13; 20: 5; 27: 1–28: 31, that he was frequently with Paul, both in his labors and on his travels. In 2 Tim. 4: 11; Philemon 24, he is referred to as Paul's companion; in Colos. 4: 14 as "the beloved physician."

The book is a unit, and evidently the work of a single mind. It supplements the Gospel of Luke, and with that gives a history of the Christian church from the birth of our Lord to its complete establishment through the efforts of the two great apostles, Peter and Paul.

Some commentators, Dr. Hackett, for example, think that Luke has followed no formal method in the arrangement of the Acts. Yet he admits that the subject matter of the history divides itself naturally into two principal parts, viz.: the spread of the gospel from Jerusalem as a center, by the ministry of Peter, and its spread from Antioch as a center, by the ministry of Paul.

Others, as Abbott, divide the book into three sections, viz.: 1.—"The founding of the church at Jerusalem by the descent and work of the Holy Ghost and the preaching of the twelve, especially Peter (chapters 1–5); 2. — The growth, development, and organization of the church, its growth in numbers, its development in doctrine and in spiritual life from a reformed Jewish sect into a catholic church; its organization into a body with officers and somewhat defined methods of procedure,—all in preparation for its work of preaching the gospel unto every creature, the Jew first, but also the Gentile (chapters 6–12); 3.—Its missionary work, beginning with the departure of Paul and Barnabas from Antioch, and closing with the preaching of the gospel in the city of Rome (chapters 13–28)."

Dean Alford says that all the personal and subordinate details of the book may be arranged around two leading heads: "*The fulfillment of the promise of the Father by the descent of the Holy Spirit; the results of that outpouring by the dispersion of the gospel among Jews and Gentiles.*" "Immediately after the ascension, Peter, the first of the twelve, the rock on which the church was to be built, the holder of the keys of the kingdom, becomes the great actor under God in the founding of the church. He is the center of the first great group of sayings and doings. The opening of the door to Jews (chapter 2) and Gentiles (chapter 10) is his office, and by him, in the Lord's own time, is accomplished. But none of the existing twelve were (humanly speaking) fitted to preach the gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of this instrument for the work to be done—the progress in his hand of that work — his journeyings, preachings, and perils; his stripes and imprisonments; his testifying in Jerusalem, and being brought to testify in Rome —these are the subjects of the latter half of the book of which the great central figure is the Apostle Paul.

"The writer was the companion of Paul; and in the land which had been the cradle of the church he gathered materials for the portion which might join his Gospel to the narrative with which Paul's history began. In that interval Peter was the chief actor. Peter was the acknowledged 'chosen vessel' in the first days of the gospel. But Luke does not confine himself to Peter's acts. He gives at length the mission of Philip to the Gaza road and the conversion of the Ethiopian eunuch, with which Peter had no connection whatever. He gives at length the history of Stephen—the origin of the office which he held—his apology—martyrdom—how naturally, as leading to the narrative of the conversion of him who took so conspicuous a part in the transactions of that day."

Dr. Addison Alexander characterizes the book as "*a special history of the planting and extension of the church, both among Jews and Gentiles, by the gradual establishment of radiating centers or sources of influence at certain salient points throughout a large part of the empire, beginning at Jerusalem and ending at Rome.*" It therefore falls into two great parts, viz.: 1.—The planting and extension of the church among the Jews, by the ministry of Peter (chapters 1–12). 2.—The planting and extension of the church among the Gentiles by the ministry of Paul. Chaps. 13–28. But Peter, the apostle of the circumcision, introduces the first Gentiles to the Christian church, while Paul, the apostle of the Gentiles, preaches always to the Jew first, not only in the opening of his ministry at Damascus and Jerusalem, but down to its very close at Rome.

The work of Paul divides itself naturally into two great parts — his apostleship at large, and his apostleship in bonds. The active ministry embraces missions to the heathen, of which there are three, and official visits to Jerusalem, of which there are five. The account of this ministry is contained in chapters 13–21:26. The passive ministry, or the ministry in bonds, begins with the arrest at Jerusalem, and ends at Rome. This ministry is described in chaps. 21, 27, 28. It consists of apologies, or defenses of the gospel and his manner of preaching it. Two are addressed to the Jews, but in presence of the Romans; one to the people from the castle stairs, adjacent to the temple, and the other at the bar of the great national council. The third and fourth of these apologies are addressed to the Roman governors, Felix and Festus, but in the presence of a Jewish delegation from Jerusalem. They were probably made in the Prætorium at Cæsarea. The fifth apology was addressed to Agrippa, who represented both the Jewish and the Roman power. It contains a somewhat full statement of the apostles' relation to the old religion, and his claim to be regarded as a genuine and faithful Jew. Chs. 22–26. The remainder of the book is taken up with an account of his voyage to Rome, his shipwreck on his way thither, and his reception and work in the imperial city. Chs. 27, 28.

Chronological.

Although no attempts to fix the dates of the events referred to in the Acts have been perfectly satisfactory, yet accepting the error that places the crucifixion and the ascension in A. D. 33, it is believed that the following table from Hackett's Commentary will be specially valuable. The mention of Paul's visits to Jerusalem and of his missionary tours are printed in italics. In order to make the table still more complete, references have been added to the chapters whose contents are here summarized:

A. D. 33.—Ascension of Christ. Appointment of Mathias as an apostle. Outpouring of the Spirit at Pentecost. The gift of tongues conferred. Discourse of Peter. Three thousand are converted. Pilate, under whom the Saviour was crucified, is still procurator of Judea. Tiberias continues emperor till **A. D. 37.** Chs. 1, 2.

A. D. 33-35.—Peter and John heal the lame man. They are arraigned before the Sanhedrin, and forbidden to preach. Death of Ananias and Sapphira. The apostles are scourged. Deacons are appointed. Apprehension and martyrdom of Stephen. Saul makes havoc of the church. Chs. 5-8: 4.

A. D. 36.— Persecution scatters the believers at Jerusalem. Philip preaches the gospel in Samaria. Hypocricy of Simon the Magian. Baptism of the eunuch. The Word is made known in Phœnicia, Cyprus, and at Antioch in Syria. Christ appears to Saul on the way to Damascus. *Conversion of Paul.* Chs. 8: 4–9: 22.

A. D. 37-39.—Paul spends these three

years at Damascus and in Arabia. Gal. 1:18. During the same time other laborers spread the gospel in Judea, Galilee, and along the coast of the Mediterranean. Caligula becomes emperor in A. D. 37. Ch. 9:31.

A. D. 39.—Paul escapes from Damascus, and goes to Jerusalem for the *first time* since his conversion. Barnabas introduces him to the disciples. He remains there fifteen days, but is persecuted and departs thence to Tarsus. Ch. 9:23–30.

A. D. 40-43.—During this period Paul preaches in Syria and Cilicia. Churches are gathered there. Barnabas is sent to search for him, and conducts him to Antioch. In the mean time Peter visits Joppa, Lydda, and Cæsarea. Dorcas is restored to life. Cornelius is baptized. Peter defends himself for visiting the heathen. Claudius becomes emperor in the beginning of A. D. 41. On his ascension he makes Herod Agrippa I. king over all Palestine. Chs. 9:32–11:25.

A. D. 44.—Paul labors "a whole year" with Barnabas at Antioch. Agabus predicts a famine in Judea. James the elder is beheaded at Jerusalem. Peter is cast into prison; his liberation and flight. Herod Agrippa dies at Cæsarea in the summer of this year. Judea is governed again by procurators. Chs. 11:26–12:23.

A. D. 45.—Paul goes to Jerusalem the *second time*, on the alms errand, accompanied by Barnabas. He returns to Antioch, and, under the direction of the Spirit, is set apart by the church to the missionary work. In the same year, probably, he goes forth with Barnabas and Mark on his *first mission* to the heathen. Chs. 12:24–13:3.

A. D. 46, 47.—He was absent on this tour about two years. He proceeds by the way of Seleucia to Salamis, and Paphos in Cyprus; at the latter place Sergius Paulus believes, and Elymas is struck blind. Crossing the sea, he lands at Perga, where John Mark abruptly leaves him. He preaches in the synagogue at Antioch. Labors with success at Iconium. At Lystra he is about to be worshiped as a god, and afterward is stoned. Escapes to Derbe. Retraces his way to Perga; sails from Attalia and comes again to Antioch in Syria. Chs. 13:4–14:27.

A. D. 48, 49.—Here he abode, it is said, "a long time." We may assign these two years to that residence. He extended his labors, no doubt, to the neighboring region. Ch. 14:28.

A. D. 50.—Apostolic council at Jerusalem. Paul makes his *third journey* to that city, in company with Barnabas and others, as delegates from the church at Antioch. Returns to Antioch with the decrees. Paul and Barnabas separate. Ch. 15:1–39.

A. D. 51-54.—The apostle's *second missionary tour*. Silas, Timothy, and Luke are associated with him. Paul revisits the churches in Syria and Celicia. Plants the churches in Galatia. At Troas he embarks for Europe, and, among other places visits Philippi, Thessalonica, Berea, Athens, Corinth. In this last city he remained at least a year and a half. Labored with Aquila at tent-making. Left the synagogue and preached to Greeks. He is arraigned before Gallio. In this city Paul wrote the First and Second Epistles to the Thessalonians. In the spring, probably, of A. D. 54 he leaves Corinth, embarks at Cenchrea, touches at Ephesus, lands at Cæsarea, and from there goes for the *fourth time* to Jerusalem, and thence to Antioch. We may allot three years, or three and a half, to this journey. Felix became procurator of Judea in A. D. 52. In A. D. 53 Claudius bestowed on Herod Agrippa II. the former tetrarchy of Philip and Lysanias, with the title of king. In A. D. 54 Nero succeeded Claudius as Emperor. Chs. 15:40–18:22.

A. D. 54-57.—In the autumn of A. D. 54, according to some, or early in A. D. 55, according to others, Paul entered on his *third missionary tour*. He goes through Galatia and Phrygia to Ephesus, where he spends the greater part of the next three years. Just before his arrival

Apollos left Ephesus for Corinth. Certain disciples of John are baptized. Nearly all Asia hears the gospel. The exorcists defeated. An uproar at Ephesus. The Asiarchs befriend Paul. During this sojourn here Paul wrote the Epistle to the Galatians, and the First Epistle to the Corinthians. Within the same time he made, probably, a *short journey to Corinth*, either directly across the Ægean, or through Macedonia. While on this excursion, some suppose that he wrote the First Epistle to Timothy, and on his return to Ephesus, that to Titus. Ch. 18: 23–19.

A. D. 58, 59.—In the spring of A. D. 58, or perhaps in 57, if this tour began in 54, the apostle leaves Ephesus and proceeds to Macedonia, where he writes his Second Epistle to the Corinthians. He spent the summer in that region, and traveled probably as far west as Illyricum. In the autumn or early winter of this year, he arrives at Corinth, and remains there three months. The Jews plot his destruction. At this time he wrote the Epistle to the Romans. In the ensuing spring he returned through Macedonia to Troas, where he preached and "broke bread." Miraculous recovery of Eutychus. At Miletus he addressed the Ephesian elders. Landing at Ptolemais he proceeded to Cæsarea, and thence to *Jerusalem, which is his fifth and last visit to that city.* This journey occupied about four years. Chs. 20–21: 27.

A. D. 58 or 59.—At Jerusalem Paul assumes a vow to conciliate the Jewish believers. He is seized by the Jews in the temple, but is rescued by Lysias the chiliarch. *Speech to the mob from the stairs* of the castle. His Roman citizenship saves him from torture. He stands before the Sanhedrin and narrowly escapes with his life. Forty Jews conspire against him. Lysias sends him as a state-prisoner to Felix, at Cæsarea. Ch. 21: 18–33.

A. D. 59-61.—His captivity here continues two years. He pleads his cause before Felix, who detains him in the hope of a bribe. The Jews renew their charge against him before Festus. Paul is compelled to appeal to Cæsar. He speaks in the presence of King Agrippa, and is pronounced innocent. Felix was superseded by Festus in A. D. 60 or 61. Chs. 24–26.

A. D. 62-64.—In the autumn of A. D. 60 or 61, Paul embarked at Cæsarea for Rome, and arrived there early in the following spring. He remains in custody two years. During this period he wrote the Epistles to the Ephesians, Colossians, Philippians, Philemon, and, if he suffered martyrdom at this time, the Second Epistle to Timothy, just before his death. The Epistle to the Hebrews was written, probably, in this latter part of the apostle's life. Most of those who maintain that Paul was imprisoned twice at Rome, suppose (the correct opinion, as it seems to me) that he wrote the First Epistle to Timothy, and that to Titus in the interval between his first and second captivity, and his Second Epistle to Timothy in the near prospect of his execution, after his second arrest. Ch. 27, 28.

GEOGRAPHICAL.

ANTIOCH.—There were two cities of this name in Paul's time, both founded by Seleucus Nicator; one in Syria, and the other in Pisidia. *Antioch in Syria* was founded B. C. 300. It became the capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province of Syria. It was admirably situated for purposes of trade and war, on a bend in the Orontes, near the Mediterranean, and on a plain between two ranges of mountains. It was built partly on an island, partly on the level which forms the left bank of the river, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. It was surrounded by walls fifty feet high and

fifteen feet thick. The Jews settled here in large numbers, and had the same privileges as the Greeks. Under the Seleucid kings it became a very large and magnificent city. It is said to have had a population of more than half a million. The Antioch of the Roman period, which interests us most, was a free city. Its citizens were noted for their wit and wickedness. "It was a city of races, games, dances, processions, fetes, debaucheries, the fanaticism of the orgy, the most unhealthy superstitions, and the most unbridled luxury." In its famous suburb, Daphne, the heathen gods Diana and Apollo were enshrined in a temple, and worshiped by crowds of licentious votaries. Divine wisdom brought the disciples to this great and influential city, to this "heathen queen," and gave them a memorable victory, not simply in the converts they made, but in the name, which, bestowed perhaps in derision, follows the believer to-day.

The city is closely connected with the history of the apostolic church. Nicolas, one of the seven deacons, was a proselyte of Antioch. Acts 6:5. The Christians, dispersed from Jerusalem at the death of Stephen, preached the gospel at Antioch. Acts 11:19. Agabus, and other prophets from Jerusalem, who foretold the famine, came to Antioch. Acts 11:27, 28. From Antioch Barnabas and Paul went with gifts for the poor saints at Jerusalem. 11:30; 12:25. Judaizers came from Jerusalem and disturbed the church at Antioch. 15:1. Paul rebuked Peter at Antioch for his inconsistent conduct in the treatment of Gentile believers. Gal. 2:11, 12.

Here, too, the first Gentile church was founded (Acts 11:20, 21); here the believers were first called Christians (11:26); here Paul seems to have begun his regular ministry. 11:22–26; 14:26–28. From this place he started on his missionary tours. 13:1–3; 14:26; 15:36; 18:22, 23. The city was an important religious center after Paul's death, ranking as a patriarchate, with Jerusalem, Rome, Alexandria, and Constantinople.

It is now a place of almost no importance, with a straggling population of a few thousands.

The situation of *Antioch in Pisidia* was identified by Mr. Arundell in 1833. The ruins are considerable. The city was in the heart of Asia Minor, in the southeast part of the district assigned by classical geographers to Phrygia. Under the Romans it was a *colonia*. Paul preached in its synagogue on his first missionary tour. Acts 13:14. The Jews, alarmed at his success, drove him from the city (13:50, 51), and followed him even to Lystra. 14:19. He revisited the city on his return from Lystra (14:21), and again with Timothy and Silas, on his second journey. The modern name of the place is *Yalobatch*.

ATTALIA.—This place is mentioned, incidentally, as the place where Paul and Barnabas took ship for Antioch on the completion of their first visit to Asia Minor. Acts 14:25. We do not know that the apostle attempted to preach within its limits. It was founded by Attalus Philadelphus, king of Pergamus, as a port for the trade between Egypt and Syria, and was named after him. The place still exists, and since the twelfth century has been called Satalia.

CHANAAN.—This is the same word as Canaan. It is from a root which signifies *to be low*, and is used in contrast with the word *Gil ad*, which is applied to the high table-land east of the Jordan. It is the name of that part of Palestine which lies between the Jordan, the Dead Sea, and the Mediterranean.

The *seven nations* referred to in Acts 13:19, as occupying it, and which God drove out, were the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. Josh. 3:10; 24:11.

CILICIA.—The most southerly and easterly of the provinces of Asia Minor, and separated by lofty mountain chains

from the provinces north and east. It had no good harbors, the coast being rock-bound in the west, low and shelving in the east, while sand-bars at the mouths of its rivers prevented ships of any size from sailing into the interior. "The eastern portion of Cilicia was level, and remarkable for its beauty and fertility, as well as its luxurious climate. It became a favorite residence of the Greeks after its incorporation into the Macedonian empire, and its capital, Tarsus, was made the seat of a famous school of philosophy." It is supposed that many of the two thousand Jewish families introduced by Antiochus the Great into Asia Minor, settled in Cilicia. It was the native country of Paul, who visited it first soon after his conversion (Gal. 1:21; Acts 9:30), and again on his second missionary tour. Acts 15:41.

CYPRUS.—A large island in the extreme eastern corner of the Mediterranean, about sixty miles from the coasts of Syria and Cilicia. It became a Roman province B. C. 58. The governor seems to have resided at Paphos, on the west of the island, which was connected with Salamis on the east by a road which the conquerors must have built. The island was rich and productive. Its fruits and flowers, as well as its mines, are famous. Its religious rites, in the time of Paul, were oriental rather than Greek, and its political history has been chiefly associated with Asia and Africa. In Acts 4:36, Cyprus is mentioned as the birthplace of Barnabas. It was reached by the gospel through the persecution which rose upon the death of Stephen. Acts 11:19, 20. It was the first scene of the missionary labors of Paul and Barnabas. Acts 13:4–13. Barnabas and Mark visited it a second time. Acts 15:39. In Acts 21:16, mention is made of Mnason, an "old disciple," perhaps one of the early converts. Geographical reference is made to the island in Acts 21:3, and 27:4. Large numbers of Jews were settled on the island at the time of Alexander the Great. New interest attaches to the island from the recent discoveries of Di Cessnola.

CYRENE.—The principal city of Cyrenaica, in northern Africa. The district corresponds to the modern *Tripoli*. Its surface is a table-land, descending in terraces to the sea. The district was celebrated for its climate and fertility. Cyrene was a Greek city, though great numbers of Jews had settled in it. Politically it was connected with Crete, which was near by. Colonized by the Greeks as early as B. C. 631, it was celebrated for its commerce, its physicians, philosophers, and poets.

Simon, who bore the Saviour's cross, was from Cyrene. Matt. 27:32; Mark 15:21; Luke 23:26. Some from "the parts of Lybia about Cyrene" were at Pentecost. Acts 2:10. The Cyrenians gave their name to a synagogue in Jerusalem. Acts 6:9. Christian converts were prominent in the founding of the first church at Antioch. Acts 11:20. Lucius of Cyrene, by tradition the first bishop of Antioch, was one of those who took part in sending Paul and Barnabas on their first mission to the heathen.

DERBE.—A small city in the southeast corner of Lycaonia, probably on the great road which passed through the "Cilician Gates" to Iconium and the west. Its site is not yet known. It was twice visited by Paul (Acts 14:20, 21; 15:41; 16:1), probably three times. Acts 18:23; 19:1. The first time he fled thither from Lystra, to escape persecution. On his second and third visits he seems to have approached it from Cilicia.

GALILEE.—In the Roman Age the northern of the three provinces into which Palestine was divided; originally a term applied to the region of Kedesh-Naphtali, in which were the twenty towns given by Solomon to Hiram of Tyre, in payment for conveying timber from Lebanon to Jerusalem. 1 K. 9:11.

The word signifies "a circle or circuit." The province contained a mixed population, and was the scene of the greater part of our Saviour's private and public life. It is said that the cities and villages amounted to no less than two hundred and forty.

ICONIUM.—An important town on the central plain of Asia Minor, in the province of Lycaonia, and on the great road which connected Ephesus and the west with Tarsus, Antioch, and the cities of the Euphrates. It was an important center in the early ages of the church. In the middle ages it was the capital of the Seljukian sultans. It is represented in the modern *Konieh*, a town of considerable size.

Paul and Barnabas visited Iconium on their first journey, and preached in its synagogue. Acts 13: 51; 14: 1. Paul wrought miracles here. 14: 3. He encouraged the disciples on his return from Lystra and Derbe, and met with persecutions. 14: 21, 22; 2 Tim. 3: 11. On his second journey he visited the city again, and associated himself with Timothy, who was not improbably circumcised and ordained here. Acts 16: 3.

JUDEA. — The southern of the three provinces into which Palestine was divided. It embraced the original territory of the tribes of Judah and Benjamin, Dan and Simeon, and was about one hundred miles in length by sixty in width.

The term is sometimes applied to the whole country of the Canaanites. Luke 23: 5 The word first occurs in Dan. 5: 13, and the first mention of the province is in Ezra 5: 8. In the Apocrypha and the New Testament, we have the expression, "land of Judea," and simply "Judea," "Jewry."

JERUSALEM.—The capital and sacred city of the Holy Land. It was in the tribe of Judah, 2,500 feet above the Mediterranean, and 3,600 feet above the Jordan. It was the city of David, and seems to be identical with the Salem of Melchizedek. Solomon's temple was built upon one of its hills, and thus it became the ecclesiastical and religious, as well as the political, center of the whole land.

LYSTRA.—A city in the eastern part of the great plain of Lycaonia, perhaps under the tutelage of Jupiter. Acts 14: 13. As the Jews appear to have had no synagogue here, it is perhaps safe to conclude that this city was thoroughly heathen in its religion. At any rate, its ignorant inhabitants were ready at one moment to pay divine honors to the apostle, on account of the miracle he wrought, at another to stone him. Acts 14: 8–19. Lystra was the home of Timothy, who seems to have witnessed the stoning of Paul, which, together with his pious training, may have resulted in his conversion. 2 Tim. 1: 5; 3: 10, 11.

LYCAONIA.—One of the central provinces of Asia Minor, whose boundaries are marked rather by language and race than politically. "It is for the most part a dreary plain, bare of trees, destitute of fresh water, with several salt lakes." When first connected with Rome, it was under the "rule of robber chieftains." "The speech of Lycaonia" (Acts 14: 11) was rude, and very different from the ordinary Greek. The Lycaonians were familiar with the Greek mythology. Paul addressed them as an ignorant and imperfectly civilized people. Acts 14: 15–17. "On his first journey he traversed the province from west to east, and then returned on his steps. Acts 14: 21. On his second and third journeys he entered the region from the east, and, after leaving it, travelled in the one case to Troas (Acts 16: 1–8), and in the other to Ephesus." Acts 18. 23; 19: 1.

PAMPHYLIA.—A small maritime province in the south of Asia Minor, having Pisidia on the north, Cilicia on the east, and Lycia on the west. It was the first

province which Paul visited as a Christian missionary. He sailed up the river Cestrus to Perga, whence John Mark abruptly returned to Jerusalem. Acts 13: 13, 14. Whether he preached in Perga at this time or not is unknown, but on his return to take ship at Attalia he certainly "preached the word" to its inhabitants. Acts 14: 24, 25.

PAPHOS.—A town at the western end of the island of Cyprus, visited by Paul and Barnabas on their first missionary tour. Acts 13: 6. It was the residence of Sergius Paulus, the proconsul, and Elymas the "sorcerer." The place was noted for its superstition and profligacy. "Its great characteristic was the worship of Venus, who was here fabled to have risen from the sea.

PERGA.—The most important town in Pamphylia, on the Cestrus, between seven and eight miles from its mouth. It was celebrated in ancient times for the worship of Diana, whose temple was on a hill just outside the town. Both the goddess and the temple are represented on the coins of the city. Paul visited the place and preached the gospel to its citizens. Acts 13: 13; 14: 25.

PISIDIA.—An indefinable region in Asia Minor, bounded on the west, north, and east by Phrygia and Lycaonia, and on the south by Pamphylia.

Antioch in Pisidia was sometimes called a Phrygian town, and is thus marked on our Atlases. Paul went through this region twice; both in going to Iconium and in returning from it. Acts 13: 13, 14, 51; 14: 21, 24, 25. The country and its people were "wild and rugged." It has been suggested that here the apostle may have encountered some of those "perils of robbers" and "perils of waters" alluded to in 2 Cor. 11: 26.

PHŒNICIA.—A narrow plain north of Palestine, between the Mediterranean and the range of Lebanon. Its chief cities were Tyre and Sidon. Phœnicia proper was "the great plain of the city of Sidon," and was only twenty-eight miles in length, with an average breadth of one mile. Tyre and Sidon were less than twenty miles from each other. Zarephath, or Sarepta (Luke 4: 26), was between them, and about eight miles south of Sidon, to which it belonged. The larger territory to which the term Phœnicia was afterwards applied, was about one hundred and twenty miles in length, and twenty in width. The word Phœnicia is met with in the New Testament only in Acts 11: 19; 15: 3; 21: 2. Paul and Barnabas went through Phœnicia and Samaria on their way from Antioch to Jerusalem. Acts 15: 3.

SALAMIS.—A city at the eastern end of the island of Cyprus, and the first place visited by Paul and Barnabas after sailing from Seleucia. Acts 13: 4. It seems to have been connected with Paphos by a good road. The mention of its "synagogue" (Acts 13: 5) implies that many of its inhabitants were Jews. There were Christians among them (Acts 11: 19, 20), some of whom carried the gospel to Antioch. Mnason was probably an early convert. Acts 21: 16. Mark and Barnabas were from Cyprus. Salamis has been distinguished in Christian history. Epiphanus was one of its bishops.

SAMARIA.—The middle province of Palestine, and famous for the hostility of its inhabitants to the Jews. For the history of the city of Samaria, and the introduction of colonists from the East, see the June number of THE TEACHER. The province included, in the days of the northern kingdom, all of Palestine north of Judah. Its people, in the time, of our Lord, were little better than idolaters.

SELEUCIA.—The seaport of Antioch, from which it was about sixteen miles distant, at the mouth of the Orontes. Paul sailed from this port to Cyprus and Asia Minor. Acts 13: 4; 14: 26. The

place owes its origin to the first Seleucus, after whom it was called. In Paul's day it had the privileges of a free city. Among the ruins are two piers of the old harbor, which bear the names of Paul and Barnabas.

SYRIA.—A term used by the Romans to denote the region between the Mediterranean and the Euphrates, and the Lebanon and the desert. Its capital was Cæsarea. Acts 15:41.

THE MISSIONARY TOURS OF THE APOSTLE.—Three of these are mentioned in the Acts, viz.: (1) Chs. 13, 14; (2) Chs. 15:36–18:22; (3) Chs. 18:23–21:27. The first tour began A. D. 45, and occupied about two years. Leaving Antioch in Syria, whence he is sent forth by the Holy Ghost, with Barnabas and John Mark as companions, Paul sails from Seleucia, the port of Antioch, for Cyprus. Landing at Salamis and preaching in the synagogue, he traverses the island to Paphos, where he is withstood by Elymas, the sorcerer. The deputy, Sergius Paulus, believes, and Elymas is struck blind. Leaving Paphos, Paul and his companions sailed to Perga on the mainland. Here John Mark abruptly departs from them and returns to Jerusalem. Paul and Barnabas continue their journey to Antioch in Pisidia, where they preach in the synagogue two successive Sabbaths. Expelled from this place, they go to Iconium, thence to Lystra, where Paul is stoned and left for dead, thence to Derbe, cities of Lycaonia. Starting homeward, they pass through Lystra and Iconium, halt at Antioch in Pisidia, confirming the souls of the converts till they come to Perga and Attalia, where they take ship for Antioch in Syria. The course of this journey is easily traced on any good map.

THE SECOND TOUR.—Beginning after a two years' residence at Antioch, has for its object the revisiting of the churches established on the former tour. By reason of a sharp contention over the conduct of John Mark, Paul and Barnabas separate, Barnabas and Mark visiting the churches of Cyprus, Paul and Silas those of Syria and Celicia. On this journey Paul not only visits the churches already established, but adding Timothy and Luke to his company, he preaches in Phrygia and Galatia, and as far as Troas in Mysia. Desiring to go into Bithynia, they are forbidden, but are sent to Macedonia, and thus carry the gospel to Europe. Their course takes them to Samothracia, Neapolis, and Philippi. Thence they pass through Amphipolis and Apollonia to Thessalonica, where they preach in the synagogue three Sabbath days. Ch. 17:2. Driven by persecution from this place, they visit Berea; thence Paul sails alone to Athens. From Athens he proceeds to Corinth, where he is joined by Silas and Timothy. Here he remains a year and a half. Leaving Cenchrea, the port of Corinth, in the spring of A. D. 54, he touches at Ephesus, finally lands at Cæsarea, goes up to Jerusalem, and from thence to Antioch, having been absent between three and four years.

THE THIRD TOUR.—In the autumn of A. D. 54, or early in A. D. 55, Paul entered upon *his third missionary tour*. It is described in a single verse: "And after he had spent some time there (*i. e.*, at Antioch) he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples." Ch. 18:23. It is evident that Paul intended to make this tour the most extensive of all. Its course is indicated in the narration of the events which occurred before his arrest at Jerusalem. From Phrygia he goes to Ephesus, where he spends the larger part of three years. During his residence here he probably visits Corinth again. In the spring of A. D. 57 or A. D. 58 he visits Macedonia, travels as far west as Illyricum, and returns to Corinth, where he spends three months. The next spring he goes through Mace-

donia to Troas, crosses over to Miletus, sends for the elders of the church at Ephesus, gives them a parting address, and then, in spite of the protests of friends, he departs for Jerusalem, where he is arrested, and the plans which he had formed for future work are abruptly thwarted. Henceforth he preaches in bonds, first in Jerusalem, then at Cæsarea, and afterwards at Rome.

Biographical.

Bar-jesus (*son of Jesus*), or Elymas, "the wise man." A famous "sorcerer and false prophet" of Paphos, who had attached himself to Sergius Paulus, and who, upon trying to dissuade the deputy from embracing the Christian faith, was struck blind by the apostle. Acts 13: 6–11. Tradition has a great deal to say of his subsequent history, but nothing more of him is certainly known than is told us in the Acts.

Barnabas (*the son of prophecy*, or *exhortation*).—The name given by the apostles to Joses, or Joseph, a Levite of Cyprus, one of the earliest converts; by tradition one of the seventy; "who, having land, sold it, and laid the price of it at the apostles' feet." Acts 4: 36, 37. He introduced Paul to the apostles at Jerusalem, (Acts 9: 27), and was sent to Antioch upon tidings that men from Cyprus and Cyrene had been preaching in that city. Acts 11: 19–26. Going to Tarsus for Saul, the two labored a year in Antioch with good results. Acts 11: 26. Learning that the brethren in Jerusalem were in great need, they bore thither a contribution from the brethren in Antioch. Acts 11: 29, 30. On their return they were set apart as the first Christian missionaries. Acts 13: 1, 2. Their first tour took them through Cyprus and into Asia Minor. After its conclusion they went again to Jerusalem to determine the difficult question of the circumcision of the Gentile converts. Acts 15. On their return Barnabas and Paul separated; Barnabas taking Mark and going to Cyprus, while Paul chose Silas and went through Syria into Cilicia. Acts. 15: 36. Other references to Barnabas (1 Cor. 9: 6, etc.) and the numerous traditions connected with his history, add nothing certain to our knowledge of him. From the fact that the Lycaonians called him Jupiter, and Paul Mercurius, it has been supposed that he was of commanding presence.

Herod.—There are several of this name mentioned in the New Testament. The most distinguished were *Herod the great*, who was in authority during our Lord's infancy; *Herod Antipas*, or "the tetrarch," who beheaded John the Baptist, and before whom Jesus was examined at the time of the crucifixion; *Herod Agrippa I.*, who put James the brother of John to death (Acts 12: 1), and afterwards imprisoned Peter, and who was eaten by worms, and died in great agony (Acts 12: 21–23), and *Herod Agrippa II.*, before whom Paul appeared in defence of the gospel. It is the second Herod, or the tetrarch, the son of Herod the Great and Malthace, a Samaritan, who is referred to in Acts 13: 1. He was a man of the most dissolute life, "unscrupulous, tyrannical, and weak." His reign was long and prosperous. Like all the *Herods*, he had a passion for building. Tiberias was the most conspicuous monument of his reign.

James (Acts 15: 13).—The son of Alphæus and Mary, a sister of the mother of our Lord. He was probably older than Jesus. He was called to the apostolate with his younger brother Jude, in the spring of A.D. 28. Our Lord appeared to him after the resurrection. 1 Cor. 15: 7. After the ascension he was found with the other disciples and the women, at Jerusalem, awaiting in prayer the Pentecostal baptism. Acts 1: 13, 14. Ten years later he is associated with Peter as a controling mind in the church at Jeru-

salem. Acts 9: 27; Gal. 1: 18, 19. He presided at the apostolic council. Acts 15. In A. D. 57 Paul pays him a sort of official visit. Acts 21: 18. Of the time and manner of his death we have no account.

JOHN MARK (Acts 13: 13; 15: 37, 39).—Probably the author of the Gospel of Mark. He was the son of a certain Mary who dwelt at Jerusalem. Acts 12: 12. He was the cousin of Barnabas. Col. 4: 10. Peter came to his mother's house as to a familiar haunt, after his deliverance from prison. He spoke of Marcus as "my son," implying that he was instrumental in his conversion. It has been thought that the reference in Mark 14: 51, 52, to the young man who followed our Lord on the night of his trial, is to no other than Mark himself. Joining Paul and Barnabas in their mission to Asia Minor, he turned back at Perga (Acts 12: 25; 13: 13), and for a time Paul appears to have distrusted him. Acts 15: 36–40. The distrust, however, was not permanent, for Mark was with him during his first visit at Rome. Col. 4: 10; Philemon 24. He seems to have been with him also during his second imprisonment there. 2 Tim. 4: 11. He was with Peter at Babylon. 1 Pet. 5: 13. Whatever his early lack of zeal, he more than atoned for it by his subsequent life.

JUDAS (Acts 15: 22, 27, 32).—Surnamed Barsabas. "A leading member of the apostolic church at Jerusalem, endowed with the gift of prophecy, chosen, with Silas, to accompany Paul and Barnabas as delegates to the church at Antioch to make known the decrees concerning the terms of admission of the Gentile converts, and to accredit their commission and character by personal communications." At the close of the mission, Judas returned to Jerusalem.

LUCIUS OF CYRENE (Acts 13: 1).—Is first named in company with Barnabas and others at Antioch, as prophets and teachers in the church there. He takes part in the ordination of Paul and Barnabas, the first formal ordination mentioned in the New Testament. He probably was in the congregation which Peter addressed on the day of Pentecost (Acts 2: 10), and may have been converted at that time. He is often identified with the Lucius of Romans 16: 21, whom Paul mentions as his kinsman.

MANAEN (*consoler*).—Is only mentioned in Acts 13: 1, where he is spoken of as *foster-brother or associate* of Herod the tetrarch. He was probably somewhat advanced in years at the time of Paul's ordination.

PAUL.—The great apostle to the Gentiles, the central figure of the last half of the Acts, and the author of fourteen of the books of the New Testament. That he was a man of the very greatest natural ability is evident from his writings and his works. It is equally evident that after his conversion "he knew nothing but Jesus Christ and him crucified." 1 Cor. 2: 2. The facts of his life have often been collected, and are briefly these: He was born in Tarsus, of a Jewish family, and sent at an early age to Jerusalem, where he was trained by Gamaliel. He was present, as a young man, at the death of Stephen. Acts 7: 58. He soon became a zealous persecutor (Acts 9: 1), and when on his mission of hatred against the Christians of Damascus, was miraculously converted. Acts 9: 3–20. After spending three years in Arabia (Gal. 1: 17, 18), he returned to Damascus, preached in the synagogue, proving that Jesus is Christ, escaped for his life, went to Jerusalem, remained there fifteen days, went to Tarsus, was there found by Barnabas, who brought him to Antioch and introduced him to the great evangelistic work of his life. The other facts of his history are contained in the account of his missionary journeys.

SERGIUS PAULUS.—The deputy, or *proconsul*—as the word in Acts 13: 7, 12

should be translated—of Cyprus, when visited by Paul and Barnabas. He resided at Paphos. He was an intelligent, truth-loving, truth-seeking man. He readily embraced the gospel which Paul preached, in spite of the opposition of Elymas the sorcerer.

SILAS (Acts 15: 22, 27, 32, 40).—Was one of the chief men in the church at Jerusalem at the time of the council. He was a prophet, or an inspired teacher. He was chosen, with Barnabas, to take the decrees to Antioch and explain their purport to the brethren. He was Paul's companion on his second missionary tour. Acts 15:40; 17:4. He remained at Berea, with Timothy, while Paul went to Athens (Acts 17: 14), but afterward rejoined the apostle at Corinth. Acts 18:5. In the Epistles, he is known by the longer name, Silvanus, and is several times referred to. 2 Cor. 1: 19; 1 Thess. 1: 1; 2 Thess. 1: 1. His identity with the Silvanus of 1 Peter 5: 12, has not yet been established. From Corinth he seems to have returned with Paul to Jerusalem, where we lose sight of him.

SIMEON (who was called *Niger*. Acts 13: 1).—Was one of the teachers and prophets in the church at Antioch. Nothing whatever is known of him. It has been conjectured from his first name that he was once a Jew, and from his second name that his complexion was dark.

ANTIQUITIES.

APOSTLE (Acts 15: 2) "*One sent.*"—A messenger of God, an inspired teacher. A term first applied to the twelve, but afterwards extended to others who were equal to them in office and dignity. Acts 14: 14. In a non-official sense the word was applied to a wide circle of Christian messengers and teachers. 2 Cor. 8: 23; Phil. 2: 25.

To be an apostle in an *official* sense, one must have seen the Lord, been in his company, and become familiar with his teachings and public career from the baptism of John to the ascension. Acts 1: 21–26. The apostles were witnesses for the Lord Jesus, received a divine call to their office, were endued with the Holy Ghost, and, for special reasons, were clothed with the power of working miracles.

CIRCUMCISION.—A peculiar, though not exclusive, Jewish rite. Its observance was enjoined upon Abraham as a token of the covenant between himself and God. Every male child was to be circumcised when eight days old. Lev. 12: 3. Slaves, whether born in the house or purchased, were circumcised. Gen. 17: 12, 13. Foreigners could not become members of the Jewish nation, or partake of the passover till they had complied with the law in reference to this rite. Ex. 12: 48. The prominence of this rite among the Jews was a source of trouble in the early church. It was to settle the disputes which arose as to its necessity that brought Paul and Barnabas from Antioch to Jerusalem. Acts 15: 1, 2.

ELDER (Acts 15: 4).—This is an Old Testament word. It is a term of age, experience, office. It is always found in connection with the patriarchal system. "The elders of Israel" (Ex. 3: 16; 4: 29) are the representatives of Israel, and are charged with official functions in behalf of Israel.

In the New Testament the "elders" are associated with the "chief priests and scribes" as one of the classes from which the members of the Sanhedrin were chosen. Matt. 26: 57. In the apostolic church they have the same duties as the bishops. The terms bishop and elder are interchanged. Acts 20: 17, 28; Tit. 1: 5, 7. They were charged with the general superintendence of the spiritual affairs of the church. 1 Pet 5: 2.

They taught in the name of Christ both publicly and privately. 1 Thess 5: 12; Tit. 1: 7, 9; 1 Tim. 5: 17. They visited the sick. James 5: 14. They received strangers to their houses. 1 Tim. 3: 2; Tit. 1: 8. They were associated with the apostles in the management of the church at Jerusalem, and took part in the deliberations of the council which convened there. Acts 15: 2, 23. Paul and his associates ordained "elders" in every church which they organized, and entrusted the mangement of its affairs to their hands. Acts 14: 23; 20: 17.

GENTILES.—A term generally applied by the Jews to all who were not Israelites. It was for the most part a term of reproach. It was used by Christian Jews simply to indicate well-known distinctions of race and country. Acts 13: 47, 48; 15: 3, 12, 14, 23.

GREEKS.—In the New Testament, a term opposed to Barbarians, which includes all who are not Greeks. In Romans 1:14 the Greeks are the wise, the Barbarians the unwise. As opposed to the Jew, the Greek was one who used the Greek language and customs, whether he lived in Greece or Asia Minor. As in the first century, the Greek was the prevailing language, the Greeks were often put as the representatives of the whole heathen world. Acts 14: 1. A Gentile convert to Judaism was also called a Greek. John 12: 20; Acts 17: 4.

JEWS.—A term properly applied to a member of the tribe of Judah after the revolt of the ten tribes. 2 K. 16: 6; 25: 25, in later usage applied to all the descendants of Abraham. John 4: 9; Acts 13: 6. The word is commonly found in the plural, and is frequently associated with the word Greeks. Acts 14: 1. In the Gospel of John it denotes the opponents of our Lord; in Romans 1: 16; 2: 9, 10; Col. 3: 11, a person who had made an outward covenant with God.

LAW OF MOSES (Acts 15: 5).—Strictly the law contained in the five books of Moses, but extended in meaning, in the time of the apostle, to cover the whole Jewish ritual.

"MEATS OFFERED TO IDOLS" (Acts 15: 29).—"The animals sacrificed to the gods were not wholly consumed in burnt offerings; certain portions were destroyed and the remainder were eaten by men in a festive meal, or sometimes sold in the market. These meats were accounted an abomination among the Jews, and to partake of them knowingly was an heinous offence. Ps. 106: 28. To guard against the possibility of unwittingly partaking of such meat, some confined themselves to herbs. Rom. 14:2. Paul subsequently declares that these are needless scruples, and that there is nothing unclean in such meats (Rom. 14: 3, 14; 1 Cor. 8: 4–8), with which agrees Christ's instructions in Mark 7: 14–23; at the same time he recommends the Gentile Christians to abstain from eating them, if partaking will be an offence to others (Rom. 14: 15–21; 1 Cor. 8: 9–13), and that appears to be the principal upon which the recommendation to abstain is given by James."—*Abbott.*

PHARISEES.—"The separated." A powerful sect of the Jews, and one bitterly opposed to our Lord and his teachings. Its members were rigid in their interpretation and observance of the Mosaic law. They gave tradition equal authority with the written word. They were fond of forms and display. They shunned the society of publicans and sinners. They believed in the separate existence of soul and body, as well as in the resurrection. Though there were good men among them, they were treated by Christ as his most dangerous enemies. As long as Judaism survived, they were the most persistent opponents Christianity had. Even when converted, they found it difficult to break away from allegiance to form. In the church at Jerusalem some said that circumcision was necessary to salvation. Acts 15: 5.

PROPHETS AND TEACHERS (Acts 13: 1).—A prophet was a person who spoke for God. He was more than a foreteller of future events. He was an *inspired* man, "the interpreter" of God, "the messenger of Jehovah," "the man of the Spirit," the man of God." In the Old Testament the word "prophet" was applied to a class of persons who were set apart to a peculiar work, and recognized by the people as the special interpreters of God's will.

In the New Testament the term is applied to certain prominent officers of the early church. But, as Abbott says, "it is not possible to ascertain exactly the distinctions in these offices. Paul mentions in Ephesians 4:11 four classes —apostles, prophets, evangelists, pastors and teachers. Pastors and teachers are probably different terms for the same office. The teachers are stated and permanent, like the pastors of a modern church."

PROSELYTES (Acts 13: 4-43).— This word literally means "one who comes to another country or people." A stranger, sojourner. In the New Testament and in a Jewish sense is means a convert from Paganism to Judaism. Proselytes were of two kinds. *Proselytes of righteousness*, who embraced the Jewish religion in its fullest extent, and enjoyed all the rights and privileges of Jewish citizenship, and *proselytes of sojourning, or the gate*, who were foreigners dwelling among the Jews, and who, without being circumcised, conformed to certain of their laws or customs, especially to what the Rabbins called the "seven precepts of Noah," which related to "blasphemy, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood, or things strangled." The "religious proselytes" mentioned in Acts 13:43 were Greeks, who, accepting Jehovah as the true God, met with the Jews in their synagogue at Antioch in Pisidia.

"RENT THEIR CLOTHES" (Acts 14:14). —With the Jew this was expressive of grief and horror. The high priest "rent his clothes" at the claim of Jesus to be the Son of God. Matt. 26: 65. With Paul and Barnabas the act was expressive of horror at being taken for divine beings.

SORCERER.—This term described the occupation of such persons as Elymas (Acts 13: 6), Simon Magus (Acts 8: 9), the slave who had the spirit of Python (Acts 16:16), "vagabond Jews, exorcists" (Luke 11: 19; Acts 19: 13), the "seducers" of 2 Tim. 3: 13, the "false prophet" of Rev. 19: 20, the dealers in magical books or Ephesian letters, and "curious arts" at Ephesus. Acts 19:19. In Paul's time these impostors were very numerous. They had acquired great and dangerous influence with all classes of men. Jews as well as Greeks believed in them and honored them, notwithstanding the command of Moses to let them alone. Deut. 18: 10, 11. For a full discussion of the nature and extent of this form of superstition, see an article on "Ancient Sorcery," by Professor Joseph Haven, in THE TEACHER for June, 1874, and another on "Sorcery and Sorcerers," by E. F. Williams, in the number for December, 1876.

SEPULCHER (Acts 13: 29).—The sepulcher referred to here was hewn out of a rock, and belonged to Joseph of Arimathea. Matt. 27: 60. The description of a sepulcher, as it has reached us from Jewish sources, makes it "a cavern about six cubits square, from three sides of which are recessed longitudinally, several vaults, each large enough for a corpse. On the fourth side the cavern is approached through a small covered court, or portico, of a size to receive the bier and bearers. The entrance from this court to the cavern was closed by a large stone capable of being rolled away." The demoniac lived in some such structure as this.

"THE SPEECH OF LYCAONIA" (Acts 14: 11).—It is uncertain whether this was some Syrian or Assyrian dialect, or a corrupt form of Greek. The people of

the region evidently understood Greek, which seems to be the language in which the apostle preached to them.

SYNAGOGUE.—The history of this characteristic institution of the later phase of Judaism is of great interest. It represented and determined the religious life of the people. It was their "meeting-house." It is the starting point of the Christian church. In James 2:2, the word is used of a Christian assembly or church. At the advent, there seem to have been synagogues wherever there were Jews. During his public life, Jesus often spoke and healed in the synagogues. Mark 1:23; Matt. 12:9; Luke 13:11; John 6:59. The Libertines, Cyrenians, and Alexandrians had their separate synagogues in Jerusalem. Acts 6:9. In most of the cities that Paul visited, he found a synagogue in full operation. Its doors were always open to him, and he was frequently invited to address the congregation gathered in it.

The institution probably sprung into existence during the Babylonish Captivity. Originally, the synagogue may have been a mere place of prayer, and was erected in the fields or by the riverside. Acts 16.13. After the return, it was brought into the city, and built on the most elevated land within its limits. Its size depended upon the population of the place. In Jerusalem, the Rabbins say there were four hundred and ninety-four of these establishments. The building was solemnly dedicated, and could never be used except for religious worship. A synagogue was sometimes a gift of the wealthy. Luke 7:5. As the services were open to all, and as all who had anything to say were invited to speak, it is impossible to estimate the extent of their agency in the early spread of the gospel.

"THE TABERNACLE OF DAVID."—"This," says Abbott, "is not the divine tabernacle, the precursor of the Temple. The kingdom is described not as *the place*, nor as the house, but as the *booth or hut* of David, to indicate its fallen condition." The promise is to restore the decayed splendor of David's family, of course in the Messiah, who was his son after the flesh. Rom. 1:3.

MYTHOLOGICAL.

JUPITER, OR ZEUS.—"The father of gods and men." Was the chief mythological divinity both of the Greeks and of the Romans. He was worshiped as the god of rain and storm, of thunder and of lightning. The Romans thought that he determined the course of all human affairs, foreseeing the future, and revealing it by signs in the heavens and the flight of birds. He was invoked at the beginning of every undertaking. He was the guardian of law, the protector of justice and virtue.

MERCURIUS.—The messenger of the gods. "Properly Hermes, the Greek deity, whom the Romans identified with their god of commerce and bargains. In Greek mythology, Hermes was the son of Jupiter and Maia, and is constantly represented as the companion of his father in his wanderings on the earth. He was an eloquent orator, the inventor of letters, music, and the arts."

Every Grecian city was supposed to be under the special protection of some deity. Jupiter appears to have taken Lystra into his charge. He had a temple or statue outside the gate, "before the city." Acts 14:13. He is said to have visited Lycaon, a founder of one of the chief cities of Lycaonia, and to have been hospitably received by him. The tradition of this visit remained with the people. Hence their readiness to look upon Paul and Barnabas as gods, and to sacrifice in their honor.

LESSON XXVI.—JULY 1, 1877.—PAUL AT CYPRUS.

SCRIPTURE.—Acts 13 : 1-13. Memorize 8-12 ; Primary Verse 12.

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, who name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

GOLDEN TEXT.—"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."—12.

TOPIC.—To every one his just reward.

HOME READINGS.

M. Heb. 11 : 1-16 .....The Reward of Faith.
T. Deut. 32 : 21-43 .....The Reward of Hate.
W. 2 Tim. 4 : 1- 8.....The Reward of Faithfulness.
Th. 2 Pet. 2 : 1-13.....The Reward of Unrighteousness.
F. 2 Cor. 4 : 1-18.....The Reward of Service.
S. Rom. 2 : 1-11.....The Reward of Impenitence.
S. Matt. 25 : 31-46.....Life Eternal—Everlasting Punishment.

TIME.—About A. D. 46. COUNTRY.—Island of Cyprus. PLACES.—Salamis and Paphos. RULER.—Sergius Paulus.
WHAT IS THE MEANING OF—"Tetrarch"; "ministered"; "whereunto"; "synagogues"; "sorcerer"; "prudent"; "interpretation"; "deputy"; "subtility"; "pervert"; "doctrine."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

TWO CONSECRATED PREACHERS.—What prophets and teachers were at Antioch? 1. What did the prophets do? 15: 32. What did the teachers do? 11: 22-26. How did Paul and Barnabas come to be consecrated to preaching? 2. What were the believers doing at the time? 2. What was Saul chosen for? 9: 15. How were they sent forth to their work? 3. To what place did they go first? 4. Who sent them? 4. To what country did they then sail?

A FALSE PROPHET.—At what port did they land? 5. What did they do there? What made this specially pleasant for Barnabas? 4: 36. Had any one ever preached Christ in that island before? 11: 19. Whom did they have to help them? 5. What John was this? 12: 25. Where did they preach besides at Salamis? 6. In what part of the island is that? What false prophet did they find there? What ruler lived at Paphos? 7. What did he want Saul and Barnabas to do? 7. Who attempted to prevent his believing? 8. Who rebuked him? 9. What did he say to him? 10, 11. How long was he to be blind? Why did he call him "child of the devil"? 1 John 3: 8. Was the blindness immediately total? 11. How great was it?

A TRUE CONVERT.—What effect did this miracle have on the deputy? 12. Why did he believe? 12. To what place did the three next go? 13. Who returned home from Perga? Did he do right? 15: 38; Luke 9: 62.

General Questions.

How is it taught in this lesson:

1.—That God chooses men to do his work?
2.—That he gives them success?
3.—That he punishes those who try to hinder his work?
4.—That those who do so are children of the devil?
5.—That each man is rewarded according to his deserts?

BIBLICAL LESSON OUTLINE.

A MERITED PUNISHMENT.

"*I will be a swift witness against the sorcerers.*" MAL. 3: 5.

CONSECRATED PREACHERS.

As they ministered—and fasted. 2.

The ministry of the word. 6: 4.
Give yourselves to fasting—prayer? 1 Cor. 7: 5.
Served God with fastings and prayer. Luke 2:37.

The Holy Ghost said. 2.

The Spirit said unto him, Behold. 10: 19.
Forbidden of the Holy Ghost to preach. 16: 6.
One and the self-same Spirit? 1 Cor. 12: 11.

Separate me Barnabas and Saul. 2.

He is a chosen vessel unto me. 9: 15.
Separated unto the gospel of God. Rom. 1: 1.
No man taketh this honor—himself. Heb. 5: 4.

Fasted—prayed—laid hands on them. 3.

When they had prayed, they laid, etc. 6: 6.
Then laid they their hands on them. 8: 17.
Putting his hands on him. 9: 17.

A FALSE PROPHET.

Found a certain sorcerer, a false prophet. 6.

Giving out—was some great one. 8: 9.
Shall arise—false prophets. Matt. 24: 24.
Men of corrupt minds. 2 Tim. 3: 8.

Sergius Paulus, a prudent man. 7.

Received the word with all readiness. 17: 11.
Prudent man looketh—to his going. Prov. 14:15.
Heart—prudent getteth knowledge. Prov. 18:15.

O full of all subtilty and all mischief. 10.

Thy heart is not right. 8: 21.
The heart—is full of evil. Eccl. 9: 3.
Out of the heart—evil thoughts. Matt. 15: 19.

Thou child of the devil. 10.

Tares are the children—wicked one. Matt. 13:38.
Ye are of your father, the devil. John 8: 44.
Committeth sin is of the devil. 1 John 3: 8.

Wilt thou not cease to pervert? 10.

Neither go in—neither suffer them. Matt. 23: 13.
Them—entering in ye hindered. Luke 11: 52.
Some that—would pervert the gospel. Gal. 1: 7.

Hand of the Lord is upon thee. 11.

Hand—is upon thy cattle. Ex. 9: 3.
Heavy upon them of Ashdod. 1 Sam. 5: 6.
Hand of God hath touched me. Job 19: 21.

Thou shalt be blind—for a season. 11.

Was three days without sight. 9: 8.
Smote the men—with blindness. Gen. 19: 11.
Which see might be made blind. John 9: 39.

THE TRUE CONVERT.

Saw what was done, believed. 12.

Fear fell on them all. 19: 17.
Feared greatly, saying. Matt. 27: 54.
And there came a fear on all. Luke 7: 16.

Being astonished at the doctrine. 12.

Not able to resist the wisdom. 6: 10.
People were astonished. Matt. 7: 28.
Never man spake like this man. John 7: 46.

NOTES AND COMMENTS.

PRELIMINARY.—We begin now with Part III. of the Book of Acts. Part I. (chaps. 1–5) is concerned with the founding of the church, Part II. (6–12) with its growth, and Part III. (13–28) with its missionary work. Our first lesson this quarter concerns the birth of missions. We start with Paul on his first missionary tour. In the previous chapters of the book he plays a very subordinate part. No longer, however, is he to be the hero simply of a remarkable conversion. In the remaining he is the principal character; the rest of the book, in fact, being really a biography of Paul. We take up his life just at its most momentous period—just where Saul becomes PAUL.

TWO CONSECRATED PREACHERS (1–4). —*The church that was at Antioch.* The effort begun by those unknown disciples of Cyprus and Cyrene, mentioned in chap. 11: 20, 21, and carried on to greater success by Barnabas and Paul, had taken on permanency, and crystalized into an enduring church. Barnabas and Paul had labored with the disciples in that city for a whole year, assembling with the church and teaching much people (11: 26), and, it is fair to presume, had continued teaching after their return from Jerusalem. *Certain prophets and teachers.* The distinction between these two classes can not definitely be determined, but by "prophets" seem to be meant those whose teaching was more specially a divine inspiration. Knowledge of the future evidently was not meant to be included in the term. In Ephesians 4: 11, if there is any significance in the order, they are made to rank next to the apostles, while the teachers foot the list.

For information as to the facts known concerning the persons whose names are mentioned in verse one, we refer the reader to the "Biographical" department. We are interested in them only to notice the fact that one, from his being called Niger (*black*) was probably an Ethiopian, and that Manaen was the foster-brother of Herod the tetrarch. The margin is correct in this rendering.

The Herod here referred to was the Herod Antipas who beheaded John the Baptist, and who now was in disgrace and exile at Lyons. His brother Archelaus had also been deposed and was banished to Vienna in Gaul. Manaen, associated with these princes in their education, probably to stimulate them in learning, was reserved for a nobler life than theirs. How wide apart do the lives of those who played together in youth, often diverge! We have two other facts to notice in regard to these names. The first is that all have some Gentile connections. The second is, that Barnabas is mentioned first and Saul last. When the two start out together Barnabas is at the head and Saul at the foot.

As they ministered to the Lord and fasted. From chapter 2: 42, 46 we get, perhaps, some idea of what is meant by "ministering to the Lord." It is plain that preaching is not intended, though the verb "to minister" is often used to indicate a ministry of the word. The Roman Catholics claim that the church was celebrating "the sacrifice of the mass"! Their act, whatever it was, evidently was not one of activity to others, but of receptivity for themselves. In supposing that they were in an attitude of prayer and humiliation to God, we are, probably, not far out of the way. *Fasting* was observed by the early church not merely as a sign of mourning, but as a preparation for closer spiritual communion with God. They denied themselves food particularly when they felt that divine guidance was specially needed, and had urgent reasons for knowing the divine will. The fact of their praying and fasting suggests that in this particular case they were considering the question of their next great duty as a church. They had been wonderfully blessed themselves — what more natural than that they should ask where next the blessing should be carried. In answer to some such prayer for guidance, it seems to us, came the command of the Holy Spirit to separate Barnabas and Saul for the work whereunto they were called. *The Holy Ghost said.* Perhaps through one of the prophets; perhaps by simultaneous divine impression. *Separate Barnabas and Saul.* The command in the original has the force of "separate me *now*" Barnabas and Saul. The command was to be immediately obeyed. *Whereunto I have called them.* Paul was called to the Gentiles when he was converted. 9: 15. Ananias, before he laid hands on him that he might receive his sight and the Holy Ghost, was advertised of the great mission for which he was intended. The choice of Barnabas was made evident, though not in so striking a way, when the church at Jerusalem appointed him to go to Antioch and investigate, and if need was, to help the new work that they had heard was begun among the Gentiles. Both, be it noted, were separated for *work* — not for an ecclesiastical office.

When they had fasted and prayed. We may well conceive that this was a momentous and solemn occasion in that infant church. They gave to the departing missionaries no farewell banquet, with toasts and speeches, but kept a farewell fast instead. *Laid their hands on them.* This was done, probably, by the officers of the church and the prophets and teachers, as a sign that the two were transferred from ordinary church labor to extraordinary service. It was a simple and beautiful rite that carried with it the sanction and the sympathy of the church in all their labors. *They sent them away.* It takes some little thought to realize how great an act of self-sacrifice this was. These brethren had been their main dependence for instruction, for comfort, and for inspiration. To send them away was like knocking out the props on which their edifice had been standing. They must have become very closely entwined in the affections of this people. We question whether any church since that time has ever made so costly a contribution to the cause of missions as did this one. They gave what was dearer to them than

money — the friends who had shown them the way of life. They sent, not their third-rate, nor second-rate, but their *best* ministers as missionaries. What modern church is willing to give up its favorite pastor for such a cause, and be content with an inferior man in his place?

Being sent forth by the Holy Ghost. The command had been given by Christ to go forth into all the world and preach the gospel to every creature, but the first missionaries received their commission from the Holy Spirit. Their journey was undertaken in obedience to a special revelation of the will of God. The missionaries who, in obedience to Christ's command and the impulse of the Spirit, have gone into all lands, look at this example and find their credentials attested by the third person of the Godhead. The Holy Ghost himself was the first inspirer of mission work. Previous to this there had been desultory work done among the Gentiles by migrating or returning converts, but no planned, persistent effort had been attempted. Saul and Barnabas set out on what was really the first mission enterprise.

Whether or not their route was determined by the same Spirit that gave them their commission is not clear from the record. Probably, however, that which determined their going to Cyprus was the fact that it was the home of Barnabas. Naturally he would feel a strong interest in that island, and a greater confidence in the success of any effort they might make there. Whether it had anything to do with going there or not, it was, at least, poetically appropriate that Antioch should send missionaries to Cyprus, for it was from Cyprus and Cyrene that those disciples came who first awakened them to their need of Christ. The island that had sent a blessing to Antioch received from it a larger blessing in return. The souls you feed to-day may give your own soul a richer banquet still to-morrow.

A False Prophet (5–11).—At the first port they landed the two men immediately went to work preaching the Word. How long they stayed there, or what success they had, we are not told. Not enough, anyhow, to secure a mention. We get a hint here of their method. They preached in the synagogues of the Jews. The best way to reach the Gentiles of a place was to reach the Jews first. When the church is aroused, sinners are sure to be awakened. In an incidental way it is mentioned that John Mark (12:25), the author of Mark's Gospel, was with them as their minister or servant. He helped them, probably, in some of the minor portions of their public services, perhaps baptized the converts and taught them, arranged for their entertainment, and acted as Paul's amanuensis.

At Paphos they found a certain false prophet, a Jew, whose name was Barjesus, son of Joshua or of Jesus. He belonged to that large class of necromancers or magicians who pretended they had power to unfold the future. He called himself Elymas — "the Wise." Like Simon Magus he gave out "that himself was some great one." By the cleverness of his impositions he had obtained a post of honor with and considerable influence over Sergius Paulus, the proconsul of the island. Two sorts of rulers were at that time appointed from Rome. If the country were peaceful, the Senate appointed a proconsul — if still liable to outbreaks, the Emperor appointed a proprætor, with a military force at his back to enforce his rule. It was once thought that Luke had been caught on this point in an historical sense, because the island had been specially reserved to Augustus, and governed by him through proprætors. But Dio Cassius mentions that it was restored to the Senate in an exchange for another district of the empire, and, hence, the governor's title from that time forward would be "proconsul." This evidence, satisfactory as it is, rests not alone, but is confirmed by a coin which presents to us a Cyprian proconsul in the reign of Claudius. The investigation of the

supposed discrepancy has only added another proof to the historical reliability of the Scriptures.

The proconsul is termed "a prudent man"—by which is meant a man that is candid and intelligent. He desired to hear the word of God. He had heard of their preaching at Salamis, and not improbably had heard of this new religion even before then, and wanted to satisfy his mind as to its claims. Here were two acknowledged authoritative exponents of it, and as such an opportunity might not again occur, he sent for Barnabas and Saul. It is not likely that his motives soared much higher than curiosity. Elymas withstood them, because he saw that if they succeeded he must fail. If the proconsul should be convinced that their religion was true, he must inevitably, also, believe that all his pretensions were false. Hence, in self-defence, he sought to turn away the proconsul from the faith, *i. e.* prejudice his mind against it.

Then Saul—filled with the Holy Ghost set eyes on him. What peculiar power and intensity of vision the presence of the Spirit gave him! No doubt that under its arraigning power Elymas felt like a culprit suddenly called to judgment. Filled with the Spirit, he was thoroughly qualified to administer rebuke. *O full of all subtlety and all mischief.* The words mean *deceit* and *recklessness*, rather. *Child of the devil.* Because the devil is the father of all liars. John 8:41, 44. "He that committeth sin is of the devil." 1 John 3:8. It is not impossible that this was spoken in indignant contrast to, or was at least suggested by, his real name, which means "son of Jesus." *Enemy of all righteousness.* Not simply an enemy to this form of truth, but a hater of all truth. He was thoroughly on the side of shams—no sincere, though erring, opponent. *Wilt thou not cease to pervert the right (straight) ways of the Lord.* From this it is apparent that the sin of Elymas consisted in a perversion of what was right instead of a substitution of what was evidently wrong. What was this perversion? He pretended to be a prophet—a man who had intercourse with God. He must, then, have simulated moral uprightness. Most probably he claimed to have supernatural power by means of unseen spirits, and to know the future by means of supernatural revelation. As all this was true in the case of the apostles, his claim was a perversion of truth—a lie founded on a fact known to be true in case of others. There was such a thing as communion with the other world by means of the Holy Spirit—he perverted this truth into spiritism. There is no lie so dangerous as that which is hidden in the shadow of a truth where its falsity can not readily be detected.

The punishment of Elymas followed swift upon this exposure. It is well to observe, 1st.—That the judgment was not of Saul's making. "It was "the hand of the Lord" that was upon the guilty magician. How puny and weak and deserving of his fate he must have felt when the darkness descending upon his vision showed to him that he really was in the grasp of God's hand! 2d.—That this was the same judgment that had overtaken Saul himself. The regenerated persecutor was pronouncing the judgment he himself had suffered upon the unregenerate perverter. 3d.—Like his own punishment it was only "for a season." We may, then, have hope for Elymas, else the blindness, we feel sure, would have been lasting. 4th.—That the punishment, though immediate, did not instantaneously reach its culmination. He was to be blind, so blind that he could not even see the sun, which makes an impression on any vision except the most opaque. But, at first, there fell on him a mist, so that he saw things still, but indistinctly. That deepened into darkness so intense that he went about seeking some one to lead him by the hand. The man who would have blinded others was made completely blind himself.

A True Convert (12, 13).—There is a natural reluctance to leave the history

of Elymas without knowing what was the result of his chastisement. But we are compelled to turn away without knowing, and, in doing so, we turn to a more pleasing picture. At least one man was benefited by this punitive miracle, and that was the proconsul, who, "when he saw what was done, believed." The miracle firmly anchored his faith. Elymas never had been able to work such a miracle as that. But it was held not merely by that alone — he was "astonished at the doctrine." The entrance of the truth into the soul results always in a surprise, no matter how often it has been heard. The soul is always astonished when its true relations to God are discovered. The teachings of these men had a convincing power that to him was amazing. They, like Christ, and because they taught of Christ, spake as he never heard man speak. We see no reason for the doubt that has been expressed by some as to the genuineness of his conversion. *He believed.* We have the Scriptures for that; all else is assumption.

Saul was the spokesman—the man of power—on this occasion. The relations between Barnabas and him were reversed and Saul becomes the leader. Henceforward, except in his own two accounts of his conversion, as Abram was changed into Abraham and Simon into Peter, so Saul was changed into Paul. Various reasons have been assigned for this change. 1st.—He adopted the name of his distinguished convert, as a triumph-memorial of his first spiritual victory—a supposition inconsistent with his evident humility. 2d.—Sergius Paulus bestowed it upon him in patronage — a supposition inconsistent with Paul's spirit of independence. 3.—He assumed it as a title of humility, Paulus meaning *little*—a humility that is altogether too ostentatious to be humility. The real facts probably were that he had been called by both names, Paul being the Latin form of the Hebrew Saul. And now that he was to launch out on his mission to the Gentiles, it was most fitting that he should assume that form of his name that would most identify him with those to whom he was to preach. Hearts might have been closed to the Hebrew Saul that readily opened to the Gentile Paul.

The departing of John Mark for Jerusalem from Perga, the next place at which they landed, is an event around which clusters considerable interest. It was subsequently the occasion of the quarrel between Saul and Barnabas. 15: 37–39. Why he left, we infer from Paul's unwillingness again to have him accompany them, was that his heart failed him at the sight of the threatening Gentile mountains. Home with its comfort and ease and safety was stronger than duty which pointed toward danger —perils by streams and perils by robbers, such as abounded in the region to be traversed. Afterward Mark became an unflinching propagator of the gospel, and Saul became reconciled to him. 2 Tim. 4: 11. The man who runs away from duty once may, after all, if he be a real Christian, turn out a valiant advocate of the truth.

Rootlets.

1.—The command to go and teach all nations is imperative. No matter at what personal sacrifice, the church must respond to this mandate. The Holy Spirit still calls for men to be separated for this work. The church has no right to withhold the men or the money that are needed. Ps. 22: 27, 28; 98: 2, 3; Is. 42: 1–4; 49: 6; 52: 10; Mark 16: 15, 16; Luke 24: 47, 48; Acts 1: 8; Rom. 10: 18.

2.—The only way to find out the will of God is to seek to know it. Men do not discover it by accident. The Holy Spirit makes known his will only to those who are prepared to receive his revelation. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." 1 K. 3: 5; Ps. 10: 17; 25: 14; 145: 18, 19; Is. 45: 3; Jer. 29: 12, 13; 33: 3; Amos 3: 7; Matt. 7: 7; John 4: 10.

3.—The Holy Spirit is the one to whom to go for direction. It is his office to guide, teach, and show to us what is the will of God. This office he was to perform, not for the early church alone, but to the church for all time. Ps. 25: 8, 9, 12–14; Is. 54: 13; Jer. 31: 33, 34; John 6: 45; 14: 26; 16: 13; 1 Cor. 2: 10–13; 1 John 2: 20, 27; Rev. 2: 11.

4.—Those deserve specially to be called the children of the devil who seek to turn away others from believing on the truth—who will not themselves enter into the king lom nor allow others to

do so. They show their paternity by the deceits to which they resort. Gen. 3: 4; Matt. 13: 38; 24: 24; Acts 5: 3; 2 Cor. 4: 3, 4; 2 Thess. 2: 9–12; Jas. 4: 1–7; 1 John 4: 1.

5.—If one who turns a soul from the error of his way shall hide a multitude of sins, how many sins will be charged to the account of him who turns a soul from entering into the gate which leadeth into the kingdom! How severe and sure must be their punishment. "Whoso shall offend one of these little ones that believe in me," etc. Ps. 105: 15; Is. 9: 14–17; Matt. 23: 13; Mark 9: 42; Luke 17: 1, 2; Acts 9: 5; Rom. 14: 13–15; 15: 1, 3; 1 Cor. 10: 32, 33; 2 Thess. 1: 6–9.

HYMN.

Haste, O sinner! to be wise,
Stay not for the morrow's sun;
Wisdom warns thee, from the skies,
All the paths of death to shun.

Haste, while yet thou canst be blest;
Stay not for the morrow's sun;
Death may thy poor soul arrest
Ere the morrow is begun.

BLACKBOARD.

The Opponent of God
PUNISHED.
The Believer in Christ
BLESSED.

THE PRIMARY CLASS.

The primary teacher once more will find his or her (more frequently *her*) work made easier by the narrative character of the lessons. This lesson will be a good one in which to make two word pictures:

1.—The church at Antioch, praying and fasting before God for his divine direction. (*a*) *The Prayer*. Tell how earnest all were about it. They wanted to do something for Christ, and were asking the Holy Spirit to show them what it should be. (*b*) *The Answer*. "Separate me Barnabas and Saul." Took the two men they loved the most. What for? To go and preach the gospel to the heathen. Are you making any sacrifices to carry the gospel to them? What will you give? etc.

2.—The false prophet Bar-jesus. (*a*) His withstanding Paul and Barnabas. What the two were trying to do. Character of Sergius Paulus. Paul and Barnabas were trying to save a soul—Elymas was trying to destroy it. Just the same conflict is going on over *you*. (*b*) Saul's accusation. Picture Saul's indignation and the trembling terror of Elymas. (*c*) The blindness of Elymas. Had to seek some one to lead him by the hand. Blind only for a season; so we hope he repented. (*d*) The believing ruler. How happy he was. Which will we do?—oppose Christ or believe in him?

HYMN.

We're marching to Canaan with banner and song,
We're soldiers enlisted to fight 'gainst the wrong;
But, lest in the conflict our strength should divide,
We ask, Who among us is on the Lord's side?

BLACKBOARD.

He that is not
WITH ME
Is AGAINST Me.

LESSON XXVII.—JULY 8, 1877.—PAUL AT ANTIOCH.

SCRIPTURE.—Acts 13: 26-41. Memorize 38-41; Primary Verse, 39.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher.

30 But God raised him from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption.
36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:
37 But he, whom God raised again, saw no corruption.
38 Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you, which is spoken of in the prophets;
41 Behold, ye despisers and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

GOLDEN TEXT.—"And we declare unto you glad tidings."—32.

TOPIC.—Salvation by Faith.

HOME READINGS.

M. Rom. 1 : 1-32..... "The Just shall Live by Faith."
T. Rom. 3 : 1-31 ..... "By Faith without the Deeds."
W. Rom. 4 : 1-25 ..... "The Law worketh Wrath."
Th. Rom. 5 : 1-21..... "Justified by Faith we have Peace."
F. Rom. 6 : 1-23..... Justified by Faith — Free from Sin.
S. Rom. 8 : 1-39.... ... Justified and also Glorified.
S. Jas. 2 : 1-26 ..... Faith shown by Works.

TIME.—About A. D. 46. PLACES.—Perga and Antioch. The first is in Pamphylia on the sea coast, north-west of Cyprus; the second is in Pisidia, just north of Perga. RULER.—Claudius Cæsar, Emperor at Rome.
WORDS TO DEFINE.—"Salvation"; "sepulcher"; "declare"; "fulfilled"; "begotten"; "corruption"; "mercies"; "generation"; "fell on sleep"; "justified"; "despisers."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

REJECTION.—Where was Paul speaking? 14. On what day? In what house? How came he to speak? 15. To whom was he speaking? 16. What history did he tell them of? 17-22. Whom did he want to tell them about? 23. Who, did he say, came before Christ? 24, 25. To whom did he declare that this word was sent? 26. Was it sent to them alone? 3: 26. How did he tell them Christ was received? 27. For what two reasons did they reject Christ? 27. *Didn't* they know that they were crucifying their Saviour? Luke 23: 34; Acts 3: 17. What was the result of their trial of Christ? 28. When Pilate asked them to give a reason why he should be put to death, what did they say? Mark 15: 12-14.

RESURRECTION.—What was fulfilled that was written of him? 29; Luke 22: 37. What did they then do with him? 29. How was their victory turned into defeat? 30. How was his resurrection made certain? 31. Did all the people see him? 10: 41. How many at once? 1 Cor. 15: 1-7. What sort of news did Paul think this was? 32. Why? 32-37. How many reasons for being glad can you pick out of those verses?

REDEMPTION.—What was the great reason why it was glad tidings? 38. What was "this man" (it should be "this one") called? John 1: 29. Justified from what things? 39. How justified? Gal. 2: 16; Eph. 2: 8. Doesn't one, then, need to do any good thing? Jas. 2: 18, 26. Of what did Paul warn them? 40, 41. Of what were they in danger if they despised salvation by Christ? Does this apply to *you?*

General Questions.

How does this lesson show:
1.—That salvation was meant for all?
2.—That Christ was really the Son of God?
3.—That the Gospel is really good news?
4.—That salvation is by faith?
5.—That those who reject it will perish?

BIBLICAL LESSON OUTLINE.

A FREE SALVATION.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God." EPH. 2: 8.

REJECTION.

To you is this word of salvation sent. 26.

Go—to the lost sheep. Matt. 10: 6.
Ho, every one that thirsteth. Is. 55: 1.
All ye that labor—are heavy laden. Matt. 11: 28.

Because they knew him not. 27.

Father, forgive—for they know not. Luke 23: 34.
Have not known the Father nor Me. John 16: 3.
Through ignorance ye did it. Acts 3: 17.
Would not have crucified the Lord. 1 Cor. 2: 8.

Nor yet the voices of the prophets. 27.

Were written in the law of Moses. Luke 24: 44.
All things—written by the prophets. Luke 18: 31.
Their minds were blinded. 2 Cor. 3: 14.

Found no cause of death in him. 28.

Why, what evil hath he done? Mark 15: 14.
He was determined to let him go. Acts 3: 13.
Innocent—blood of this just person. Matt. 27: 24.

RESURRECTION.

Laid him in a sepulcher. 29.

Rolled a stone unto the door. Mark 15: 46.
It was very great. Mark 16: 4.
Sealing the stone—setting a watch. Matt. 27: 66.

But God raised him from the dead. 30.

Was not possible that he should be holden. 2:24.
If it die—bringeth forth much fruit. John 12: 24.
Am he that liveth and was dead. Rev. 1: 18.

He was seen many days. 31.

Seen of them forty days. Acts 1: 3.
Not to all the people. 10: 41.
Five hundred brethren at once. 1 Cor. 15: 6.

We declare unto you glad tidings. 32.

Of great joy—shall be to all people. Luke 2: 10.
We joy in God through—Christ. Rom. 5: 11.
There was great joy in that city. 8: 8.

Thou art my Son. 33.

This day I have begotten thee. Ps. 2: 7.
Unto which—angels said he, Thou, etc. Heb. 1: 5.
Not—high priest, but—Son. Heb. 5: 5.

Whom God raised—saw no corruption. 37.

I am alive for ever more. Rev. 1: 18.
Death hath no more dominion. Rom. 6: 9.
I know that my Redeemer liveth. Job 19: 25.

REDEMPTION.

Through this man is preached—forgiveness. 38.

God, for Christ's sake—forgiven you. Eph. 4: 32.
Lamb of God—taketh away the sin. John 1: 29.
Redemption through his blood. Eph. 1: 7.

All that believe are justified from all things. 39.

He shall bear their iniquities. Is. 53: 11.
By grace are ye saved through faith. Eph. 2: 8.
The just shall live by his faith. Hab. 2: 4.

Beware, therefore. 40.

How shall we escape, if we neglect. Heb. 2: 3.
Trodden under foot the Son of God. Heb. 10: 29.
Much more shall not we escape. Heb. 12: 25.

NOTES AND COMMENTS.

PRELIMINARY.—Either Paul and Barnabas did not preach at all in Perga, or else their ministry was so short and ineffectual that no mention is made of it. Without any, or but little delay, the two missionaries went to Antioch in Pisidia, entering into the synagogue on the Sabbath day. As was the custom the prayers were recited, the selections from the law and the prophets were read, the book was returned to the minister, and then, we are told, the rulers of ths synagogue sent word to the two strangers to speak, if they had any words of comfort or of exhortation to the people. It is Paul who responds to this invitation. His readiness, aptness, and force are marvelous. From his address we can gather what was the selection that had been read in the synagogue, for in verses 17, 18, 19, he uses three peculiar Greek words (translated "*exalted*," "*suffered their manners*," "*divided by lot*"), the first of which occurs in Is. 1: 2, and the other two in Deut. 1: 31, 38. Inasmuch as to this day these two chapters are coupled together and read on the Sabbath, there can be little or no doubt that they constituted the Scripture lesson for the day. Paul's address, therefore, was pertinent to the occasion. It was an elucidation of the text and a continuation of the history he had just heard read.

It is no part of the present exposition minutely to treat that part of Paul's address which precedes the verses assigned for our study. Still, no teacher will be fully qualified to expound the latter who has not tolerably well analyzed the former. It is the foundation of the history and the argument which is the text of our lesson. Notice, first, it is not addressed to Jews only, but to "men of Israel" and those "that fear God"—to the heirs of the promise and to proselytes of the faith. The *theme* running through the whole discourse is the wonderful care exhibited by God to the Israelites as shown in their history. The facts of his amazing care are stated so as to prepare them to receive as true its last great manifestation—that of raising unto Israel a Saviour, Jesus. The beauty and force of the passage is marred somewhat by a blunder in translation. In verse 18, the phrase "suffered he their manners" means "to carry as a nurse," and, therefore, the whole verse should be rendered: "And about the time of forty years he bore them through the wilderness as a nurse beareth her child." The summary of history, therefore, which he gives is: 1.—God chose the Israelites and brought them out of Egypt. 2.—He divided to them the land he had promised. 3.—He gave them judges. 4.—He granted their request for a king, and specially showed his favor towards them by raising up unto them David, a man after his own heart. This long record of divine grace was closed by giving to them, according to his promise, a Saviour, Jesus. This was the final

consummation to which all were looking. All devout Jews were questioning when that promise was to be fulfilled. Those that were abroad shared the expectation of the coming of a Messiah with those who were at home. The facts, or some of the facts, of the life, death, and claims of Jesus were of course known to his auditors. Paul meets all their desire to know, and all their prejudices, if they had any, by the bold avowal that Jesus was the actual Messiah that had been promised. Having avouched that to be so, he devotes all except the conclusion of his address to proving that this is really a fact. He cites the testimony of John, the Elijah that was to be sent before the coming of the great and dreadful day of the Lord. Mal. 4:5; Matt. 11:13, 14. He calls their attention to the fact that when the Jews would have accepted John as the promised Saviour, he pointed them away from himself to One that was coming after him whose shoes he was unworthy to loose.

REJECTION (26–29).—Stopping a moment on the vantage ground he has just reached, Paul pauses a moment to impress upon them the fact that what he is saying has a personal interest for *them*—that it is no mere lesson in history that he is giving them. He repeats the titles by which he first addressed them, getting this time, however, a little nearer—"men and *brethren*." *To you.* So Alford, but Tischendorf has it *to us.* In either case it is personal, and includes the children of the stock of Abraham and "*whosoever* among you that feareth God" that were before him. In this, Paul's first reported sermon, he early shows in it how broad is his conception of the application of the gospel. *Is this word of salvation sent.* The news that he has just proclaimed of a Saviour come. It is sent, however, be it noticed, only to those that fear God. It is not sent to the "despisers" (41)—those who mock the revelations of God and sneer at his word. The pearls of divine love and grace and forgiveness are not to be cast before such swine, but are to be given to those who reverently receive and are willing to obey the word of God. *For they that dwell at*, etc. The word "for" here seems to imply that the word of salvation was sent to those at Antioch and to all foreign Jews, because they, at Jerusalem, would not accept it. The meaning, however, is, not that the word was no longer proffered to those at Jerusalem and offered only to those who had nothing to do with the death of the Saviour, but that by means of his death and his resurrection the word was sent to them of Antioch—and to all others who would accept it. The word "for" applies to all that which follows that shows that the plan of salvation was complete, and not simply to the fact that the Jews "knew him not."

The repudiation of Christ by the rulers and his death upon the cross seemingly were absolute disproof of his divinity. Men naturally would reason that if he were the Son of God they surely would have discovered the fact, and that death could have had no power over him. In his argument, therefore, Paul addresses himself, first, to the task of removing the prejudice caused by this apparent impotence. First he gives the reasons of his rejection. They were three: 1.—They did not know him; 2—did not know the teachings of the prophets concerning him; 3.—blinded rage. The first reason is the same given by Christ on the cross (Luke 23:34), and reiterated by Peter in his address to the people—"I wot that through ignorance ye did it as did also your rulers." 3:17. Ignorance palliated but did not excuse the crime. It left to the perpetrators a possibility of forgiveness which they would not have had had they knowingly insulted and crucified the Son of God. Num. 15:25–30. It was a full answer to the objection to Christ as the Messiah on account of the opposition of the rulers to say that it was because they did not know him that they treated him as an impostor. That left to Paul only the burden of proving that the Jews actually did not know him by

showing that Christ was the Saviour they would not admit him to be. That he did by proving his resurrection from the dead—a fact that was a complete answer to every objection. The second reason for his rejection—that they did not know the voices of the prophets—was one less excusable than that they should not recognize himself; for they were read constantly, and pointed with unmistakable clearness to his coming, and completely identified him as to his lineage, place of birth, lowly life, and shameful death. It is a marvel how any one can look through the prophecies of the Old Testament without beholding the face of Christ. Like a telescope fixed to view one special object, no one can look through them without seeing the hill of Calvary, and its cross and crowned sufferer. The voices of the prophets which they failed to recognize they fulfilled by condemning him. See, especially, Is. 53; Ps. 22. In the reading of the Old Testament there was a veil over their eyes which is not yet taken away. 2 Cor. 3: 14. The third reason was a still closer arraignment of those who declared his claims to be false: "They found no cause of death in him, yet desired they Pilate that he should be slain." He was put to death not on the merits of the case but in obedience to the demand of passion. Testimony had been sought against him, but not found. Mob violence ruled and not judgment—the clamoring people and not the impartial judge. Luke 22: 22, 23; Matt. 26: 23.

RESURRECTION (29–37).—*When they had fulfilled all that was written of him.* His death on the cross instead of being a disproof of his divinity was actually a demonstration of it. No one could be the Messiah whose life did not fulfill those prophecies of suffering and of death. *Laid him in a sepulchre.* That was done by his friends—but his enemies were the cause of it. *But God raised him from the dead.* It was not possible for him to be holden of death. 2: 24. His crucifixion was more than nullified by his resurrection. It was by his victory over the grave that he was declared to be the Son of God "with power." Rom. 1: 4. He rose from the dead was Paul's main argument. He preached the gospel of the resurrection. *Was seen many days.* Having asserted his resurrection, he states the proof upon which the fact rests. It did not have as its foundation a mere single, evanescent appearance—"he was seen many days." The witnesses were many who were then living and by whom it could be established. Paul himself was one of them. 1 Cor. 15: 8.

Now Paul proceeds to state the things of which Christ's resurrection was a fulfillment. 1st.—It was a fulfillment of the promise made to the fathers. 32, 33. The promise referred to was the one which in so many forms was repeated to one generation after another, by different prophets, that a Messiah was to come. The resurrection proved that he *had* come. 2d.—It was a fulfillment of the prophecy that this Messiah should be the Son of God. Through the inspired lips of David God had said of the coming Christ: "Thou art my Son, this day have I begotten thee." Ps. 2: 7. Prophecy indicated his coming—the resurrection identified him as the one that was meant. 3d.—It was a fulfillment of the promise to make an everlasting covenant with the people—"even the sure mercies of David." Is. 55: 3. "Mercies" is rendered in the margin as "holy or just things." The perpetuity of grace promised to David was realized in a risen Saviour. 4th.—It was the consummation of that remarkable declaration (Ps. 16: 10): "Thou shalt not suffer thine Holy One to see corruption"—a declaration which Paul reminds his hearers could not have applied to David himself, for *he* had fallen on sleep and had seen corruption. By all of these facts conclusively Christ was proven to be divine.

REDEMPTION (38–41).—Having established the fact of Christ's sonship to God, now he shows to his auditors its great and personal meaning. *Be it known to*

you, therefore, brings the matter home to them. He declares unto them that it means two things — forgiveness of sins and justification by faith — not merely forgiveness, but entire justification before God, so that one might stand before God as though he had never sinned. "Through this man" in the original is "through this one" — Paul did not let down Christ from his divinity as our translators have done. *Is preached unto you forgiveness of sins.* The offer of salvation is presented through him. *All that believe are justified.* It is obtained by faith. *From all things.* What a happy conjunction there is in the phrases: "All that believe" — "justified from all things." Who, then, however guilty is left out — what sin, however heinous, will prevent one's justification! *From which ye could not be justified by the law of Moses.* The law does not justify — it condemns. It is the schoolmaster to bring us to Christ that we might be justified by him — the judge which pronounces our doom in order that we may go to him that is greater than the law for pardon. Gal. 3: 24.

Beware therefore. Every opportunity given for salvation is of itself a warning. Salvation implies the fact of destruction. Grace offered now carries with it the idea that by and by is judgment. Neglect means self-ruin. Very probably the warning was uttered because of some signs of contemptuous skepticism, or mayhap turbulent impatience at the doctrines he had preached. The quotation "spoken of in the prophets" is from Hab. 1: 5, and follows the Septuagint version. Paul does not say that this prophecy was about to be fulfilled in their case, but uses the language of the prophet to impress upon them his admonition. It was as if he had said: "Beware lest it happen unto you as it did unto those spoken of by the prophet." It is a fearful thing to reject the grace of God. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Heb. 12: 25. Verse 43 shows that Paul succeeded in awakening some of his hearers. May the teachers who take this lesson, and through it offer to their scholars the privilege of entire justification by faith, find that their words are equally as blessed as the conversion of their scholars.

Bootlets.

1.—Christ is the fulfillment of the great promise that everywhere shines through the Old Testament. His life and death is their interpretation and complete consummation. Gen. 3: 15; 49: 10; Deut. 18: 15; Is. 7: 14; 9: 6, 7; Jer. 23: 5; Dan. 9: 24-26; Mic. 5: 2; Zech. 13: 1, 7; Mal. 4: 2.

2.—Our Saviour is absolutely spotless. No one — not even those who put him to death, nor his latter day assailants — have been able to point out a single blemish in his character, or a single spot upon his life. Such perfection does not belong to mere humanity. Is. 53: 7, 9; Luke 23: 41, 47; John 8: 46; 14: 30; 2 Cor. 5: 21; Heb. 4: 15; 7: 26; 1 Pet. 1: 19, 20; 1 John 3: 5.

3.—"And we declare unto you good tidings." The resurrection of Christ is good tidings indeed; for if he lives, we, who believe in him, shall live also. This victory over death is a sure sign of triumph over all evil — that Christ shall reign for ever and ever. Ps. 2: 6-9; 22: 27, 28; 110: 1; Zech. 14: 9; John 14: 9; 1 Cor. 15; 24-26; 2 Cor. 4: 14; Heb. 10: 12, 13; Rev. 11: 15.

4.—It is for the sake of Christ that the sinner is forgiven. Very often, even in the affairs of this world, some man of great influence at court has obtained pardon for a state offender. He was forgiven, not for his own sake, but for the sake of the one who pleaded for him. "God, for Christ's sake, hath forgiven you." Ps. 25: 11; 106: 8; Jer. 14: 7; Matt. 3: 17; John 1: 29; Rom. 8: 1; Eph. 1: 6, 7; 4: 32; 1 John 2: 12; Rev. 5: 9.

5.—When the offer of salvation is made, beware that thou reject it not, "lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Deut. 4: 9; Hos. 4: 6, 10; Mal. 3: 2; Matt. 3: 9-12; Luke 8: 12-15; Heb. 2: 1-3; 3: 12; 12: 25; Jas. 1: 23, 24; Rev. 3: 13.

HYMN.

Free from the law, oh, happy condition!
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

Now are we free—there's no condemnation;
Jesus provides a perfect salvation,
"Come unto me," oh, hear his sweet call,
Come and he saves us once for all.

BLACKBOARD.

BY HIM
ALL THAT BELIEVE
ARE JUSTIFIED
FROM ALL THINGS.

THE PRIMARY CLASS.

One of the best ways to teach this lesson is by comparison. Tell about God's great kindness to the Israelites, as mentioned by Paul, putting the items on the board, and then by the side of them place the corresponding acts of grace he has shown to each scholar, somewhat after this fashion:

GOD SHOWED HIS LOVE

TO THE ISRAELITES.	TO ME.
By choosing them.	*By choosing me.*
By bringing them up out of bondage.	*By freeing me from bondage of sin.*
By giving them a country.	*By giving me a home.*
By giving them a king.	*By giving me parents.*
By giving them a Saviour.	*By giving me a Saviour.*

Next put down on the board what the Israelites did to the Saviour:

Knew him not.	Do *you* know him?
Knew not the prophets.	They foretold his coming.
Slew him.	He came that they might live.
Buried him.	God raised him from the dead.

Why did God send a Saviour? Repeat in concert John 3: 16. Through this Jesus is offered to you the forgiveness of sins. Will you accept it? *All* sins! You must be careful about not accepting it. If you should say No, by and by you would care nothing about it, and God would no longer offer it. *Now* is the time for you to take Jesus unto your hearts.

HYMN.

To-day the Saviour calls;
Ye wanderers come;
O ye benighted souls,
Why longer roam?

The Spirit calls to-day;
Yield to his power;
Oh, grieve him not away;
'Tis mercy's hour.

BLACKBOARD.

TO-DAY, IF YE WILL
HEAR HIS VOICE,
HARDEN NOT YOUR HEARTS

LESSON XXVIII.—JULY 15, 1877.—TURNING TO THE GENTILES.

SCRIPTURE.—Acts 13: 42-52. Memorize 44-48; Primary Verse, 52.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

44 And the next Sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

GOLDEN TEXT.—"And in his name shall the Gentiles trust."—MATT 12: 21.

TOPIC.—Salvation for All.

HOME READINGS.

M.	**Gen. 22: 1-18**	**.....All Nations to be Blessed.**
T.	**Is. 45: 1-25**	**.....All the Ends of the Earth.**
W.	**Is. 49: 1-26**	**.....A Light to the Gentiles.**
Th.	**Is. 52: 1-15**	**.....All the Earth shall See.**
F.	**Luke 2: 1-32**	**.....Good Tidings for all People.**
S.	**Rom. 11: 1-36**	**.....I Speak to you Gentiles."**
S.	**John 8: 1-20**	**.....The Light of the World.**

TIME.—A. D. 46. PLACE.—Antioch in Pisidia.
WORDS TO BE SURE OF.—"Besought"; "congregation"; "blaspheming"; "waxed"; "Gentiles"; "ordained"; "published"; "expelled."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

RECEIVING.—Who, also, wanted to have the gospel preached to them? 42. When? What did they wait for before they made the request? 42. Had Paul made any converts? 43. Among what two classes were they? What did Paul "persuade" them to do? Why did he want them to "continue"? John 8: 31. How should one continue? Heb. 12: 15. How many came to hear the word on the next Sabbath? 44.

RESISTING.—Who didn't like to have such a crowd come together? 45. What two things did their envy cause them to do? 45. How did Paul and Barnabas reply? 46. In rejecting the word they proved themselves unworthy of—what? 46. To whom did Paul and Barnabas offer the salvation they put away? How was that like what Christ himself had said? Matt. 21: 43. If *you* reject it—what then? What does Paul give as the reason why he offers it to the Gentiles? 47. What *did* God say about that? Is. 49: 6.

REGENERATED.—How did the Gentiles like what Paul said? 48. What two things did they do? 48. Look at Rom. 15: 9-12 for God's message to the Gentiles. Did other people hear the word? 49. What did the Jews do about it? 50. Where did Paul and Barnabas next go? 51. What did they do before they went? 51. Why? Mark 6: 11; Luke 10: 11. How did the new disciples feel? 52.

General Questions.

In this lesson how is it shown:

1.—That it is not best to reject the offer of salvation?
2.—That salvation was intended for all men?
3.—That those who reject it are unworthy of it?
4.—That the gospel, when received, makes every one glad?
5.—That those who become Christ's disciples are filled with joy?

BIBLICAL LESSON OUTLINE.

"A LIGHT TO THE GENTILES."

"I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Is. 49: 6.

RECEIVING.

Gentiles bade night—be preached to them. 42.

Salvation of God—they will hear. 28: 28.
They would have repented long ago. Matt. 11: 21.
The last shall be first. Matt. 19: 30.

Persuaded them to continue. 43.

Exhorted—they would cleave unto—Lord. 11: 23.
Continue—then are ye my disciples. John 8: 31.
Looking diligently lest any man fail. Heb. 12: 15.

Came almost the whole city together. 44.

Unto him shall the gathering—be. Gen. 49: 10.
Fly—as the doves to their windows. Is. 60: 8.
To it shall the Gentiles seek. Is. 11: 10.
I—will draw all men unto me. John 12: 32.

RESISTING.

They were filled with envy. 45.

Shall—be ashamed for their envy. Is. 26: 11.
For envy they had delivered him. Matt. 27: 18.
Was angry and would not go in. Luke 15: 28.

Necessary—the word—first—spoken to you. 46.

Salvation is of the Jews. John 4: 22.
Out of Zion shall go forth the law. Is. 2: 3.
Unto you, first, God—sent him to bless. 3: 26.
Beginning at Jerusalem. Luke 24: 47.

Lo, we turn to the Gentiles. 46.

The children—shall be cast out. Matt. 8: 12.
The kingdom—be taken from you. Matt. 21: 43.
His own received him not. John 1: 11.

REGENERATED.

For so hath the Lord commanded us. 47.

Ye—be witnesses—unto the uttermost part. 1: 8.
To bear my name before the Gentiles. 9: 15.
I will send thee—unto the Gentiles. 22: 21.

I have set thee to be a light to the Gentiles. 47.

My salvation unto the end of the earth. Is. 49: 6.
A light to lighten the Gentiles. Luke 2: 32.
Unto the people and unto the Gentiles. 26: 23.

They were glad, and glorified the word. 48.

There was great joy in that city. 8: 8.
Praise the Lord, all ye nations. Ps. 117: 1.
Rejoice ye Gentiles with his people. Rom. 15: 10.

Raised persecution against Paul. 50.

The Lord delivered me. 2 Tim. 3: 11.
They will also persecute you. John 15: 20.
Ye shall be hated of all nations. Matt. 24: 9.

Shook off the dust of their feet against them. 51.

For a testimony. Mark 6: 11.
The very dust—wipe off against you. Luke 10: 11.
Your blood be upon your own heads. 18: 6.

The disciples were filled with joy. 52.

Did eat their meat with gladness. 2: 46.
Kingdom of God is—peace and joy. Rom. 14: 17.
Peace—which passeth understanding. Phil. 4: 7.

NOTES AND COMMENTS.

RECEIVING (42–44). — Paul's sermon had created a sensation. The impression that he had made was a favorable one. As he and Barnabas moved out from the synagogue, the request came from all sides that these words might be preached to them again the next Sabbath. The translation of verse 42 is singularly faulty, and altogether falsifies the facts. Literally it would read: "And they, going out, they desired that these words should be spoken to them on the next Sabbath." It was Paul and Barnabas that went out; the breaking up of the congregation is referred to in the next verse. The members of that stayed for the usual formal dismissal. The word "Gentiles" does not occur in the verse, and was put in, apparently, on account of the supposed logical necessity of having it in, arising from the presence of so many Gentiles on the succeeding Sabbath. The translators were evidently firmly of the opinion that it *must* have been the Gentiles who made this request. Their opinion was based not on grammatical construction but on the appearance of the facts. The hostility manifested by the Jews, the ready acceptance of the word by the Gentiles, argued that the one class would oppose and the other urge a petition for another presentation of the gospel. But the words themselves shut us up to those then in the synagogue — the national congregation of Jews and proselytes — as those making the request. From the envy, malice, and interruption of the Jews on the next Sabbath, it is pretty evident that the meeting was again in their own synagogue, where they felt themselves to be in authority. The Gentiles would not have thought of inviting Paul to preach to them there, for the Jews bitterly would have resented it. The fact seems without doubt to have been that the Jews and the Jewish proselytes were all thoroughly well pleased with Paul and his sermon. Had not the Gentiles been present in such great numbers on the next Sabbath, and their bigotry taken alarm thereat, Paul would have been a popular preacher among the Jews of Antioch. The sudden turn of their feelings against him is to be ascribed to the fact that their spiritual vanity was hurt—they thought that all plans of salvation ought to be restricted to them!

Instead of "next Sabbath" the margin renders "in the week between," or "in the Sabbath between." The original is capable of being rendered in this way or as in our version. The best scholars take the usual text-reading as correct. On Monday and Thursday there were week-day services, said to have been arranged by Ezra. If the marginal translation be correct, it is to one of these that reference is made.

Persuaded them to continue in the grace of God. This was the first enquiry meeting. The enquirers were the Jews and religious proselytes who had followed Paul and Barnabas, desiring to know further of the matters he had preached. He persuaded them to hold on to the word of life that had been given them. A little persuasion, just at that critical time when one is balancing the question in his mind of deciding for Christ, may help him to settle it rightly and settle it forever. Too often, however, our ministers never know, and do not take pains to know, what effect their sermons have produced. Many have been wounded by the arrows of gospel truth they have sent, but have kept their hurt to themselves until the pain has ceased, and they become more insensible to truth than before. In some way every pastor should try to make sure of the effect of his words. *To continue.* It does no good to knock at the gate unless one enters the kingdom. It is not worth while to begin unless one is going to persevere. It is a life service — not a temporary experience. It is he that endureth to the end that shall be saved. To him that is faithful unto death God will give a crown of life. *In the grace of God.* They had

been trying to continue in the law of God — how much easier to persevere under grace instead of law! It is a marvel of marvels that there are so many who still deliberately choose the bondage of the law when they might have the liberty there is under grace.

Came almost the whole city together. It was the day of crisis. Great results depended on the issue of its events. All sorts of people, both Jews and Gentiles, came together. That shows that there must have been some work done during the week. Paul and Barnabas, and those whose faith they had confirmed, all must have been at work proclaiming the truth as it is in Christ. Public congregations are always largely increased where people are everywhere privately conversed with.

RESISTING (45–47).—*When the Jews saw the multitude, they were filled with envy.* One would think that they ought to have been glad. But so inwrought had the idea become that they were God's chosen people and that all others were irremediably aliens to the commonwealth of God, or were to be admitted to it only as a great favor, superciliously given, their pride was roused to think that Paul and Barnabas had cast a net and had enclosed the Gentiles in it along with themselves, and was trying to bring them all into the kingdom as if they all were alike sinners. To accept salvation as a personal and exclusive prerogative is an easy thing to do, because it is a personal flattery. But to have no more right to it than the heathen, the despised, uncircumcised, ceremonially unwashed Gentiles, was a terrible hurt to Jewish self-esteem. Even now it is often hard for what is termed a moral man to realize that his right to salvation is no whit greater than that of the thieves and harlots and jail-birds of all descriptions that he feels are so far below him, and that he so heartily despises. If it were left for man to determine — how few, indeed, would there be in the kingdom of heaven! *Spake against those things which were spoken by Paul.* Great success always begets great opposition. It is a good sign when the enemies of Christ begin to contradict and blaspheme, for then it shows that the enemy's camp has been hurt. The wasps begin to be angry when a well directed blow brings down their nest. They showed their anger first by contradicting, and next by blaspheming. They grew more and more passionate, as they always do who have not truth and right on their side. *Blasphemed.* Did not take the name of God in vain, but reviled Christ and his messengers, calling them by indecent and opprobrious names.

Then Paul and Barnabas waxed bold. They did not wax angry. How different the outcome would have been had they also become passionate! But the spirit of the new religion was in them. They became bold in their speech—not angrily reckless. The opposition did not terrify but only evoked the courage that they had in Christ. The one who believes that he can do all things through Christ that strengtheneth him, in the hour of danger shows a heroism that dazzles and compels admiration. *It was necessary that the word of God should first have been spoken to you.* That was God's plan. For ages he had spoken into Jewish ears only. It was meet that his chosen people should be the first to hear this gracious message. Christ therefore commanded his disciples that repentance and remission of sins should be preached to all nations, "beginning at Jerusalem." Luke 24: 47. "For," said the prophet, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Is. 2: 3. But it was not meet that this good tidings should be exhausted upon them and come to no other ears — the few be saved but the many perish. It was to be told to them first that they, the heirs of the promise, might repeat the wondrous story until the whole earth should worship at the foot of the cross. From what a privilege were they cheated when their false pride led them to reject the message! *Judge yourselves*

unworthy. To reject some things is to declare, not that they are unworthy, but that one is unworthy of them. The one who prefers doggerel to the verses of Whittier loudly proclaims his own want of sense. He publishes himself to be a fool who prefers a cap and bells to a kingly crown. He is unworthy of an inheritance who places no value on it—unworthy of love who does not know how to appreciate love — unworthy of honor who has no sentiment that honor can reach. Those who reject the gospel declare themselves unworthy of it. They sit in judgment, not on it, but on themselves. Those who will not wear the crown of life when it is offered to them, do not deserve to have it. Every soul in its wrong choosings utters its own condemnation. *Of everlasting life.* Had it been a matter that concerned only earthly interests, they might still have had occasion to regret their rash and precipitate action. But that which was presented to them concerned all eternity. In their passion and pride they would have excluded the Gentiles, but only succeeded in shutting the door of heaven eternally against themselves.

Lo, we turn to the Gentiles. This turning from the Jews to the Gentiles had been foreshadowed centuries before. The very feeling of these reviling Jews was portrayed by Moses: "I will move them to jealousy with those which are not a people." Deut. 32:21. Christ had told their countrymen: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21:43. Love and obedience are the only proofs in God's eyes of primogeniture. They gone — the inheritance is forfeited. *For so the Lord hath commanded us.* We turn to Is. 49:6 to read the command which Paul quotes, and we find there simply a promise instead. God there said of the Holy One, the Redeemer of Israel of whom he there speaks: "I will also give thee for a light to the Gentiles," etc. This promise of a light to the Gentiles Paul construes as a command to spread that light. Would that all would interpret like promises in such a way.

REGENERATED (48–52).—*The Gentiles were glad.* It must have been a thrilling part of the discourse when Paul turned from the Jews and threw wide open the door of the kingdom to the Gentiles. If the Jews were enraged, the latter must have been enraptured. They glorified the word of the Lord — for they recognized it to be his word and not merely that of Paul. They rejoiced, not because the Jews of Antioch were given over, but because *they* were counted worthy to receive, such honor. *And as many as were ordained to eternal life believed.* We need hardly say that this verse is disputed territory. It was one of Calvin's principal proof-texts of the doctrine of predestination. The Arminians regard the word "ordained" as having the meaning of "disposed." The verb is in the passive form, and if it means that they were "disposed," they were disposed by the power of God. The passage does not conflict with man's free will. It does not assert that it was by irresistible decree that these men believed. It is to be construed along with those other passages in the New Testament which represent faith as the result of divine grace working in the heart. 2:47; 1 Cor. 3:6; Phil. 2:13; Rom. 8:29–31. Two things are necessary to salvation: God's grace working in the heart and man's acceptance of it. *Believed.* The liberalism of *that* day tended toward a belief in the word, instead of toward a rejection of it. *And the word of the Lord was published throughout all the region.* The new Gentile converts were its joyful heralds. The enthusiasm of their natal hour was carried out into work. Having themselves heard the wonderful story, they wanted others to hear it; having believed, they desired to have others believe; being themselves saved, they were anxious to save others. Such sort of converts are everywhere wanted in the church.

But increased success brought increased opposition. The Jews stirred

up "the devout and honorable women and chief men of the city." The devout women were Gentile proselytes, more intolerant, probably, to this new faith than the Jews themselves. "Honorable" indicates that they were of high rank. That it was deemed necessary to enlist them in the persecution shows that woman was not a mere nullity in important affairs. They succeeded, with their aid and that of the chief men, in driving Paul and Barnabas out of the city. Not by legal means, we should say, but by mob violence, such as the unscrupulous chief men of any city can command. There could have been no legal decree of banishment, for that would have operated to prevent their re-entering the city as they did on their return. 14:21. *Shook off the dust of their feet against them.* As a testimony against them, in accordance with Christ's command. Mark 6:11; Luke 9:5. Perhaps, also, that act had the signification of casting off all further responsibility for them.

No doubt the new converts were pained to see these beloved brethren expelled from the city. No doubt but what they sorrowed when they departed. But yet we are met with the declaration: "And the disciples were filled with joy and with the Holy Ghost." They were not discouraged by their being driven away. The Holy Spirit comforted them and more than filled their place. Their joy under the circumstances shows that they were converted, not to Paul and Barnabas, but to CHRIST. The closing thought is worth dwelling upon—"filled with joy and with the Holy Ghost." When one is filled with the Holy Spirit, there is no room, then, for sorrow. To be filled with his presence is to be filled with joy unutterable.

Rootlets.

1.—"They besought that these words might be preached to them the next Sabbath." When one once has really had a taste of the gospel he always wants more. Instantly, then, the soul recognizes that Christ is the Bread of Life, and nothing else will satisfy its hunger. "O taste and see that the Lord is good." Ps. 34:8; Is. 55:1-3; John 4:14; 6:33-35, 49-56; 7:37, 38; 1 Cor. 10:1-5, 16, 17; 1 Pet. 2:3.

2.—"Continue in the grace of God." People think of the Christian life as a difficult and even doubtful experiment. But it is much easier to live under it than to live under the law. The law is a taskmaster—grace is a helper; the law frowns—grace smiles; the law condemns—grace pardons and justifies. Who would not live under grace? Rom. 3:20, 28; 8:1-4; 10:4; Gal. 3:10-12; Eph. 2:8; Heb. 7:19; 10:1, 4.

3.—Let us not boast against the Jews because they rejected the word. We are the "wild olive tree" grafted in among them, "and with them partakest of the root and the fatness of the tree." "Thou bearest not the root, but the root thee." "Be not high-minded, but fear." John 15:2; Rom. 3:9; 11:17-32; 1 Cor. 10:12; Gal. 3:22; Phil. 2:12; 1 Tim. 2:3-6; 1 Pet. 5:5.

4.—Those who do not wish everlasting life for themselves are apt to do all that they can to prevent others from securing it. "He that is not with me is against me." Woe unto them that neither go into the kingdom of heaven nor suffer those entering to go in! Matt. 6:24; 12:30; 18:7; 23:13; 26:24; Luke 11:52; 17:1, 2; 1 Cor. 9:15; 2 Pet. 2:1-3.

5.—The Christian life is not, as is popularly supposed, a life whose self-denials make it almost unbearable, whose tasks make it irksome, and whose prohibitions cut off all enjoyment. On the contrary, no life is or should be more sunny; for the Comforter sweetens all joy, alleviates all sorrow, and leads one—not into bondage—but the most enjoyable liberty. Where the Holy Spirit is there is joy. Luke 6:22, 23; Acts 2:46, 47; Rom. 5:2; 14:17; 15:13; 1 Thess. 1:6; 1 Pet. 1:8.

HYMN.

This loving Saviour
Stands patiently;
Though oft rejected,
Calls again for thee.

Oh, boundless mercy,
Free, free to all!
Stay, child of error,
Heed the gentle call.

BLACKBOARD.

Seeing ye
PUT IT FROM YOU
Ye Judge Yourselves UNWORTHY
OF EVERLASTING LIFE.

THE PRIMARY CLASS.

1.—Tell how eager the people were to hear more of the word of God. They wanted Paul to preach again. *You* heard the word last Sunday in this class, and now you are here again to hear more. The more you know of it the more you will like it. There were some that followed the apostles, and those they persuaded to continue in the grace of God. You ought to persevere, and not give up just because you often do wrong.

2.—Tell about the great congregation that came together—the envy, contradiction, and blasphemy of the Jews — Paul's answer — the gladness of the Gentiles — persecution of Paul and Barnabas, and the joy of the disciples. Then draw two hearts on the blackboard to show the difference between the hearts of those who believed and those who would not believe. Draw out the facts from the scholars.

HYMN.

My heart that was heavy and sad,
Was made to rejoice and be glad,
And peace without measure I had,
When the Comforter came.

To sin and to evil inclined,
With darkness pervading my mind,
No rest could I anywhere find,
Till the Comforter came.

BLACKBOARD.

Unbelieving.	Believing.
FILLED	WITH
ENVY,	GRACE,
CONTRADICTION,	PRAISE,
BLASPHEMY,	JOY,
PERSECUTION.	HOLY GHOST.

WHICH HEART HAVE I?

LESSON XXIX.—JULY 22, 1877.—PAUL AT LYSTRA.

SCRIPTURE.—Acts 14 : 8-20. Memorize 12-17; Primary Verse 15.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 **And saying, Sirs, why do ye these things? We also are men of like passion with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:**

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

GOLDEN TEXT.—"But the Lord he is the true God, he is the living God, and an everlasting King."—JER. 10: 10.

TOPIC.—Not I, but Christ.

HOME READINGS.

M. 1 Cor. 3 : 1-23 ..... "Let no Man Glory in Men."
T. Gal. 2 : 1-21 ..... "Not I, but Christ in Me."
W. Eph. 3 : 1-21 ..... "The Power that Worketh in Us."
Th. Rom. 15 : 1-19 ..... "By the Power of the Spirit."
F. 2 Cor. 12 : 1-10 ..... "Weak, then am I Strong."
S. Eph. 6 : 1-19 ..... "Be Strong in the Lord."
S. 2 Cor. 4 : 1-18 ..... "We Preach not Ourselves."

TIME.—About A. D. 46. PLACE.—Lystra.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

RESTORING.—After leaving Antioch to what place did the apostles go? 13: 51. What effect did their preaching have there? 1. What did the Jews do to them? 2. Did they prevent the work of grace? 3. How did they come to leave? 4–6. What did they do at those places? 7. Who was cured by Paul at Lystra? 8, 9. Why did Paul think he could cure him? Was faith necessary on the part of the cripple? Matt. 13: 58; 9: 28, 29, 22. How long had the man been lame? 8. How did he cure him? 10. Was it really *Paul* that cured him?

REVERENCED.—What did the people of Lystra think about this cure? 11. What did they say? 11. "The speech of Lycaonia" was the language of the district in which Lystra was located, and was probably part Syrian and part Greek. By the name of what god did they call Barnabas? 12. Jupiter was supposed to be the most powerful of all the gods. Whom did they call Paul? 12. Mercurius was the god of eloquence. Why was he so called? What were the priests of Jupiter and the people about to do? 13.

REBUKING.—How did the apostles like that? 14. What did they say to stop it? 15–17. What about themselves? What about God? In what way did they say God had manifested himself? 17. Did they easily stop them? 18.

RESENTED.—After they had prevented the multitude from doing this foolish thing, how was Paul rewarded? 19. Who persuaded the people to do that? 19. Where did they take Paul? What did they suppose? *Was* he dead? 20. What did he do when he rose up? Where next did he go? After this rough treatment didn't he stop preaching? 21, 22.

General Questions.

How do we learn in this lesson:

1.—That it takes faith to be healed?

2.—That men naturally are more willing to worship anything else than God?

3.—That God's disciples want God to have the glory?

4.—That from God comes all power?

5.—That the wicked heart will drive away God's message and his messengers?

BIBLICAL LESSON OUTLINE.

IGNORANT WORSHIPERS.

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4.

RESTORING.

Sat a certain man—impotent in his feet. 8.

Laid daily at the gate of the temple. 3: 2.
Had—infirmity thirty and eight years. John 5:5.
To will is present—but—to perform. Rom. 7: 18.

Perceiving he had faith to be healed. 9.

Not many mighty works—unbelief. Matt. 13:58.
According to your faith be it. Matt. 9: 29.
Thy faith hath made thee whole. Matt. 9: 22.

Stand upright on thy feet. 10.

In the name of Jesus Christ, rise up. 3: 6.
Jesus Christ maketh thee whole. 9: 34.
Works that I do shall he do also. John 14: 12.

REVERENCED.

The gods are come down to us. 11.

This man is the great power of God. 8: 10.
It is the voice of a god. 12: 22.
Said that he was a god. 28: 6.

REPROVING.

We also are men of like passion with you. 15.

I myself also am a man. 10: 26.
Elias was—subject to like passion. Jas. 5: 17.
I am thy fellow servant. Rev. 19: 10.

That ye should turn from these vanities. 15.

Are there any—that can cause rain. Jer. 14: 22.
The stock is a doctrine of vanities. Jer. 10: 8.
Observe lying vanities forsake—mercy. Jon. 2:8.

Suffered all nation to walk in their own ways. 16.

Gave them up to their own hearts' lust. Ps. 81: 12.
Joined to his idols; let him alone. Hos. 4: 17.
Gave them up to uncleanness. Rom. 1: 24.

Left not himself without witness. 17.

Sendeth rain on the just and—unjust. Matt. 5:45.
In him we live and move. 17: 28.
They are without excuse. Rom. 1: 20.

RESENTED.

Stoned Paul. 19.

What persecutions I endured. 2 Tim. 3: 11.
In deaths oft—once was I stoned. 2 Cor. 11:23, 25.
Bearing about in the body the dying. 2 Cor. 4:10.

Supposing he was dead. 19.

Shew—great things he must suffer. 9: 16.
I die daily. 1 Cor. 15: 31.
Delivered—for Jesus' sake. 2 Cor. 4: 11.

Howbeit—he rose up. 20.

When I fall I shall arise. Mic. 7: 8.
Wait upon the Lord—renew—strength. Is. 40:31.
Spirit of life—entered into them. Rev. 11: 11.

NOTES AND COMMENTS.

RESTORING (8–10).—From Antioch the apostles went to Iconium. Persecution made them change their place but not their purpose. Expulsion from Antioch meant work in Iconium. Persecution was God's plan of propagating the gospel. There are some seeds that are winged with down so that the winds may blow them here and there, so that they may find new places for germinations. Having furnished the seeds with wings, God is sure, also, to send the

rough winds for their transportation. Had it not been for persecutions, Paul and Barnabas might have been mere local or circuit preachers. Persecutions, however, prevented the formation of those ties and attachments which might have made their stay in some place permanent, and sent them on to be a blessing to others.

How thoroughly in earnest these two apostles appear to have been! When they came into Iconium they did not stop to complain or recount the wrongs they had suffered in Antioch, but went immediately TO WORK. They went immediately into the synagogue and, in spite of the opposition stirred up by the unbelieving Jews, abode there a long time speaking boldly in the Lord. Persecution had not taught them timidity. Their courage was not a whit abated. As they boldly honored God, he greatly honored them. They succeeded in dividing the city; and that, nowadays, when there is no persecution to fear, would be counted a wonderful success. A secret plan to stone them, of which they became aware, drove them next to Lystra. "And there they preached the gospel." How they loved to tell the story! If the church now were only possessed of a tithe of their ardor and persistence, soon would the time come when there should be no need to teach every man his neighbor, for all would know the Lord, from the least unto the greatest.

And there sat a certain man at Lystra impotent in his feet. As no mention is made of a synagogue, it is likely that Paul was preaching on the street in some open market-place. The man, like the one healed by Peter, was probably a beggar, daily placed where his infirmity would appeal to the charity of numerous passers-by. *The same heard Paul speak.* The verb expresses the fact that he was giving earnest attention. *Who steadfastly beholding him.* This intense expression of reception of what he was saying arrested the attention of Paul. It caused him to probe the soul of the man to see what had been the effects of his words. *Perceiving that he had faith to be healed.* Not "to be healed," but "*to be saved*," is the meaning in the original. Faith to heal the soul was more important than faith to heal the body. It was a higher, better faith, and included the other. Paul, perceiving he had faith to be saved, knew he had faith to be healed. *Said with a loud voice: Stand upright on thy feet.* It was a sudden and startling command. It must have thrilled the man through and through. To that clarion call all the energies of his being rallied. A new tide of life and strength went rushing through the impotent feet. The shrunken veins were filled, the withered muscles grew strong, the sense of weakness gave place to the sense of power. *He leaped and walked.* As was remarked in the lesson of the lame man healed by Peter, here was a second miracle. He had never used his limbs. With man walking is the result of education. He has to learn when an infant to balance himself. He purchases the ability to walk, run, and leap at the expense of many bruises, bumps, and falls. This man instantly walked and leaped. The miracle of walking and leaping was not less than the miracle of healing.

Though there are strong resemblances to the miracle wrought by Peter, as described in chap. 3: 1-8, there are marked contrasts as well. In that case the impotent man, to begin with, had no faith, except for alms. In this it was the faith of the man that attracted the attention of Paul. In that Peter told the man, in the name of Jesus Christ of Nazareth, to rise up and walk. In this Paul does not name Christ at all, for the sufficient reason that the man's faith was already fixed on the Saviour through the discourse that Paul had been preaching. In that Peter took hold of the man's hand to increase his faith. In this Paul did no like helping act, because the man's faith needed no human hand to aid him —for already he had full hold of the hand of Christ.

REVERENCED (11–13).—The miracle set the minds of the superstitious and polytheistic people to reasoning. The argument that ran through their minds was that inasmuch as it is impossible for men to perform such a miracle, these seeming men must be gods. It occurs to us that if Paul, like Peter, had used the name of Christ in the working of this miracle, they would not have been subject to this misconstruction. When he afterward wrote his Epistle to the Colossians, perhaps he had learned to be more careful, for he gives them this advice: "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus.' Col. 3:17. That the people of Lystra should have supposed that they were gods was in accord with their traditions, for a legend, preserved by Ovid, had it that Jupiter and Mercury, whom they declared Paul and Barnabas to be, had appeared in Phrygia and been entertained by Philemon and Bancis. This story and their worship of Jupiter were the occasion for their identifying the apostles as these two gods. It was asserted that Paul was Mercury, because he was so eloquent, Mercury being the winning, silver-tongued messenger of the gods. Barnabas was supposed to be Jupiter, probably because of his superior bodily presence and dignified bearing. Paul's bodily presence, he tells us, was contemptible. The belief rapidly spread, until it included even the priest of Jupiter, whose temple or statue was just before the entrance into the city. He brought oxen and garlands before the gates of the house within which the apostles were. The oxen were for sacrifice, and the garlands were either to adorn them or, perhaps, the brows of Paul and Barnabas whom they came to worship.

RESTRAINING (14–18).—*Which when the apostles heard of.* The fact that they were in the house, and that their deification had been made in the speech of Lycaonia, with which they hardly were familiar, sufficiently accounts for their being taken by surprise by this public adoration. *They rent their clothes.* In horror at the idea that *they* should be exalted into the place of God. And yet, as some one has suggested, it was a very seductive temptation that was offered to them — the temptation to let the people suppose for a time that their surmise was true. It would give them such great influence over them! It would enable them to lead them, gradually, to a recognition of Jesus of Nazareth. When this was done, and their faith fixed upon him, then they safely could explain, or the people would have found out the mistake for themselves. The False can never represent the True without entirely discrediting it, and had they felt and yielded to such a temptation, the influence of the apostles would have been forever forfeited. *Ran in among the people.* The haste and the energy of their disclaimer shows that no such temptation had appealed to them. *We, also, are men of like passions with you.* The primal meaning of "passion" is "suffering," and that is the sense here — not anger, nor lust, nor base emotions of any kind. The gods were supposed to be beyond the reach of suffering of any sort; hence their saying that they were subject to it. *That ye should turn from these vanities.* Such as the worship of Jupiter, Mercury, etc., and when he said that, no doubt, he pointed toward the very temple which enshrined their god. Daring, eloquent, and self-forgetful! *The living God.* The main observable differences between the true deity and the idols which were worshiped were: 1st. — That God was living and they were utterly inanimate. 2d.—They were each a god only of some special realm—he was the God of all things. 3d.—They were generated—he was self-existent and the Creator of everything. *In times past suffered all nations to walk in their own ways.* He would not compel their adoration. He left them to their own ways that they might find out that evil was hurtful, idolatry nothing but vanity, and that the wages of sin was death. *Now,* however, is the thought, he is again

turning unto you, that you may be rescued from the peril of sin and of false worship. *Left himself not without witness.* Whether he will or no, every sinner is under daily obligation to God for his goodness and beneficence. The rain that falls from heaven, the sunshine that follows rain, the blossoms of spring and the fruits of autumn — all that fill our hearts with food and gladness—are constant witnesses for God of his care for all his creatures. It is his love and goodness that continually plead for repentance. *Scarce restrained they the people.* "The heart of the sons of men is fully set in them to do evil." It is as hard to turn them, sometimes, as to turn the course of a river.

RESENTED (19, 20).—One would suppose that the people would feel grateful to these men for preventing them from committing such a blunder, and would still recognize the supernatural power that had endowed them as being not indeed *of*, but, nevertheless, *with* themselves. But the hardest thing in the world to pardon others for is for a folly that they have detected us in doing. *Came thither certain Jews from Antioch and Iconium.* Apparently of set purpose: to complete the iniquity which there they had planned and failed to execute. *Persuaded the people.* That the apostles' claims were a humbug, and their miracles done by league with evil spirits instead of by the power of God. A people whose vanity has been hurt is easily "persuaded." They were more than half persuaded already. *Stoned Paul.* The Jews did that. Stoning was their sign-manual — the mark that they did the deed. Mark that it is *Paul* that is stoned. He had been the main offender, because he had been the chief and potent speaker. How short a time it takes to change one's place in the minds of a fickle populace. Only a little before they came to him with garlands —now with stones. We wonder if, when the storm of stones was pelting him to the earth, there did come to him a vivid memory vision of the time when he exultingly saw the martyr Stephen falling beneath a like shower, and calling upon the name of, his God and entreating that this sin might not be laid to the charge of his murderers! *As the disciples stood round.* Mourning, no doubt. Wondering, perhaps, what now was to be done. *He rose up.* Many think this a miraculous restoration. It reads, however, more as the coming to of one that had been stunned. We are not positively to suppose a miracle when none is declared. *Next day he departed* with Barnabas *to Derbe.* That was the eastern limit of their trip. Instead of going home by the shorter way, through Cilicia, embarking at Tarsus, these two undismayed missionaries retrace their steps to confirm the faith of their converts, preaching from their own experience that "we must through much tribulation enter into the kingdom of God."

Rootlets.

1.—As there could be no healing of the body without faith, so there can be no healing of the soul without it. Faith is the condition precedent for the cure in either case. John 1:12; 3:16; 5:24; 6:47; 11:25; Acts 8:37; 13:39; 16:31; Rom. 10:10; Gal. 3:22.

2.—The evidence of cure is that one becomes strong where before he was weak. Instead of mastering him, he is master of the body. Rom. 8:13; 1 Cor. 4:11, 12; 6:12, 13; 8:13; 9:25, 27; 2 Cor. 11:27; Col. 3:5; 2 Tim. 2:22; 1 Peter 2:11.

3.—In doing God's work we should be sure to give him the honor. We should not only realize ourselves, but try to make others realize, that it is not by our power or by our might, but that it is by the Holy Spirit through which all miraculous success is attained. Then we shall not unduly exalt ourselves. Micah 4:5; Zech. 4:6; Matt. 28:19; Acts 4:30; 19:17; 1 Cor. 10:31; Phil. 1:11; 1 Thess. 4:12; 1 Peter 4:11.

4.—God suffers each one to walk in his own way, trying, however, to win him by daily benefits, by all gentle and persuasive influences, by kindness, and by chastisements even, from the wrath that is to come. Job 33:27-30; Ps. 78:38; Is. 30:18; 63:7-10; Hos. 11:4; Rom. 2:4; 2 Peter 3:9, 15.

5.—*Supposing he had been dead.* The world is frequently not so victorious as it thinks. The cause it has smitten down often rises again and exhibits more vitality than ever. When God has work to be done, it can not stop it. Job 9:12; 34:14, 15, 29; Prov. 21:30; Is. 14:27; 43:13; 46:10; Dan. 4:35; Rom. 9:18, 19; Eph. 1:11.

HYMN.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

BLACKBOARD.

"GOD FORBID THAT
I SHOULD GLORY
Save in the Cross
OF OUR LORD JESUS CHRIST."

THE PRIMARY CLASS.

The primary teacher needs but little help in this lesson. 1.—Review the historical part of the last lesson. 2.—Show on the map the next place to which the apostles went; tell what they did there, and how they came to leave it. 3.—The curing of the impotent man. Make the children realize how hard his lot was—unable to help himself all his life. Faith cured him—not Paul. If we have faith God will give us power instead of weakness. 4.—The effect of the miracle. Describe the procession that came to worship Paul and Barnabas. 5.—The horror of Paul and Barnabas—the way they stopped the sacrifice—what they said about idols and about God—God's kindness to all. 6.—The stoning instead of garlands. The brave way Paul continued his work.

HYMN.

He leadeth me! oh blessed thought,
Oh words with heavenly comfort fraught,
What e'er I do, where e'er I be,
Still 'tis God's hand that leadeth me.

BLACKBOARD.

PERSECUTED,
BUT NOT FORSAKEN.
CAST DOWN,
But Not Destroyed.

LESSON XXX.—JULY 29, 1877.—THE YOKE BROKEN.

SCRIPTURE.—Acts 15 : 22-31. Memorize 25-31; Primary Verses, 27, 28.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

GOLDEN TEXT.—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—GAL. 5: 1.

TOPIC.—Liberty in Christ.

HOME READINGS.

M. Gal. 5 : 1-26.....Call to Liberty.
T. Col. 2 : 1-23 .....Let no man Judge you.
W. Rom. 6 : 1-23 .....Ye are Under Grace.
Th. Matt. 11 : 1-30.....My Yoke is Easy.
F. John 8 : 1-36.....The Truth shall Make you Free.
S. 1 Cor. 7 : 1-23.....Is the Lord's Freeman.
S. 1 Cor. 8 : 1-13 .....Liberty not to be a Stumbling Block.

TIME.—A. D. 50. PLACE.—Antioch.
LOOK UP—"Surnamed"; "subverting"; "circumcised"; "hazarded"; "abstain"; "fornication"; "epistle"; "consolation."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE MOTIVE.—How long did Paul and Barnabas stay in Antioch? 14: 28. What doctrine was taught by some who came down there from Jerusalem? 1. Did Paul and Barnabas agree with them? 2. Was the doctrine true? 1 Cor. 7: 19. What was decided to do about it? 2. Who received them at Jerusalem? 4. Who opposed them there? 5. Who stood up for them? 7. What reasons did Peter give why the Gentiles should not be circumcised? 8, 9. What did he call circumcision? 10. Instead of being saved by circumcision, by what did he think they were saved? 11. What did Paul and Barnabas do? 12. How did James make it clear that the Gentiles should not be required to be circumcised? 13-18. What did he recommend? 19, 20. Was this agreed to? 22. What reason did they give for writing the letters? 24.

THE MESSAGE.—Whom did they send with the letters? 25. In what way did they commend Paul and Barnabas? 26. When did they do that? 13: 50; 14: 19. Who went with these two apostles? 27. What did they go for? 27. What was the message? 28-30. Who sent it? 28. What burden did the Holy Spirit and they think necessary? 29. How many? Was circumcision among them? What did the messengers do? 30. How did the people in Antioch like the letters? 31. What did Judas and Silas do? 32. And Paul and Barnabas? 35.

General Questions.

How does this lesson show:

1.—That in Christ there is liberty?

2.—That no greater burden should be put on any one than is necessary?

3.—That the Holy Spirit helps the church to determine what is necessary?

4.—That one should abstain from all things offered to idols?

5.—That circumcision is unnecessary?

BIBLICAL LESSON OUTLINE.

A SATISFACTORY LETTER.

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." Gal. 5: 6.

THE MOTIVE.

Certain which went out from us. 24.

Speak a vision of their own heart. Jer. 23: 16.
False brethren, unawares brought in. Gal. 2: 4.
Unruly and vain talkers and deceivers. Tit. 1: 10.

Subverting your souls. 24.

Words to no profit, but to the subverting. 2 Tim. 2: 14.
Subvert whole houses—for filthy lucre. Tit. 1: 11.
I would they were even cut off. Gal. 5: 12.

Ye must be circumcised. 24.

Desire to make a fair show in the flesh. Gal. 6: 12.
That they may glory in your flesh. Gal. 6: 13.
That they might bring us into bondage. Gal. 2: 4.

THE MESSAGE.

Seemed good to the Holy Ghost and to us. 28.

Spirit of truth—will guide you. John 16: 13.
Given unto us his Holy Spirit. 1 Thess. 4: 8.
Preached—with the Holy Ghost. 1 Pet. 1: 2.

No greater burden than—necessary. 28.

My yoke is easy—burden light. Matt. 11: 30.
For they bind heavy burdens. Matt. 23: 4.
Will put upon you none other. Rev. 2: 24.

That ye abstain from meats, etc. 29.

If meat make my brother to offend. 1 Cor. 8: 13.
The blood of it is the life thereof. Lev. 17: 14.
They sacrifice to devils. 1 Cor. 10: 20.
Eat neither fat nor blood. Lev. 3: 17.
Sinneth against his own body. 1 Cor. 6: 18.

When they had read, they rejoiced. 31.

So were the churches established. 16: 5.
We gave place—not for an hour. Gal. 2: 5.
Be not again entangled in the yoke. Gal. 5: 1.

NOTES AND COMMENTS.

THE MOTIVE (22-24).—In this lesson we study the Magna Charta of the Christian faith. The letter written by the church at Jerusalem to the churches at Antioch, Syria, and Cilicia contains the franchise which emancipated the Christian church of all ages from bondage to the law, and which gave it the liberty of the gospel. The first part of the chapter gives the occasion of its writing. "Certain men," whom Paul calls "false brethren," who came privily down from Jerusalem "to spy out our liberty" (Gal. 2: 4) "that they might bring us into bondage," asserted that unless the Gentiles should be circumcised after the manner of Moses they could not be saved. This doctrine unequivocally denied the sufficiency of salvation by Christ. They assumed to speak with an authority which they did not have. The only ones to withstand them were Paul and Barnabas. The members of the church at Antioch were new in the faith and unread in the law, and, of course, did not feel themselves competent to decide the question. Still they must have felt a great repugnance

to a rite so obnoxious that some of the Jews, even, tried to obliterate the evidences of its performance. 1 Cor. 7:18. All the energy and eloquence of Paul must have been roused to their full intensity to meet and repel a doctrine so monstrous. In his Epistle to the Galatians, where he dwells especially upon this experience, he tells them, in opposition to the doctrine of circumcision and in favor of grace, "though we or an angel from heaven preach unto you any other doctrine — let him be accursed." Gal. 1:8, 9.

The Jews persisted; Paul and Barnabas would not yield, and it was finally decided to refer the matter to the church at Jerusalem. Paul and Barnabas, "and certain other of them" — among whom we find Titus (Gal. 2:3) — were appointed an embassy to lay it before them. Paul went up, however, not so much by their request as by divine revelation. Gal. 2:2. The fact that they were brought on their way by the church shows on which side lay the sympathy of its members. Their journey toward Jerusalem was a triumphal procession. As they passed through Phenice and Samaria, in every town where a church had been gathered they had to stop and rehearse the glorious doings of the Lord among the Gentiles. There was joy all along the way. When they came to Jerusalem they were received by the church with similar impressive cordiality. To men of reputation, such as James, Cephas, and John, probably, Paul privately explained the nature of the doctrine that he had preached to the Gentiles, lest he should seem to have labored in vain. Gal. 2:2. By this private explanation he steered clear of any misunderstanding when the time came for a public consideration of his mission.

The discussion commenced even before the calling of the council to consider the matter. Certain of the Pharisee believers began to assert — to all the individuals and groups of persons of whom they could obtain a hearing — that it was needful that the Gentiles should be circumcised. They went farther than the Jews that had troubled the church in Antioch in declaring that they should be *commanded* to keep the law of Moses. Instead of placing the matter before the Gentile converts as an alternative where they might choose, they proposed to be stern, rigid, peremptory.

The question was not then such a plain and simple one as it seems to us now. The Mosaic law, with all its observances, had been of binding obligation from time immemorial. Christ had given no order to disregard its ceremonial requirements. Indeed, he had denied that he came to destroy the law. Matt. 5:17. He himself had been circumcised on the eighth day after his birth, and it might well be argued that if he were circumcised all that believed in him ought to be; for the disciple is not greater than his Lord. Such considerations will account for the insistence on the rite, and make it probable that a majority of those who demanded its enforcement were really conscientious. Now let us look at the arguments by which all these positions were overthrown.

In the assembly, after there had been much debate, Peter is the one whose words virtually decide the matter. He recites his wonderful visit to Cornelius. His argument is short, to the point, and conclusive. His positions are, 1st.— GOD chose that by his mouth the Gentiles should hear the gospel. 2d.—GOD bore witness that it was proper that the gospel should be preached unto them by giving them the Holy Ghost. 3d.—HE put no difference between the Jews and the Gentiles because the latter were uncircumcised, but purified their hearts by faith without regard to this fact. Even by admission of the Jews, circumcision without purification of the heart amounted to nothing, and, hence, that was the important thing and not the other. His was the unanswerable argument that all this was GOD'S doings — who could find fault with HIM? His exhortation is short, but it also is powerful.

Why tempt ye God. Demanding more than he required. *A yoke—which neither our fathers nor we were able to bear.* The law required perfect obedience. It laid a heavy burden on the conscience —a burden too heavy to bear, for no one could keep all the requirements of the law. In Rom. 7: 7–24, Paul describes how this yoke had fretted the necks of all those who had worn it. And, lastly, Peter declares that inasmuch as no one could perfectly keep the law, even the Jews themselves must be saved, as the Gentiles were, wholly by grace.

This address of Peter's entirely silenced the multitude. A great hush showed how effective had been his words. Then Paul and Barnabas drove the argument still further home by narrating the wonders that GOD had wrought among the Gentiles by them. Last of all spake James, "the brother of the Lord," a man whose austere sanctity of life had procured for him the title of "James the Just." No one's words could have had such weight with the Judaizing Christians as his, for he was not inclined to act on mere impulse, and, as implied by his honorable title of "Just," he was a strict observer of the law. Peter had shown how the acceptance of the Gentiles was first of God and not of men; Paul and Barnabas had shown that still he was continuing to receive them; JAMES shows that all this was no new thought, but had been preindicated in the Word. He cites Amos 9: 11, 12, where God in speaking of the tent of David (it had lost too much of its glory to be called a "house") had promised that he would return and build it on the broader foundation of the Jews *and* the Gentiles. This appeal to the prophets settled the controversy forever. The threatened schism in the church was avoided, and liberty in the faith became a perpetual birthright.

Nevertheless, because the law of Moses was wont to be read every Sabbath day in the synagogues, he thought it best that the Gentile brethren should be asked to abstain from four sorts of pollutions: 1.—From meats offered in sacrifice to idols. 2.—From fornication (the inclusion of this indicates that among Gentiles it was practiced without reproach). 3.—From things strangled—because the blood was retained in the body. 4.—From blood—because that mystery of mysteries, the life, was resident in the blood. Lev. 17: 13, 14. With the exception of fornication nothing of moment is asked of them, and nothing at all is demanded but that to which they can give a ready assent without a sacrifice of self-respect.

These facts put us in full possession of "the motive" for sending the letter, as cited in verse 24. The teacher will see that in discussing the previous part of the chapter we have really discussed the contents of the letter, that being only the record of the judgment reached. We shall note, therefore, only a few things concerning the message itself and its reception.

THE MESSAGE (25–31).—1.—The full text of the letter is, most probably, given in verses 23–29. 2.—The formal embassy sent by the church at Antioch was suitably acknowledged by returning the answer with a like commission of chosen men. 3.—The greeting is to the "brethren" which are of the Gentiles in Antioch, etc., their full equality thus being distinctly recognized. 4.—It disavows that the church at Jerusalem gave any commandment to those who had claimed they were teaching circumcision by authority. 5.—It heartily commends Paul and Barnabas, whose characters and work had been impugned by these unauthorized exponents of salvation by circumcision. 6.—It announces the result as reached, not by the use of mere reason, but by the inspiration and teaching of the Holy Spirit: "It seemed good to the Holy Ghost *and* to us." 7.—It does not absolutely enjoin that all of the matters mentioned shall be avoided, but avers that they shall do well if they abstain from them. The keeping themselves from meats, etc., is laid upon them as a "burden"—not as a command. See

1 Cor. 8: 7–13. 8.—"When it was read they rejoiced for the consolation." The margin reads "exhortation." The real meaning is for the instruction or teaching. They had reason to rejoice, for this was a publication to the world that the gates of salvation were wide open; that the entrance into the gospel was an entrance into liberty, and not into bondage, and that, from henceforth, no mere observances were, in the plan of salvation, exalted to an equality with Christ.

Rootlets.

1.—The keeping of no ordinances avails the least in securing salvation. It is wholly of grace. Rom. 3: 24; 5: 20, 21; 6: 23; 1 Cor. 15: 21; 2 Cor. 8: 9; Gal. 2: 16; 3: 11; Eph. 1: 6, 7; 2: 7–9; Tit. 3: 4–7.

2.—In determining whether one is a Christian or no, the thing to be ascertained is—not whether he has believed just as we believe, or had our experience—but whether he has the witness of the Spirit. Whom God has accepted, man should not reject. Acts 10: 15; Rom. 5: 5; 8: 16; 2 Cor. 1: 12; Eph. 1: 13, 14; Gal. 5: 22, 23; 1 John 3: 19–22; 4: 13; 5: 10.

3.—No burdens should be laid upon young converts beyond things necessary. Christ's yoke is easy and his burden is light. Mi. 6: 8; Rom. 14: 1, 13; 15: 1, 2, 7; 1 Cor. 9: 22; Gal. 5: 1, 18; 6: 2; Jas. 4: 11, 12; 1 John 5: 6.

4.—The law is a yoke which none have been able to bear. "Whosoever shall keep the law, and yet offend in one point, he is guilty of all." Salvation is of the gospel—death of the law. Deut. 27: 26; Rom. 3: 19; 10: 5, 6, 9; Gal. 3: 10, 13, 14; Heb. 10: 1; Jas. 2: 10;

5.—By the words of the prophets, by the command of Christ, and by the witness of the Spirit it is evident that salvation through Jesus was intended for all men and not for a class—for humanity and not for a nation. Gen. 12: 3; Ps. 22: 27; Is. 2: 1–3; Luke 24: 47; Rom. 10: 12–18; Eph. 3: 18; Col. 1: 27.

HYMN.

Sin the primal charter broke—
Sin, itself earth's heaviest yoke;
Tyranny with sin began,
Man o'er brute, and man o'er man.

But a better day shall be,
Life again be liberty,
And the wide world's only bands
Love-knit hearts and love-linked hands.

BLACKBOARD.

DELIVERED FROM BONDAGE.
Brought Into
GLORIOUS LIBERTY
Of the Children of God.

THE PRIMARY CLASS.

The lesson is somewhat difficult of adaptation to the primary class. It will simplify it, however, if the teacher uses the whole lesson to illustrate the truth that *nothing but faith in Christ will avail to secure salvation*—no rites — no attempts to keep the law. Tell about the effort made by Christians from Jerusalem to make the new Gentile disciples at Antioch believe that they must be circumcised to be saved. Give the whole history of that. Next tell them of the demand made by the Pharisee believers in Jerusalem that the Gentile converts should be made to keep the law of Moses. Describe the council, and tell of the speeches of Peter, Paul, and Barnabas and James. Ask who has ever kept the law. Tell about the decision, and, to make it more real, copy the letter on ordinary letter paper, and take it out of an envelope to read it, commenting on its contents as it is read.

HYMN.

All glory to Jesus be given,
That life and salvation are free;
And all may be washed and forgiven,
And Jesus can save even me.

BLACKBOARD.

NO SALVATION EXCEPT
IN CHRIST.

Sunday School Chitchat.

How to bring the church and the Sunday-school into closer relationship should be the earnest thought of each pastor and superintendent. The *Methodist Recorder* so thinks, and says: "There should be no gulf fixed between the Sunday-school and the sanctuary. Let the door between be wide and easily opened, and the attractions and joys of the one but invitations and helps to the other."———There is some unenlightened cry against "helps" in Sunday-school teaching, which the *Watchman* thus forcibly answers: "What man,

doing work in any sphere of life, has not helps? What carpenter has not his chest of tools? What mason his trowel and spade? What farmer his shovel and hoe? What woodsman his axe? What surveyor his theodolite? What lawyer his books of law and precedent? What physician his books of medicine and practice? What minister his books of divinity and polity?" True helps, rightly used, assist in making "a workman that needeth not to be ashamed."———The *Home Missionary* tells of a superintendent in Illinois who boasts that he is "equally good in the Sabbath-school room, in the saloon, or at a game of euchre." He confesses, then, to failure all around.———Rev. Frederick Waystaff, in the (London) *Sunday School Chronicle*, opposes taking the lesson leaf or lesson periodical into the class. His advice is: "Make yourself master of the essence of your lesson; teach it well over to yourself first, and then, leaving your papers at home, go to the Sunday-school and 'do your *own* printing.'" That paper, by the way, ought to be subscribed for on this side of the water by all those who want to keep posted on English Sunday-school matters. It is wide-awake and newsy.———In the opinion of the *Sunday School Times*, "a teacher ought to be ashamed if the closing bell finds him only half through the lesson. He must plan not only to begin his lesson but to close it." There are no two things so important about a lesson as its beginning and its end—except, perhaps, the middle.———In the *Methodist* is this good thought, finely put: "The hope of a sweeter and cleaner world rises out of Christian doctrines that fasten the rest of us to the child—that put foremost the thought that we are 'not to be ministered unto, but to minister;' that he who would be greatest must 'be the servant of all.'"——— There are some ministers who still lament over "the decay of Bible study." Relative to a discussion on that topic, the *Teachers' Mentor* says: "It is our opinion that more real Bible study has been done within the last ten years, among religious people generally, than in any twenty years preceding since the settlement of this country. There are not half as many cobwebs around the grand old book as there used to be."——— We have another instance that shows how necessary it is that the teacher should be thoroughly understood by the child. In a school where they sing-song instruction into the memories of their pupils, a young lad shocked his father by constantly intoning this doggerel:

> "Angie two times, nigger on a pond,
> Angie two times, nigger on a pond."

He was inclined to doubt the moral, if not the mental, fitness of the schoolmistress to be a teacher until he learned that she meant to have him repeat: "Angle—two lines meeting at a point."

Sunday School News.

The unique feature of the Sunday School Parliament on Wellesley Island, in the St. Lawrence River, will be that the first six days will be devoted to the study of the Word, and the rest of the session to methods of teaching the Word. That promises rich spiritual fare. The time has been slightly changed, and is now announced as August 21 to September 2.———Chautauqua, which has always been noted for having unusual musical attractions, this year is to have the famous Apollo Club of New York from August 10–17. They will furnish singing of a higher order than anything that that Sunday-school resort has yet had. The Chautauqua *Daily Assembly Herald* will be published as usual during the session. The preliminary number has already put in its appearance, stealing a march on Dr Vincent by publishing, without his

knowledge, that capital portrait of him that first appeared in the *Illustrated Christian Weekly*.———John E. Miller, the brother of Lewis Miller, president of the Chautauqua Association, takes the place on Lake Bluff of W. S. Harrington, who is suddenly called to Europe. His address is 58 Metropolitan Block, Chicago.———We notice that John E. Searles, Jr., was down to conduct the State Convention in Nebraska. The programme appears in the form of an acrostic, the initial letters of the topics being made to form the sentence: "Nebraska's Tenth Convention." The programme, though ingenious, was a good one, and we feel the Nebraska workers found in Mr. Searles a thoroughly well qualified and practical conductor.——— Brooklyn had her usual Sunday-school parade this year, in which, it is estimated, 40,000 children took part. There were scholars from 150 Protestant churches. They were formed into nine main divisions, and, with their fluttering banners and ensigns, made up an army to which Brooklyn yearly delights to surrender. And well it may, for it is a prophecy of the Army of Peace.———At Milford, N. H., considerable interest was manifested in the public discussion by the young men of the Congregational church of the question: "*Resolved*, That the Christian receives more aid from the words and deeds of Elijah than from the words and deeds of Elisha." That involved such a presentation of the lives of these two prophets that the discussion is said to have been very profitable.—— Texas was unusually favored this year in her state convention by the presence of such workers as Stephen and Wm. Paxson, Revs. Maybie, Marshall, and Goodell, of St. Louis, Dr. E. P. Goodwin, of Chicago, and Mrs. Geo. Partridge, of St. Louis. With the impetus that came from this and its district conventions, we shall expect to hear more from Texas.———Mr. Woodward, of San Francisco, opens, as usual, his beautiful gardens this season to the Sunday-schools of that city. June 7 was appointed for a grand re-union and celebration there for the Sabbath-school children. The best part of owning such an attractive place is to let others enjoy it.———A choir of eight Chinese girls and six Chinamen furnished the singing at one of the sessions of a Sunday-school convention lately held in San Francisco. The singing was "velly good."

Sunday School Methods.

[Any contributions to this department that show "How to do it" are welcome. Experiences, however, are desired, not theories; and they should be short and to the point.]

—T. B. Redding, of the M. E. Sabbath-school, Newcastle, Ind., conducts his quarterly reviews by the aid of the blackboard, and the blackboard exercises that are preserved until the end of the quarter. The latter are drawn on heavy manilla paper, are done in different colored chalks, and are of the artist stamp. To stimulate excellence on the part of the scholars he prints on the blackboard at each quarterly review a "Roll of Honor," containing the names of those who have committed all the titles, topics, golden texts, memory verses, and doctrines, and have passed a good examination thereon. A few judicious remarks commending those who have attained a place on the roll would be likely to make others strive to have their names also there at the end of the next three months.

—In Orange, N. J., a Union Teachers' Meeting has been started that is awakening an unusual interest in the study of the lessons. The plan has been adopted of having a clergyman as leader

for two weeks and then a layman for the same length of time, going, in this way, through the different denominations represented in order. The different methods of study presented, the different plans of teaching and devices for interesting classes, have been a sort of course of normal instruction that has been quite profitable.

—The *Sunday School Times* recommends that all prayers in the Sabbath-school be well thought out before being uttered. An extempore prayer, like an extempore sermon, is all the better for being well prepared. No one would think of coming into the presence of an earthly potentate without knowing well what petition he wanted to lay before him; and why should we be less careful in coming into the presence of the King of kings? No one should be asked to lead in prayer without previous notification. It is a good idea, also, to suggest what the main topic of the petition should be, in order that the lesson, the blackboard, the address, and the prayers may all bear upon the same truth.

LITERATURE.

It is strange that hitherto we have had no cyclopedia of education in the English language. Germany has possessed several of great excellence, and one that is meant to be exhaustive, that has reached its eleventh volume, and is not yet finished. Cyclopedias on other subjects are abundant, but on this, which, as a nation, we allow no others to deem more important than we do, we have had no collated, systematized information. Mr. E. Steiger, of New York, has been the first to move in the matter, and, with Messrs. Kiddle and Schem as editors, has supplied this long felt want with just the work that was needed. The plan includes the treatment of all topics falling under the following heads: 1.—*The Theory of Education and Instruction;* 2.—*School Economy;* 3.—*The Administration of Schools and School Systems;* 4.—*Governmental Policy in Regard to Education;* 5.—*The History of Education;* 6.—*Biographical Sketches* (of distinguished educationists); 7.—*Statistics;* 8.—*Educational Literature.* Of course all topics are given in alphabetical order, without reference to the grand divisions above mentioned. The enumeration of the departments covered by the work must show to every teacher how indispensable an aid is here presented for his use. We have only to add that the task has been conscientiously and thoroughly done. 880 pp. In cloth, $5.00. New York: E. Steiger.

The unchanged habits of the East render its customs admirable interpreters of Scripture. Indeed, they furnish the only key that will unlock the hidden sense of many a text of great value. Every Biblical student should, therefore, become acquainted with the social, political, and religious life of the modern inhabitants of Bible lands if he would get an accurate idea of the customs that prevailed when the Bible was written and which have shaped its phraseology. Among the aids to such an acquaintance, we give one of the first places to *Bible Lands; their Modern Customs and Manners;* by Rev. Henry J. Van Lennep, D. D. We could hardly have a better expositor of Oriental habits and phases of life, for the author spent almost a lifetime in the East, and, therefore, speaks of that with which long usage has made him perfectly familiar. His work is divided into two parts. The first relates to customs which have their origin in the physical features of Bible lands, and the second to those which have a historical origin. Under the first is included the physical characteristics of the lands of the Bible: water and life upon the water, products of the soil, gardening by cultivation and irrigation, fruit trees, and animals, birds, reptiles, and insects. The second embraces the ethnology of Bible countries, their oral and written language, tent and nomad life, the houses and their inmates and customs, their government and religious life. The volume is so profusely illustrated as to be an eye-educator of the topics treated. New York: Harper & Bros. 580 pp. $5.00.

Teachers, lay and clerical, will find themselves greatly helped in their conceptions of the four gospels by reading *The Characteristic Differences of the Four Gospels,* by Andrew Jukes. He sees a design in the different views they present of Christ —Matthew setting him forth as "The Son of Abraham," Mark as "The Servant of God," Luke as "The Son of Adam," and John as "The Son of God." In Matthew he is made to appear as the seed of Abraham and heir of an elect kingdom; in Mark as the patient servant and sacrifice; in Luke his humanity is specially dwelt upon, while John's rapt vision sees only his divinity. Chicago: F. H. Revell. 167 pp. 75 cents.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—AUGUST, 1877.—No. VIII.

EDITORIAL MISCELLANY.

A superintendent writes to the publishers to send him copies of several lesson helps for teachers, in order that he may select from among them just the one that is needed by his school. The ideal that he will apply to each one is that it must be "good and suitable," "sound and full of gospel," and with such easy, plain, and palpable expositions" that the teachers would be "bound to get hold of them without much effort," for, he adds, "they are a lazy set and won't study." That last item rules out THE TEACHER with its full, varied, and exhaustive lesson helps. No lazy man would think of using *our* magazine, and we, therefore, throw the opportunity open to competition to our lesson-help exchanges. We will send the address to any publisher who thinks his paper or magazine is just suited to the requirements of lazy teachers.

Another writes ordering three copies of *The Rational Sunday School Teacher.* That, we think, eminently applies to our magazine, and so the publishers filled the order. At least they could think of no other Sunday-school periodical to whom the name could apply — even in mistake.

Rev. E. F. Williams, of this city, a short time since, on Sunday evening, gave to his people a lecture on Paul, taking up the salient facts in his life, and illustrating his journeys by means of a map fixed just back of his pulpit. The chronology of the principal events was not neglected, and was put in such a way as to be remembered. It is almost superfluous to say that the congregation was intensely interested—a dozen times more than they would have been in a sermon, and were not profited less. If pastors would know how people relish such real information, let them get a map, and — after they have thoroughly possessed themselves with the facts and their lessons — give a lecture on the same or a similar subject. Mr. Williams' choice of a topic was a happy one, for it was a capital introduction to the study of the present lessons in Acts, and will do much to interest his people in them, and induce them to enter classes in the Sabbath-school that they may become still more intimately acquainted with the facts that he only outlined.

What a rumpus there might be if it were only known that certain "notes" upon the lessons were serving several denominations equally well! They are published in a Baptist, in a Reformed Church and in a Christian paper; in a Reformed Church Sunday-school magazine, and in a Sunday-school periodical

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON Pub. Co., in the Office of the Librarian of Congress at Washington.

that claims to be "Undenominational and Evangelical." Because the subscribers to each do not know of this multifarious use, they accept them in the first named as good Baptist doctrine, in the second and fourth the Reformed Church people thrive on them, in the third the Christian folks have for them a keen relish, and no one sees anything in them to object to under the title of "Undenominational." May this unity never be marred by a discovery of the facts — for then what heresies might be scented. The fact is that the "notes" in question are good enough for anybody — but some people, nevertheless, would not dare to swallow them without they had on them the label of their denomination. If the different denominations would only allow us to put their imprint on certain portions of the issue of THE TEACHER, we could get out editions for each one of them which we would guarantee to be perfectly satisfactory, and we would not change a line in the expositions, either!

Poor Vincent! If ever there was a man we were sorry for, it is John Heyl Vincent. He is too shining a mark to escape being used as a target. No real marksman can see him without having awakened within him the art feeling — the keen desire just to see if he can't hit the bulls-eye. (That last word is not meant to intimate that Vincent has that sort of a bovine optic — we can not be responsible for the suggestions of metaphors). His last assailant is one who is bitterly opposed to the international series of lessons. This man avers that the system declares that "pastors are incompetent to arrange and supervise a course of Scriptural study." He says that they, the superintendents, and wise and trusty men and women in the church "are ignored and insulted" by inviting them to become "mere echoes" in presenting a system of instruction "devised and arranged for them as though they were wholly incompetent, and ignorant of the teachings of the Scriptures and of the wants of the children." We feel, ourselves, as if, somehow, the system was wrong when it makes this one man, at least, feel that he is ignored and causes him to be so wrathy about it. But the main thing is what he says about Vincent. He speaks of him as a man with "no claim to intellectual strength and mental discipline, or keen perceptive powers, or of fixedness of doctrinal principles (though learned and great in goodness and in many respects brilliant), and of a compromising mind." We had never seen Vincent analyzed before, and did not know of what stuff he was. The revelation is shocking. If he really is of a "compromising mind," he had better go and compromise with that fellow and give him a berth on the lesson committee. *Then* the lessons would be sure to be right.

The monument in memory of P. P. Bliss and wife is finished, and has been sent to its destination, Rome, Pa. Its design is felicitous, and its execution is said to be excellent. It stands twenty-two feet high, and is four feet square at the base. The shaft is twelve feet, and on it is carved a lyre with broken strings with the name of "BLISS" underneath. Written under the name is the appropriate passage of Scripture: "Thy statutes have been my songs in the house of my pilgrimage." Ps. 119: 54. Above the shaft is a cap to receive a draped urn. On the second base are the words: "Their names shall live." On the die are the following inscriptions:

Main front.—Erected by the Sunday-schools of the United States and Great Britain, in response to the invitation of D. L. Moody, as a memorial to Philip P. Bliss, author of "Hold the Fort," and other gospel songs.

Right hand side.—Through a living faith in Jesus Christ they died in the blessed hope of a house not made with hands, eternal in the heavens. They lived in the expectation of the return of the Lord Jesus, and the gathering together to him; their spirits are with the Lord. "We sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4: 13, 14. 16, 17.

Left hand side.—Philip P. Bliss, Lucy Young Bliss. "Lovely and pleasant in their lives, and in death they were not divided." 2 Sam. 1: 23.

On the back front.— Sacred to the memory of Philip P. Bliss, born in Clearfield county, Pa., July 9, 1838, and Lucy Young Bliss, his wife, born in Rome, Bradford County, Pa., March 14, 1841; who left their home in this village, Thursday morning, December 28, 1876, for Chicago, and met their death at Ashtabula, Ohio, Friday evening, December 29, 876, by the falling of a bridge, by which a train of cars was broken into fragments and consumed by fire, some eighty persons being killed. It is believed that the bodies of Mr. and Mrs. Bliss were consumed to ashes, since nothing recognizable as belonging to their earthly tabernacle has ever been discovered.

The managers of the Ohio State Sabbath School Association have ceased asking the people of any place "to entertain" those who go to their State Convention. Instead, they secure greatly reduced rates at the hotels and boarding-houses. The result, one of them says, is very apparently to throw out the windy talkers who come to hear themselves speak. Those who attend now mean business. That may be, but after all, a great many deserving teachers must stay at home because they can not afford the expense, and who need and ought to have the instruction and stimulus of the state convention. So much good results from such conventions to every city and family that the citizens of no city should hesitate to bear the burden, when it comes, of entertaining its delegates. It is not conferring a favor — it is simply discharging a debt.

The "Annual," by the Sunday School Association of Hudson Co., N. J., is a model presentation of the facts with respect to its past year's work. R. H. Green, the president, has given, in a pamphlet of nearly sixty pages, such a report as should excite the emulation of every county in the land. Not the least interesting and valuable part of the pamphlet is that which is included in the department of "Gleanings Clustered," where seventeen pages of nonpareil type are devoted to little paragraphs concerning the different schools and Sunday-school work, of interest to all the country. To give an idea of the work which has been done there, we summarize some of the facts:

They have held 13 "institutes," 61 Sunday-school sermons have been preached, 8 union prayer-meetings have been held, there have been 4 superintendents' sociables for all the superintendents in the county, besides "local conferences" and "Sunday-school councils." 619 conversions have been the results of the year's labors! $580.85 have been contributed to carry on county work! The very spirit of progress and work seem to pervade the county. The last item we have to record is that in different portions of the county, so that every city, town, and hamlet participated in them, 7 "Centennial Rallies" were held. Of these the president naively says: "We say it without any desire to boast, but we do believe that there has not been a county in the Union in which the Centennial has been so thoroughly and so gloriously commemorated, as among our Sunday-schools and at such big cost." We are pretty sure that he is right.

The report of the state work in New Jersey, also has an admirable feature. The reports of the county secretaries are full, and every one of them excellent. Will Mr. S. W. Clark, the corresponding secretary, for the benefit of other state officials, explain how it is that he has been so successful in getting such superior statements from those usually backward, and frequently irresponsive, functionaries?

ONE SORT OF RESPONSIBILITY.

BY MARGARET E. SANGSTER.

HAVE you ever experienced a feeling of surprise on finding out some of the results of your unconscious influence upon your scholars? Though we set ourselves ever so wisely and faithfully to work, that we may mold the minds of the young, it is in the school always as in the household; we accomplish more in the ways of which we are not thinking, and of which we have taken no heed, than in the ways to which we are bending our strength. The parent, who should early and late impress on his children the beauty of gentleness in speech and serenity of temper, would fail in making them gentle and serene if he frequently fumed and scolded. All the talk about trustfulness and peace would fall flat on incredulous ears, from the lips of one whose life was set to the jangling discords of unbelief. Neither father, mother, teacher, nor friend, can impart instruction to any purpose, unless it be the outcome, not only of intellectual appreciation, but of heart-life. The best prepared lesson, illustrated in the happiest manner, may be lost to a class, and become utterly weak as a factor in their training if the teacher does not feel as well as preach it. In one view, this is rather discouraging. We know so well how inefficient we are, and how inadequate even to the comprehension of many vital truths, quite aside from their explanation; we so painfully realize our own inconsistency, and the impossibility of our ever reaching the fair ideal before us, that we are ready to retire into silence and seclusion. Let better, nobler men and women, we exclaim, touch this ark! Let purer, stronger, braver soldiers go to this war! For us, let us hide till the earth-storm be overpast, in the shadow of His wing, who is all-forgiving tenderness! Let those only who are *like* the Lord undertake the Lord's work, and feed the lambs!

But, if this be sometimes our spirit, it is a thoroughly unworthy one. It is one that forgets and ignores that ever-present fact, that the living Christ is with us; and that though our own strength be utter frailty, his goodness is pledged to our support. Who are we, to choose his messengers? He has bidden us spread the glad news of his kingdom, and he will overrule our weak mistakes, and help us in our every undertaking. We have only to go forward, a step at a time.

I was led to this train of thought the other day by being allowed to read a leaf in the unwritten history of a very earnest teacher. She has a class of grown-up young ladies, who are, most of them, more than commonly intelligent and cultivated. They are inquisitive, desiring to sift truth from error, and not willing to accept opinions as convictions until they have thoroughly weighed evidences and searched records. Some of them are dear Christian girls, lovingly devoted to their Master. Others are hesitating on the threshold of the new life, wishing that they could enter its Eden, but fearful that the golden grapes and fragrant flowers are not meant for them. Others care for none of these things, but do care supremely for social position, for dress, for having good times, and for being admired. One or two are occupied, the week long, with unremitting labor. To get their bread, and their apparel, they are compelled to work from early morning till lengthening evening, from Monday till Saturday. Each one has a life and aims and individual experience of her own. This is quite as true of the society young woman, who is popularly supposed to be a giddy butterfly, as it is of the shop

girl, or the factory operative, of the teacher, or the seamstress. Not one of these but has her own special groove in which she moves and has her being. Her thoughts on many subjects, and the pronounced conclusions at which she arrives would astonish you if you could know them. She listens respectfully to sermon and homily, and criticises with the stern severity of youth, the behavior of the person whose advice is loftier than his living. Woe to you, if in any way you fail to attain the standard, in action, which it seems to her that you ought! No judges are more intolerant than the young. The teacher of whom I speak was walking home one moonlight night from prayer-meeting, accompanied by one of her girls. Before them a pair of lovers walked leisurely on, talking in the low tones into which lovers' voices naturally fall. Said the young lady to her teacher: "I'll be glad when *that* wedding comes off, will not you? Our class is just spoiled by the presence of such girls as Miss ——. I am so pleased that you take so little notice of her. She has always been accustomed to flattery, and it must be quite a new sensation to find herself anywhere and of no particular account."

The teacher, as it happened, had a very real liking for the young lady who was the object of these remarks, as well as for the one who was addressing them to her. It had never occurred to her to show more conspicuous attention to the one because of her wealth, or beauty, or fashion, than to the other because of her modesty, and sensitiveness, and diffidence. She had been intent on doing good and on being equally polite to all. If possible she had endeavored to be most courteous, and most tenderly thoughtful of those members of her class who, it seemed to her, were most hampered by circumstances, and who had least opportunity for enjoyment. If she had been treating the pretty girl in front of her with indifference she was unaware of it, and very regretful. Certainly she had never meant to make any difference apparent in her manner toward the richer or the poorer, the more popular or the less so. The accidents and adjuncts of place were very little in her estimation, and the young ladies themselves were everything. She registered a vow that hereafter she would be more than careful so to bear herself that nobody should have the slightest excuse for imagining that any one else was of "no particular account."

A very conscientious and winsome lady who teaches a class of girls who are at the age of fourteen or thereabout, said to me, not long ago: "I am frightened to observe how M—— and B—— and S—— copy me. They imitate my manner and words, they avoid subjects which they know I dislike, and they are evidently adopting me as their model. If I am not on guard, I fear they will learn from me something for which I will be sorry."

The copying is inevitable. The influence is decided and positive. As sensibly as we see the growth of leaf and flower, the change from bud to full-opened blossom, we can note the progress that takes place in minds which are lovingly and obediently brought into contact with one to whom they look up. The teacher teaches all the time, as much when he or she is talking in the unrestricted freedom of the parlor, as when he is clothed upon with the dignity of the instructor. It is well that it is so, though it deepens responsibility, and adds force to the question, never long absent from the faithful heart: "Am I doing the best that I can, and the most, under God, that any one could, for these precious souls?"

In what way can we control ourselves, so that nothing in us shall militate against the welfare of our pupils? Perhaps when we think least of ourselves, and live nearest to God, we shall be safest. He whose thoughts are habitually turned in upon himself, who is ceaselessly indulging in self-examination, is apt to become morbid or arrogant. He walks in the contemptible pride of

humility. The world around him is dwarfed to the details which go to compose his immediate set of circumstances. To look out of self and up to Christ is to be happy and to grow in the beauty of holiness. What we are is more in value than what we do.

In reading the memories of those who have occupied large spaces in the affairs of nations, or who have moved listening throngs by their eloquence, we are frequently struck by their childish unconsciousness that they were great. People idolized them. Friends clustered about them. They were in a whirl of business, writing, reading, relieving pain, bestowing charity, and pushing on vast enterprises, but all the while they were as mild and meek, nay, much milder and meeker than boys at school. They were fashioning and molding the new generations, and stamping their personalities on their own age, but they did not seem to know it. What they did, in a lesser way, is open to us all. We can not escape responsibility; we must not shirk it. We must, by God's grace, so bear ourselves that our daily walk and conversation shall emphasize whatever we try to teach.

METHODS OF BIBLE STUDY.

BY MISS FRANCIS E. WILLARD.

[Sketch of a "talk to women" at Clarendon Street Church, Boston. Reported in the Boston *Journal*.]

OUR key-word to-night is "search." Look at Proverbs 11:1–6. There's a prescription for anybody who really wishes to learn to love the Word of life. Not to the person who reads a few verses, who glances at a passage just before lying down to sleep—giving the freshness of the day to a careful perusal of the newspaper—not to these is the promise. You must "seek as for silver and search as for hid treasure," and "*then* shall you understand the fear of the Lord and find the knowledge of God." What is the command of Him who "spake as never man spake"? Read it in John's Gospel 5:39: "*Search* the Scriptures." Notice that he said this when there was no New Testament record. He meant the Old Testament, of which it is the fashion to speak lightly among uninstructed people as irrelevant to the central figure of the plan of salvation. See also Acts 17:11, 12. Here we have the only fair method of investigation. Let the book testify of itself: "Search if these things be so." Manifest as much interest to know why Dean Stanley and William E. Gladstone and Edward A. Park believe, as you manifest in the unbelief of Moncure D. Conway and O. B. Frothingham.

On the inspiration of this book see 2 Tim. 3:16; 2 Pet. 1:20, 21; 1 Thess. 2:13. On its sufficiency see Luke 16:31; its power, John 15:3; 17:17.

A great deal is said in these days about the marvelous development of science. Do we realize that an impetus equally strong has been given to the study of God's Word?

Think of the International Series of Sunday School Lessons daily studied by millions the world around. Note the Chautauqua Sunday School Assembly, where tens of thousands of Christian workers gather yearly for weeks, at once to study the original languages of the Book, to compare views and refresh each other by tidings of victories gained for God. This grand encampment of Sunday-school workers has a model of Palestine, a quarter of a mile in length, where every hill and valley, sacred site and existing town and city is carefully delineated, and houses fitted up, perfectly illustrating customs, costumes, and general appearance of Oriental dwellings. The Sunday School Parliament at the

Thousand Islands is another summer resort for the same purposes of study, and Lake Bluff, Ocean Grove, and a score of lesser lights bear witness to the great interest of the people in the study of the Word. Multiplied Bible-studies come to us from the religious press. On every hand Bible-students and expounders, men and women, are actively engaged, and the sale of Bibles has increased incalculably in the past five years. Science has always had Nature open before her, but the last two centuries alone have witnessed any decided results of study, and the reason is a change in the methods of investigation. Men approach Nature in a more teachable spirit in these days. Formerly they warped its facts to suit their theories, now they set themselves humbly and patiently to learn what bird and star and blossom have to say about themselves.

The inductive method in science has wrought wonders. We are beginning to apply it to the study of Revelation, God's other book, given us to supplement the first. Suppose we begin with some account of the books useful to one who comes to this Book in the humble, loving spirit of a child studying its father's will. First about Bibles. Whatever you don't have, determine that you will own either a Bagster's, a Spottiswood & Eyre's, or a Teacher's Bible. The former is printed in editions with inch-wide margins, also with every alternate page left blank for notes. For Concordances, Cruden's unabridged, Hudson's Greek and English Concordance, Alford's New Testament for English readers (3 vols., Lee & Shepard) Mackintosh's Notes (4 vols.) especially the one on Leviticus. A concise Dictionary of the Bible (1 vol., 1039 pp., Little, Brown, & Co.) and a Bible Text Book (American Tract Society), are desirable.

MARKING THE BIBLE.—We never make real progress in the study of Scripture until we transfer our knowledge, as far as possible, to the pages of Scripture. To read, understand, and forget is easy enough. What we want is for use, not ornament. Prepare carefully. No woman does justice to those she addresses unless she gives them the best in her power. It is her duty to be a student, seasoning her meditation with prayer. Never use manuscript. Carefully examine Mrs. Menzie's pamphlet on marking the Bible, especially studying her illustration of Hebrew 1. In the Old Testament underscore references to Christ with red ink. Let 1 denote a type; 2, a prediction; 3, a sacrifice foreshadowing his death and atonement; 4, angel of the covenant; 5, cherubim, or Christ in his people. Note points of sermons on the margin—the better the sermon the more easy the transfer. Observe that "Lord" occurs in two kinds of type in the Bible. In small caps it means Jehovah; in ordinary type, *Adonai*, Lord, Master, Owner, Christ. In Exodus 34:23 there is an illustration of this; also Psalms 110:1; Isaiah 6:1 (compare with Rev. 3:21 and John 12:41.) The full force of certain quotations and allusions in the New Testament will be better seen by understanding this; also the identity of Christ with the God of the Old Testament.

The word God, written in small caps, signifies Jehovah, God of Israel. When in ordinary type it translates the word *Elohim*, God the Creator. In Exodus 34:23 occurs an example of each kind, and this with verse 26 illustrates all the foregoing differences.

HOW TO MAKE A BIBLE STUDY.—Take some passage that has been peculiarly opened to your understanding, that is specially attractive to your thought. Note its key-word (or perhaps it will be a word itself). Trace this through the Bible by help of your Cruden or Bible Text-book. Note on slip of paper (or cut out of old Bibles, of which buy a quantity at cheap book-stores), such passages. Spread these before you. Study carefully the best order of arrangement. Shall it be chronological, logical, or in the order of the rhetorical climax?

Your own individuality here comes

in to give form and freshness to the presentation. Harry Morehouse says his order is: 1, a Truth; 2, a Doctrine; 3, an Anecdote. Comment briefly and pointedly on each passage. "Running commentary" is like "a running fire," very effective against ignorance and prejudice. A folded paper, after the style of an old-fashioned fan, is very convenient for pasting the passages and noting words of commentary. But never carry this before your audience. Have nothing but your Bible. If possible, remember the order of passages; otherwise, note lightly in pencil on the margin opposite the first citations the one which immediately follows.

CONDUCTING BIBLE STUDIES.—Get the audience to hunt up the references. Read your selected passages yourself, or have some one standing beside you read and make comments yourself, or have passages read in concert. Vary to suit circumstances. On no account tolerate a mumbling, low, dispiriting style of reading. It darkens counsel and destoys edification. Give out all your references before you begin. Make prefatory explanation of the study—its scope, prominent points, some account of the Epistle or Gospel most prominently dwelt upon.

TOPICS.—Single words are good, as "choose," "take," "come," "behold"; the "I wills" of Christ; the "wherefores" of the Epistle to the Romans; the "whosoevers." Trace the word "seed," as descriptive of a Saviour to come. Take John 3: 16, "God so loved," etc. Find what words to group around each chief word in this passage. *Love*—how many times do you find it in John? Take each word thus and group around it its own repetitions. You need not go out of John. This will be a most nutritious study. Take Bible idea of God (not that of any other book or being). Take Bible idea of man, sin, redemption, faith, kingdom to come, works. Take the conversions in Bible times, the body the temple of the Holy Ghost.

Character studies are excellent, as Solomon, Balaam. Antitheses of character form a rich theme; also comparisons.

Work out what prayer and study work in. Have your own little or large audiences to whom you go statedly with a Bible study. Form a group in your home, from church, Sunday-school, or social circle, to study. Always begin with prayer and end with prayer, whether studying alone or with others. Women have a blessed work before them in helping to disciple those about them. May God put it into many hearts to have this mission for their most delightful recreation. It is as much better than concerts and opera as a human being is a more interesting and valuable object than a piano or a roulade. Above all, be ye *doers of the Word and not hearers only.*

International Sunday School Lessons.

GEOGRAPHICAL.

INTRODUCTORY.—The lessons this month are occupied with a part of Paul's second missionary tour, which begins at Antioch A. D. 51. Associating himself with Silas, he proceeded northward, probably by way of Tarsus, and through the "Cilician Gates" to visit the churches of Lycaonia, where he finds Timothy, who soon joins his fortunes. Continuing his journey through Phrygia, and Galatia, he passes into Mysia, and comes down to Troas, whence he sails to Macedonia. Landing at Neapolis, he visits Philippi, goes thence to Amphipolis, Apollonia, Thessalonica, and Berea, where he leaves Silas and Timothy,

while he himself sails to Athens. Here he discourses in the market-place, and defends his "new doctrine" in the ancient court of the Areopagus.

AMPHIPOLIS.—A city of Macedonia, and once mentioned in Scripture (Acts 17: 1) as a place through which Paul and Silas passed during their first evangelistic tour in *Europe*. Situated on the Strymon, about three miles from the sea, and surrounded by the river on three sides — whence its name, Amphipolis, or the Round-About-Town — and commanding the pass in the mountains that bordered the Strymonic Gulf. It was one of the most important of the Athenian possessions. It was originally called the "Nine Ways," from the roads that met here. The failure of Thucydides to capture it was the cause of the exile in which he wrote the history of the Peloponnesian war. It was taken from the Athenians by Brasidas B. C. 424, and again by Philip B. C. 358, to the great sorrow and indignation of the Athenian people.

APOLLONIA.—A city of Macedonia, in the district of Mygdonia, about thirty miles from Amphipolis, and thirty-seven from Thessalonica. Its site is now unknown. It is famous simply because Paul and Silas passed through it on their journey to Athens and Corinth. Acts 17: 1.

AREOPAGUS (*Mars Hill*).— A rocky height in the center of Athens, just north of the market-place, and between the Pnyx and the Acropolis. Rising gradually, on the north, its southern side is fifty feet above the street below. It was called the "Hill of Mars" because, by tradition, Mars was here brought to trial before the assembled gods for the murder of the son of Neptune. It was the meeting-place of the "Upper Council," so called to distinguish it from the "Council of the Five Hundred," which held its sessions in the valley beneath. Prior to the time of Solon it was a criminal tribunal, and the most venerable of all the Athenian courts. Those who had been Archons were members of this council for life, or during good behavior. It had a high reputation for wisdom and justice. To its former powers, Solon added those of a censorial and political nature. The council existed even under the Roman emperors. Its meetings were held on the south-eastern summit of the rock. There are still sixteen steps leading up to the hill, from the Agora below; and immediately above them is a bench of stone excavated in the rock, forming three sides of a quadrangle and facing the south. Here the judges sat in the open air. On the eastern and western sides, are raised blocks of stone, assigned, the one to the accuser and the other to the criminal in the causes here brought forward for trial.

"There was a temple of Mars on the summit of the hill, and a sanctuary of the Furies in a broken cleft of the rock just before the judge's seat. It was a scene with which the dread recollections of centuries were associated, a place of silent awe, in the midst of the gay and frivolous city. No place in Athens was so suitable for a discourse upon the mysteries of religion."—*Howson*.

It was on the almost sacred ground of this time-honored spot that the apostle, in answer to the question, "May we know what this doctrine is?" delivered the address reported in Acts 17: 22–31.

ASIA (Acts 16: 6).—In the New Testament this word is used neither for the continent of Asia nor for what was afterwards called Asia Minor, but for the Roman senatorial province which embraced the western part of what is now Turkey in Asia, a region of which Ephesus was the capital. It contained many important cities, among them the seven cities of the Apocalypse. Though the territory is not exactly defined, it may be said to include the Mysia, Lydia, and Caria of classical writers. It bordered on the Ægean Sea, and extended

from the Sea of Marmora on the north, to the Mediterranean on the south. It came to the Romans as a bequest from Attalus, king of Pergamos, who died B. C. 133.

ATHENS.—The chief city of ancient Greece, and situated in the plain of Attica, about three miles from the sea, with which it was connected by the "Long Walls," a populous street, whose inhabitants, shut out from the country by the fortifications, suffered incredible hardships in time of siege or the plague. According to Lewin and Smith, the seaports Piraeus and Phalerum were circular and surrounded by walls, as was Athens itself, the two being connected by the street above mentioned. Athens was prominent for its civilization, arts, and arms; for its philosophy and learning; for its architecture and statuary; for its warriors, poets, orators, and statesmen.

The following description, taken from Abbott's Commentary on the Acts, will convey a good idea of its greatness and its importance at the time of Paul's visit: "Athens is said to have been built by Cecrops and an Egyptian colony, about 1,550 years before Christ, and hence was called Cecropia even in later times, but to have received the name Athens from the prominence given to the worship of the goddess Athena, or Minerva, whose olive wood statue, and temple, erected by Erectheus I., were most sacred in the eyes of the people. After some centuries of growth under various rulers, heroes, or despots, during which time some magnificent temples and other public building were erected, Athens was captured by Xerxes, who reduced it almost to ashes, B. C. 480. But later an increased maritime power brought a greater prosperity, and her wealth, largely augmented by the tribute paid her by subject states, afforded ample means for the re-embellishment of the city. Under the administrations of Themistocles, Cimon, and Pericles, most of her public buildings were erected. Subsequently, through various vicissitudes, being alternately ruinously ravaged and magnificently adorned, Athens came into the hands of the Romans, under whose rule the commerce of the city was annihilated, but philosophy, literature, and art continued to thrive. During the middle ages it degenerated into an insignificant town, until the thirteenth century, when it became again the football of contest, and has since suffered greatly in the various sieges to which it has been subjected. In 1834 Athens was declared the capital of the new kingdom of Grece, but it has little to glory in, except its treasures of antiquity, which commend it to scholars. It has only a small university, and, its trade is described as consisting of "walking-sticks and smoking-tubes, made of the black thorn of Old Parnassus."

The city as Paul entered it is easily reproduced. Though he left no minute description we have the records of a traveler, Pausanias, who visited it only fifty years after Paul, during which time there had probably been but little change. We may presume that he landed at the Port Phalerus, the nearest port to Macedonia, although Port Pireus, on the other side of the peninsula, was the more commonly used. Here at these two ports was maritime Athens, once thriving, now, though retaining some outward features of its former prosperity, degenerated into a mere harbor for the upper city. Temples to Ceres, Minerva, and Jupiter were the first objects to meet the eye of the apostle as he stepped upon the shore; and as he passed further on, altars erected to the deified heroes and to 'unknown gods' met his view on every side. Paul's course would lead him between the ruins of the 'Long Walls.' The remnants of this fortress still remained scattered about, although some of its material had been used in the Roman siege for other military works. The foundations of these immense solid walls probably sixty feet high, are still to be traced here and there on the plain.

Arrived at the city walls, a distance of forty stadia, or four and one-half miles, and entering by the Piraic gate, the Pnyx lay on the left, the museum hill on the right, and opposite the gate, ran a street directly to the Agora. The walls were some seven and a half miles in circumference, about the same length as those enclosing the port cities. There are eleven gates mentioned by name, and others the names of which are unknown. At the very gate the eye must have been bewildered with the multitude of temples and statues. On either side of the street was a colonnade, under whose porticoes were shops displaying their costly wares, with rows of bronze statues in front. At the end of the street was the Agora, the forum or market-place, which had been the center of a glorious public life, but which could only impress the apostle as the meeting-place for the lounging, conversation, and business of a people who spent their time in nothing else but either to tell or to hear some new thing. In one sense the whole quarter known as the Agora was a market, for at the same time that it contained some of the finest temples, statues, and public buildings of Athens, it was one grand bazaar, where could be found the flower piazza, the slave mart, men's clothing here and women's clothing there, fish-stalls, book-stalls, pottery, perfumes, fruit, and vegetables. This strange medley of commodities was to be found among the finest works of art the world has ever seen. Here were the statues of the celebrities of Athens—Solon, Conon, Demosthenes, the mythical Hercules, and Theseus, and all the fabled divinities of Olympus. Every public building was the sanctuary of some deity and adorned with his statue. Here was the Temple of Apollo, called the Patroum; the Temple of the Mother of the Gods, or the Metroum; the Senate-house, the Altar of the Twelve Gods; the Tholus, with its circular stone dome, where the prytanes took their meals and offered their sacrifices. Here while the morning marketing and traffic called together a concourse, Socrates had come to find an audience, and here were the great informal gatherings of the people for general purposes. The Agora occupied the central position in the city. The Pnyx, where met the political assemblages, adjoined it on the west. In this semi-circular area, capable of holding 12,000 people, the assembled citizens stood or sat on the bare rock early in the morning, "at day-break," to listen to their great orators. From the Bema of this Pnyx, of which there are still some remains, Demosthenes, Pericles, Themistocles, Aristides, and Solon have addressed the Athenian people. On the east, wall-enclosed, was the Acropolis—the citadel—a square, craggy rock, rising abruptly about 150 feet, with a flat summit of about 1,000 feet from east to west by 500 feet from north to south. This, the original site of the ancient city (it had long before ceased to be inhabited), was appropriated to the worship of Athena and the other guardian deities of the city. Art having offered her sacrifices of master-pieces here, it became a museum. It was a votive offering to the unconscious deities, of all that architecture, sculpture, and painting could combine, and nature crowned it with the unrivaled tinting which the sunlight in a wonderously clear atmosphere could produce."

BEREA.—A noted city of Macedonia, to which Paul retired with Silas and Timothy when persecuted in Thessalonica (Acts 17: 10), and from which, on being followed by emmissaries from the people he had just left, he withdrew to the sea, about twenty miles distant, in order to take ship for Athens. Timothy and Silas remained behind. The Berean Jews were of better blood than those at Thessalonica, and therefore the more readily received the word, testing it by a daily search of the Scriptures. 11. Sopater, one of Paul's companions, was from this place. Its situation, on one of the lower ranges of Mount Bermius, a spur from the Olympian range, and on

the River Astraeus, a tributary of the Haliacmon, combined with its abundant supply of water and its commanding prospect, to make it one of the most agreeable cities in Macedonia. It still exists, with a population of fifteen or twenty thousand. Ruins of the Greek, Roman, and Byzantine periods are still found here.

BITHYNIA.—A province whose eastern boundaries are somewhat indeterminate. It bordered on the Black Sea, and embraced the north-western portion of Asia Minor. Only twice mentioned in the New Testament (Acts 16: 7; 1 Peter 1: 1), it is famous in Christian history as the province from which the letters of Pliny were written, and in which the Council of Nice was held. It was a mountainous, well wooded, fertile region. It came to the Romans as a legacy from Nicomedes III., B. C. 74.

GALATIA.—The central region of the peninsula of Asia Minor, having Phrygia on the west, Pontus on the east, Lycaonia and Cappadocia on the south, with Bithynia and Paphlagonia on the north. In Acts 16: 6 Paul and his companions are said to have passed through Galatia on their journey westward. From Galatians 4: 13 we learn that sickness detained the apostle among the Galatians, and gave him an opportunity to preach to them. They received his word gladly. Gal. 4: 14, 15. On his third circuit he again went through Galatia and Phrygia. Acts 18: 23. The Galatian churches were asked to contribute for the poor saints in Judea. 1 Cor. 16: 1. The Galatians were Celts, and a part of that great Celtic torrent which in the third century before Christ poured into Greece. Some of the invaders pressed on into Thrace, and arriving at the shores of the Hellespont and the Bosphorus, were invited across by Nicomedes I. king of Bithynia, to help him in his civil war. Once established in Asia Minor, they remained there a terrible scourge to its kings. They were finally repressed within the region called after their name. They had the impetuosity and the fickleness characteristic of the Gaulish race. Gal. 1: 6; 3: 1.

MACEDONIA.—Famous as the kingdom of Philip and Alexander the Great, and as that part of Europe which first received the gospel. It now constitutes an important part of Turkey in Europe. As a Roman province it embraced that portion of the region south of the Danube not included in the provinces of Illyricum and Achaia. It was bounded on the north by Mœsia, from which it was separated by the Hæmus, or Balkan Mountains, on the south by Thessaly, from which it was separated by the Cambunian hills and the range of Olympus; on the east by Thrace and the Ægean Sea; on the west by Epyrus. Two rivers, the Strymon and the Axius, watered two great plains, and flowed respectively into the Strymonic and Thermaic Gulfs. Between their mouths projects a remarkable peninsula, which divides itself into three points, on the most eastern of which rises Mount Athos, nearly into the region of perpetual snow. Across the neck of this peninsula the apostle passed several times.

The soil of Macedonia was fertile, its climate healthy and invigorating, its people hardy and warlike, though far less refined and cultured than the Athenians. Pella, its ancient capital, was the birth-place of Alexander. Philippi, Thessalonica, Amphipolis, Apollonia, and Berea were important cities at the time of Paul's visits. The account of his first journey through Macedonia is given with some detail in Acts 16: 10–17: 15; the second is a mere sketch in Acts 20: 1–6; the third a simple statement in 1 Tim. 1: 3 that his desire again to pass through the country (Phil. 2: 24) was gratified. It is most likely that he traveled by the Egnatian Way, the great Roman road which connected Philippi and Thessalonica, and ran on toward Illyricum. The character of the Mace-

donian Christians compares favorably with that of other converts. The Bereans were candid and truth-loving (Acts 17: 11), the Thessalonians enjoyed the confidence and affection of the apostle to a remarkable degree (1 Thess. 2: 8, 17–20; 3: 10), and the Philippians were commended for their liberality and self-denial. Phil. 4: 10, 14, 19; 2 Cor. 9: 2, 4; 11: 9, 10. The present condition of the Christian church in Europe as compared with its introduction is a fine illustration of the parables of the mustard-seed and the leaven. Matt. 13: 31–33.

It is worthy of notice in these days of reviving interest in woman's work, that the first congregation to listen to the gospel in Europe was composed of women (Acts 16: 13), that the first convert was a woman, and that at Philippi at any rate, women were very prominent as Christian workers. Phil. 4: 2, 3.

MYSIA.—The north-west district of Asia Minor, within whose limits was ancient Troy. In Paul's time it was not very exactly defined, being an ethnological rather than a political division. It lay on the frontiers of the provinces of Asia and Bithynia. Paul passed through the region in coming down to Troas on his way to Macedonia. Acts 16: 7, 8.

NEAPOLIS (Naples, the new city).—The place in Northern Greece where Paul and his associates first landed in Europe (Acts 16: 11), where he probably landed on his second visit to Macedonia (Acts 20: 1), and whence he embarked on his last journey through that province to Troas and Jerusalem. Acts 20: 6. It was the port of Philippi, which was ten miles inland. The ancient harbor is thought to be represented in the modern Kavalla, a Turkish town on the coast of Roumelia. It is the first convenient harbor south of the Hellespont, coming from the east, and must, therefore, in Paul's time, have formed the point of contact between northern Greece and Asia Minor. The town has still a population of five or six thousand, and is built on a high, rocky promontory which juts out into the Ægean. The harbor is sheltered and safe.

PHILIPPI.—A city of Macedonia, ten miles from the sea, situated on a plain surrounded by mountains. There is a gap in the ruins of the walls of the ancient city, which is thought to mark the gate out of which Paul and his associates passed to "the place of prayer" by "the river-side," where they met with Lydia. The city which Paul visited was a *colony* founded by Augustus, and not the city built by Philip, which in its origin was probably a factory of the Phœnicians, who were the first to work the gold mines in the region. The apostle visited the city three times, and addressed a letter to the Christians there. Here he was *scourged* (Acts 16: 37) *illegally*, a circumstance which he mentions (1 Thess. 2: 2) as an insult, and, in his letter to the church here, he exhorts its members to moderation and calmness, in view of the charges which the Roman colonists would bring against them. The church at Philippi distinguished itself for its liberality. Lydia entertained the apostle on his first visit to the city. Supplies were more than once sent to him in Thessalonica. Phil. 4: 15. Contributions were also made for the saints at Jerusalem (2 Cor. 8: 1–6), and again for Paul's personal relief when in prison at Rome, Epaphroditus (Phil. 2: 30), who carried them, risking his life in his haste to convey them to their destination. Philippi was "the chief city of that part of Macedonia" (Acts 16: 12), either as one of the principal cities of the province, or as the first city to which Paul came after landing at Neapolis. As a colony its citizens had all the rights of the citizens of Rome.

PHRYGIA.—The province of Phrygia did not exist till some time after the introduction of Christianity into Asia Minor. As the word is used in the Acts (16: 6; 18: 23) it denotes a people

rather than a region, though with Galatia it occupied the central part of the peninsula. It was a table-land, and, with considerable variety of appearance and soil, was rich in metals, marble, wine, and sheep. "The people are thought to be descendants of the Armenians. They have legends of the flood. The Trojans, Mysians, and other populations of ancient Greece seem to be branches of this race. They were of a peaceful disposition, and chiefly occupied with agriculture. Their religion was a modified form of Greek mythology, combining in the worship with the Greek rites some of the peculiarly impure ceremonies of the Syro-Phœnician tribes."—*Abbott.*

The Jews in this district were numerous (Acts 2: 10; 13: 14; 14: 1, 6), having been brought hither by Antiochus the Great.

SAMOTHRACIA.—A small, oval-shaped island, eight miles long and six miles broad, in the Ægean, about midway between Troas and Philippi. Its lofty mountains made it an excellent landmark for sailors. It must have been in full view in clear weather, during the voyage from Asia to Europe. Paul's voyage was made in parts of two days, implying that it was made with a fair wind and "with a straight course" (Acts 16: 11) while the return voyage, which was against the wind, occupied five days. Acts 20: 6. Paul and Silas anchored for the night off Samothracia. The usual anchorage and the ancient city, according to Dean Howson, were probably on the north side of the island, and would therefore be sheltered from a south-east wind. In the apostle's time the island had the privileges of a small free state, though doubtless it was considered a dependency of the province of Macedonia.

THESSALONICA.—The metropolis of Macedonia, and situated at the head of the Thermaic Gulf. It was rebuilt by Cassander, one of the generals of Alexander the Great, and called Thessalonica, after his wife, the sister of Alexander. Next to Constantinople, Salonika is still the most important town of European Turkey. Cicero was in exile here. During the first civil war it was the headquarters of Pompeian party and the senate; during the second it took the side of Octavius, for which reason it was made a "free city," that is entrusted with the right of self-government. In Paul's time it was the chief station on the great road which connected Rome with the region north of the Ægean Sea. It was therefore an invaluable center from which to spread the gospel. With Corinth and Ephesus it shared the commerce of the Mediterranean. 1 Thess. 1: 8. The Jews had a synagogue here (Acts 17: 1) and have remained in the city till the present day, being now estimated at ten or even twenty thousand, out of a population of sixty or seventy thousand. The apostle began his work in the synagogue (Acts 17: 2–10), and though he succeeded in forming a church here, it was with great personal danger, and the result of much personal hardship. He was supported in this city, partly by contributions from Philippi (Phil. 4: 15, 16), and partly by the labors of his own hands. 1 Thess. 2: 9; 4: 11; 2 Thess. 3: 8–12.

TROAS.—One of the most important towns of the province of Asia, the chief port of arrival and departure of travel between the East and the West. It was on the coast of Mysia, opposite the south-eastern extremity of the island of Tenedos. The town seems to have given its name to a district whose limits can not be accurately defined. The full name of the place was Alexandria Troas. It is a place of great interest, not simply from its fancied connection with ancient Troy, which was situated a little to the north of the Roman city, but as the port from which, in obedience to the divine command, Paul first sailed to carry the gospel from Asia to Europe (Acts 16: 8, 11), where he rested, on the northward road from Ephesus, in the expectation

of meeting Titus (2 Cor. 2:12, 13), where, on his return southward, on the same journey, he met those who had preceded him from Philippi (Acts 20: 5, 6), and remained a week, at the close of which he raised Eutychus from the dead, who had fallen from the third loft while the apostle was preaching, and where, after many years, he left a cloak and some books and parchments in the house of Carpus. 2 Tim. 4: 13. It was a free city in a colony.

THYATIRA.—A city of the province of Asia, on the river Lycus, an affluent of the Hermus. It was in the northern part of the classical province of Lydia. It was an important commercial center, and was especially noted for its bakers, potters, tanners, weavers, robe-makers, and dyers. With these last Lydia was no doubt connected as the seller of purple stuffs in the vicinity of Philippi. Acts 16: 14. Thyatira was a Macedonian colony, and was established after Alexander had destroyed the Persian Empire. Inscriptions found in the region show that the inhabitants were of mixed origin. The principal deity of the place was Apollo, who was worshiped as the sun-god. A priestess of Diana is also mentioned, and a shrine stood outside of the walls, dedicated to Sanbatha, a Sibyl sometimes called Chaldean, sometimes Jewish, sometimes Persian. If the Sibyl was a Jewess it would explain the allusion to Jezebel in the letter to the church at Thyatira in Rev. 2: 20–23.

BIOGRAPHICAL.

ARATUS (*one of your own poets*). Acts 17: 28.—Was a native of Soli in Cilicia, or according to one authority, of Tarsus. He flourished B. C. 270, spending the latter part of his life at the court of the king of Macedonia. He was an accurate and elegant writer, and was very popular both in the Grecian and Roman world. He was the author of two astronomical poems, the *Phænomina*, consisting of seven hundred and thirty-two verses, which gives rules for the rising and setting of the constellations, and the *Diosemeia*, consisting of four hundred and twenty-two verses, which contains prognostics of the weather, with an account of its effect upon animals. Parts of *three* poetical translations of these works, one of them by Cicero, have come down to us. The words "for we are his offspring" are found in the Phœnomina, verse 5. The same expression is met with in a hymn to Jupiter, written by Cleanthes, the stoic, who was born at Assos in Troas about B. C. 300. The same sentiment is expressed by Plato and Plutarch. It was directly opposed to the views of the Epicureans, and its skillful use by Paul is an illustration of the value of profane learning to a minister and a missionary.

DAMARIS (Acts 17:34).—An Athenian woman, converted to Christianity by Paul's preaching. There is no ground for believing her to have been the wife of Dionysius, or a person of loose morals, as some have suggested. Her name is probably given as that of the only woman among the first converts at Athens.

DIONYSIUS THE AREOPAGITE (Acts 17: 34).—A member of the famous court of Areopagus, and one of the first converts in Athens. The historian Eusebius says that he was the first bishop of Athens, and a later but untrustworthy tradition makes him a martyr. The writings attributed to him are now universally admitted to be spurious.

JASON (Acts 17: 5–9).—A Thessalonian who entertained Paul and Silas in his own house, and was therefore attacked by a Jewish mob. In Romans 16: 21, 23 he is associated with Gaius and Sosipater as a kinsman or a fellow tribesman of the

apostle. He was evidently a believer, and was probably with Paul at Corinth when he wrote the Epistle to the Romans.

LYDIA (Acts 16: 14).—A native of Thyatira, but a resident, perhaps temporarily, of Philippi, where she sold the dyes, or dyed goods for which Thyatira was famous. An Asiatic by birth, she was Paul's first convert on European soil. She seems to have been a woman of a good deal of force of character, and of considerable wealth. She was a Jewish proselyte, and was converted at a Sabbath service of her adopted religion. After her conversion she received Paul and Silas as guests in her own house, and thus placed herself in the front line of those "honorable women" who helped the apostle in his ministry.

TIMOTHEUS.— One of Paul's most trusted and constant companions, his "spiritual son" (1 Cor. 4: 17; 1 Tim. 1: 2; 2 Tim. 1 : 2), and by tradition first bishop of the church at Ephesus. It is uncertain whether he was a native of Lystra or Derbe. He was probably at Lystra when the apostle was stoned and left for dead, and with his mother and grandmother was most likely converted at that time. Acts 14:19. He was at Lystra when Paul selected him as a future companion of his labors (Acts 16: 1), and was "well spoken of by the brethren" there and at Iconium. He was circumcised out of deference to Jewish opinion, and in accordance with the principle laid down in 1 Cor. 9: 20, 21: "Unto the Jews I became as a Jew, that I might gain the Jews." Was ordained as an evangelist by the laying on of the hands of the presbytery" (1 Tim. 4: 14), and though a young man at this time, was peculiarly fitted, both by race and education, for the difficult and self-denying work to which he was called. From a child he was trained in the Scriptures by his mother Eunice and his grandmother Lois, both of whom were devout Jews before they became Christians. 2 Tim. 1: 5. His father, whose name is not known, was a Greek, possibly a "proselyte of the gate."

Professor Plumptre thinks, from allusions in the Epistles to Timothy, that his constitution was far from robust (1 Tim. 5: 23), that he shrank from opposition and responsibility (1 Tim. 4: 12–16; 5: 20, 21; 6: 11–14; 2 Tim. 2: 1–7), that he was morbidly sensitive (2 Tim. 1: 4), that he was inclined to an ascetic rigor which he was not able to bear (1 Tim. 5: 23), and that his temperament exposed him to some risk from "youthful lusts" (2 Tim. 2: 22) and the softer emotions. 1 Tim. 5: 22. But whatever the peculiarities of his mental or physical constitution, he was tenderly attached to the apostle (Phil. 2: 20–22), and by his zeal for the service of the Lord proved himself a "workman that needeth not to be ashamed."

ANTIQUITIES.

ALTAR (Acts 17: 23).—In patriarchal times altars were built of small stones, or earth (Gen. 8: 20; 22: 9; Ex. 20: 26), in hallowed spots (Gen. 12: 7; 13: 18; 26:25; 35:1), on high places (Deut. 12: 2), usually for sacrifice, but sometimes as memorials. Ex. 17:15, 16; Josh. 22: 10–29.

The altars of the tabernacle, though constructed after a model given by Jehovah, were simple and small, those of the temple large and elaborate. In the tabernacle the altar of burnt-offering, made of acacia-wood, overlaid with brass, was 7½ feet by 4½, with horns at the corners, to which the victim was bound, and rings on the sides through which staves were inserted for its transportation. In the temple this altar was 30 feet by 15, and was made entirely of brass. 2 Chr. 4: 1; 1 K. 8: 64. It was enlarged by Herod to 75 feet by 22½.

The altar of incense as made by Moses was a foot and a half in length and breath by three feet in height. It was

of acacia-wood overlaid with gold. In the temple this altar was of cedar, overlaid with gold. This altar stood in the Holy of Holies, and appears in the prophetic visions of the heavenly temple. Is. 6:6; Rev. 8:3, 4. Among other nations than the Jews altars were of simple form, generally either round or square, with a cavity in the top where the fire was kindled, with a grating over which the victim was placed, and an opening in the side through which the blood and the offerings of wine flowed. A lack of stone caused the Egyptians, Assyrians, and Babylonians to make their altars of brick.

The altar to the *unknown god* at Athens was probably constructed after the ordinary classical type. It is not likely that the inscription referred to the God of the Jews. Diogenes Lærtious, is his life of the Epimenides, says that to arrest a plague Epimenides caused black and white sheep to be let loose from the Areopagus, with the order that wherever they lay down they were to be sacrificed to the divinity of that particular spot; and thus, says Neander, "an altar might naturally be dedicated to an unknown god, since it could never be certainly known what god was offended or propitiated." This altar seems to testify to the existence of a fear, on the part of the Athenians, lest in their efforts to worship all the gods, they had overlooked the one most deserving of their homage.

CHURCH.—The use of this word in the plural (Acts 16:5) shows that the term was applied to any assembly of Christians accustomed to meet together for purposes of worship. Thus we have the church at Jerusalem. Acts 8:1; 11:22. At Antioch. Acts 11:26; 13:1. At Corinth. 1 Cor. 1:2; 2 Cor. 1:1. At Thessalonica. 1 Thess. 1:1; 2 Thess. 1:1. At Cenchrea. Rom. 16:1. And the Christian circle which met at private houses. Rom. 16:5; 1 Cor. 16:19; Philemon 2. The churches of Asia (1 Cor. 16:19), of Galatia (Gal. 1:2), the churches gathered among the Gentiles (Rom. 16:4) are particularly mentioned. The term is also used to include the whole brotherhood of believers. Matt. 16:18; 1 Cor. 12:28; Gal. 1:13; Eph. 1:22; 3:10; Heb. 12:23.

COLONY.—This word is met with in the New Testament only in Acts 16:12, where it describes the political rank of Philippi. No colony was established except by decree of the senate. Three persons were usually selected to superintend its formation. No Roman was sent out against his will. The volunteers were organized as an army. They had the rights of Roman citizens. They carried with them their law, language, and coinage. They had a senate. They chose their officers, and could even make their own laws. The chief officers of the colony were the *Duumviri*, sometimes called *prætors*, the *magistrates* of Acts 16:20, 22, 35, 36, 38, for which the word *ruler* (verse 19) is evidently a more general term. The *sergeants* (verses 35, 38) were the lictors, or attendants of the magistrates, who inflicted the punishment which the magistrates decreed. Thus it will be seen that a colony was a sort of miniature Rome, in which every right of Roman citizenship was enjoyed. The limits of the colony were usually marked out by a plow, with accompanying religious ceremonies, and the anniversary of the event was sacredly observed. Philippi was made a colony by Augustus, to commemorate his victory over Brutus and Cassius, and as a frontier garrison against Thrace.

MARKET (Acts 17:17).—This was the *agora*, which in the time of Homer was an assembly of the people. The term was early transferred from the assembly itself to the place of the assembly, and soon denoted the place where goods of all descriptions were bought and sold. The agora at Athens was on the main street of the city, at the foot of the Areopagus, and between the Pnyx and the Acropolis. It was capable of containing twelve thousand people. It was the center of

political, commercial, and religious life. Here the Greek orators delivered their orations. Here the poets read or recited their poems. Here Socrates was accustomed to converse with the people; for this was the place of fashionable resort as well as a place of traffic. "There was probably an open space, enclosed by porticoes and colonnades, and surrounded with statues, altars, temples, and other structures of public business, for the administration of justice, and for market purposes."—*Abbott.*

PRISON (Acts 16: 23, 24, etc.).—For greater security Paul and Silas were thrust into the "inner prison," and their feet "made fast in the stocks," or the "block," a heavy piece of wood, with holes, into which the feet were put, so far apart as to cause great pain. The Roman prisons are said to have been divided into three stories, one above the other, and "appropriated to different purposes. The lowermost was a dark, underground dungeon, entered through the floor of the cell above, and used only for execution when the prisoner was condemned to death; the middle one was on a level with the ground, but like the other, approached only through the roof, was reserved as a place of confinement for the more dangerous prisoners. Filth, vermin, lack of air and light, and the stocks made it an abode of torture. This is probably 'the inner prison' into which Paul and Silas were thrust."—*Abbott.*

ROMANS (Acts 16: 37, 38).—This term refers to the political rank which Paul and Silas enjoyed in the Roman state. They were Roman citizens. They could not be bound or imprisoned without a formal trial. Acts 22: 29. It was an insult to scourge or beat them. 1 Thess. 2: 2. They had the right of appeal to the Emperor. Acts 25: 11. They could vote and hold office. A false claim of Roman citizenship was punishable with death, as was any failure on the part of a Roman magistrate to recognize the privileges which its possession conferred. It was hereditary, was purchasable, was acquired by military service, by favors, and by manumission. Paul was *free-born.* Claudius Lysias obtained his "freedom with a great sum" of money. Acts 22: 28.

"SECURITY OF JASON" (Acts 17: 9). Either a sum of money—our bail—or sureties, or both; an assurance by which the magistrates were satisfied that there would be no further disturbance. It should be observed that "the rulers" before whom Jason was brought (17: 6) are distinguished by a peculiar term, *politarchs*, a term which is still found on the ruins of an ancient Thessalonian arch.

"SELLER OF PURPLE" (Acts 16: 14).—Thyatira was famous for its dyes and its dyed goods. Lydia sold either the dye-stuff, or the robes colored with it, which were worn by the wealthy and luxurious, as well as by kings and their officers. The dyer's trade is still carried on in the East, the shop, ten or twelve feet square, placed on the street, and the clothes having been dipped in the vats are hung up in the street to dry. It has been conjectured that Lydia dispensed her wares by means of pack-animals among the mountain-clans of the Haemus and Pangaeus.

"SPIRIT OF DIVINATION" (Acts 16: 16).—Literally, spirit of Python. The female slave here mentioned was a diviner, who was supposed to have received her gift of prophecy from Apollo. Soothsayers or diviners formed a large class of heathen prophets. They were frequently consulted, were protected by the government, and even allowed a share in its councils. Apollo was the god of prophecy, warded off evil, destroyed the wicked, in short was a kind of heathen saviour. Among the Satrae, a tribe high up in the Haemus, was the oracle of Apollo, or Dionysius, the Thracian prophet-god. The slave

girl probably belonged to this establishment, and may have been hired by parties in Philippi to practice her art among the villagers who brought their produce to their market for sale. This market was most likely outside the walls, so that when the proprietors of the "damsel," feeling themselves aggrieved, hurried Paul and Silas to the Agora within the city limits, the magistrates—the Archons—turned them over to the military authorities at once, who, assuming that they were Thracian mountaineers, or itinerant traders, gave them the usual punishment for riot, not for a moment supposing it possible that they could be Roman citizens. Hence the fright of all concerned when the real facts were ascertained.

VISION (Acts 16: 9, 10). — "By *vision* in the Bible," says Abbott (Com. Acts 9: 10), "is generally meant an experience in which the person retains his consciousness, in which respect it differs from a trance, and the object shown to him possesses a real existence, in which respect it differs from a dream." Hence the man of Macedonia was known to be such by his language, or his dress, or both. "The transfiguration is spoken of as a vision (Matt. 17: 9), so the appearance to Zacharias in the temple (Luke 1: 22), of the angel to Cornelius. Acts 10: 19. Other illustrations of Biblical visions are found in 1 Sam. 3: 15; Dan. 2: 19; 7: 2; 8: 1; Acts 18: 9; 26: 19.

"WHERE PRAYER WAS WONT TO BE MADE (Acts 16: 13).—This was a Jewish oratory or chapel outside the city, a *prosevcka*, or place of prayer, a slight and temporary structure, and probably open to the sky. For the sake of quietness and seclusion it "was outside the gate," and in consequence of the ablutions connected with the worship was by "the river-side."

PHILOSOPHY.

EPICUREANS (Acts 17: 18).—A sect of philosophers so called from Epicurus, their founder, who was born B. C. 342 on the island of Samos, and who opened a school in a garden at Athens B. C. 306. He died B. C. 271, having written three hundred works, of which three letters have come down to us, containing a summary of his views. "His life was simple, chaste, and temperate." His "garden" rivaled in popularity the "Porch" and the "Academy." His doctrines were popular in Asia Minor, and at Alexandria, and were brilliantly advocated by Lucretius at Rome B. C. 95–50. His object was to find in philosophy a practical guide to happiness. He aimed at pleasure rather than truth, relied on experience rather than reason, as the test of knowledge. He studied physics and ethics for utilitarian ends.

The Epicureans were the materialists of the ancient world. They held the atomic theory in opposition to the creation of matter, and the indissoluble union, and consequent annihilation, of soul and body. The gods were mere phantoms, with no influence on matter or life, the universe was a mere accident, there was neither creator nor moral governor, no future judgment or retribution. Pleasure was the only good, pain the only evil. In Paul's time this philosophy had degenerated, through the Sadducees, and also at Athens and Corinth, into the sentiment, "Let us eat and drink, for to-morrow we die." 1 Cor. 15: 32. In the address on Mars Hill, the apostle affirms, in opposition to Epicurus, the doctrine of the creation (Acts 17: 24), providence (26), inspiration (28), resurrection and judgment. 31.

STOICS (Acts 17: 18).—This school of philosophy was founded by Zeno of Citium, B. C. 280, and derived its name from the painted porch (stoa) in which he taught. Zeno was followed by Cleanthes (B. C. 260), he again by Chrysippus (B. C. 240), who is regarded as the

ablest of all the Stoics. Stoicism was introduced into Rome, B. C. 161, by Diogenes Babylonius, who studied with Chrysippus, was accepted by Scipio Africanus the Younger, and afterward by Cicero and Pompey. Seneca (A. D. 65) popularized it, but Epictetus (A. D. 115) and Marcus Aurelius (A. D. 121–180) are the most distinguished of its later advocates. In the time of the Empire it was almost synonymous with republican virtue.

Says Dean Alford: "Their philosophy, while it approached the truth in holding one supreme governor of all, compromised it in allowing of any and all ways of conceiving and worshiping him, and contravened it in its Pantheistic belief that all souls were emanations of him. In *spirit* it was directly opposed to the gospel—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. On the existence of the soul after death their ideas were various, some holding that all souls endure to the conflagration of all things—others confining this to the souls of good men—and others believing all souls to be re-absorbed into the Divinity."

Dean Howson has summed up the characteristics of these two schools in two words, *Pleasure* and *Pride*.

It is thought by some that Paul was also confronted in Athens by those who held the doctrines of Plato, the founder of a *third* school of philosophy, whose principles are still advocated, and have determined even the form of our theology. Plato was born at Athens, B. C. 429 or 428, and taught in a grove belonging to Academicus. "The essential principle of the Academicians, in Paul's time, was that nothing could be known." They were skeptics, not denying the existence of God, but affirming that nothing could be known of him. Abbott thinks that the altar "to the unknown God" represents their philosophy, or that universal outreaching after God which such skeptical philosophy can neither prevent nor appease.

LESSON XXXI.—AUGUST 5, 1877.—PAUL SENT TO MACEDONIA.

SCRIPTURE.—Acts 16 : 1-15. Memorize 9-14; Primary Verse, 9.

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:
2 Which was well reported of by the brethren which were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.
4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.
5 And so were the churches established in the faith, and increased in number daily.
6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
8 And they passing by Mysia came down to Troas.
9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.
10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.
11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;
12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.
13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

GOLDEN TEXT.—"I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord."—2 COR. 2: 12.

TOPIC.—"Preach the gospel to every creature."

HOME READINGS.

M.	Acts 2 : 1-21	The Promise of Visions.
T.	Acts 9 : 1-19	The Visions of Saul and Ananias.
W.	Acts 10 : 1-33	The Visions of Cornelius and Peter.
Th.	Acts 18 : 1-18	The Vision of Paul at Corinth.
F.	Acts 22 : 1-21	The Vision of Saul at Jerusalem.
S.	Acts 27 : 9-44	The Vision of Paul on Shipboard.
S.	2 Cor. 12 : 1-21	The Mysterious Vision of Paul.

TIME.—About A. D. 51. GEOGRAPHY.—The scholar can not afford to lose the benefit of tracing the course of the apostle Paul on the map. Look up every place mentioned in the lesson.

LOOK UP THE MEANING OF—"Well reported of"; "quarters"; "decrees"; "ordained"; "elders"; "established"; "region"; "assayed"; "suffered them not"; "vision"; "assuredly"; "gathering"; "loosing"; "abiding"; "wont"; "resorted"; "besought"; "constrained."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE CIRCUMCISION.—After their return to Antioch from the council at Jerusalem what did Paul and Barnabas do? 15:35. Was Paul content to do that long? 15: 36. What places did he propose to visit? 15: 36. Can you name the cities where they had preached? (You can find them in chapters 13, 14.) Whom did Barnabas want to go with them? 15:37. How did Paul like him? 15: 38. Why did he object to taking him? When did Mark depart, and to what place did he go? 13: 13. What was the result of this disagreement? 15: 39. What did that prove? 14: 15. Where did Barnabas go, and whom did he take with him? 15: 39. Whom did Paul choose, and where did he go? 15: 40, 41. What places did he go to first? 16: 1. Whom did he find at Lystra? 1. What sort of parents did he have? Who was the means of his conversion? 1 Tim. 1: 2. When? 14: 7, 21. What kind of a reputation did Timothy have? 2. What did Paul do to him? 3. Why? 3; 1 Cor. 9: 20. What did Paul and Silas and Timothy do? 4. What "decrees"? 15 : 23-29. What was the result of their ministration? 5. To what places would not the Holy Spirit allow them to go? 6-8.

THE CALL.—At Troas what did Paul see? 9. When did this vision appear? What did it say? What did Paul try to do after it? Whom did he think had called him? 10. To do what? 10. How did they get to Macedonia? 11, 12.

THE CONVERSION.—What place did they finally come to? 12. What sort of a place was it? What did they do in that city? 13. Where? What position did the men take when they taught? *Who* spoke? 14. Who heard and was converted? 14. How was her heart opened? Was she the only one? 15. How did she show her gratitude?

General Questions.

How is it shown in this lesson:

1.—That even the apostles were men of like passions with ourselves?

2.—That it may be best sometimes to conform to the prejudices of others?

3.—That the way to tell a good man is to find out what "the brethren" say about him?

4.—That the Holy Spirit is our guide?

5.—That we should preach the gospel everywhere?

BIBLICAL LESSON OUTLINE.

DILIGENT PREACHERS.

"Preach the word; be constant in season, out of season." 2 TIM. 4: 2.

THE CIRCUMCISION.

A certain disciple—named Timotheus. 1.

Timotheus my workfellow. Rom. 16: 21.
My own son in the faith. 1 Tim. 1: 2.
Our brother and minister of God. 1 Thess. 3: 2.

The son of a certain woman, a Jewess. 1.

Unfeigned faith—is in—thy mother. 2 Tim. 1: 5.
From a child—known—Scriptures. 2 Tim. 3: 15.
Unbelieving h. is sanctified by—wife. 1 Cor. 7: 14.

Was well reported of by the brethren. 2.

He must have a good report. 1 Tim. 3: 7.
Well reported of for good works. 1 Tim. 5: 10.
By it—elders obtained a good report. Heb. 11: 2.

Took and circumcised him. 3.

Unto the Jews I became as a Jew. 1 Cor. 9: 20.
Circumcision is nothing. 1 Cor. 7: 19.
Neither circumcision—but faith. Gal. 5: 6.

So were the churches established in the faith. 5.

To him—of power to stablish you. Rom. 16: 25.
Be ye steadfast, unmovable. 1 Cor. 15: 58.
Stand fast, therefore, in the liberty. Gal. 5: 1.

THE CALL.

Were forbidden of the Holy Ghost. 6.

Thine ears—hear a word behind thee. Is. 30: 21.
Spirit said unto him, Behold. 10: 19.
Spirit bade me go with them. 11: 12.
Being sent forth by the Holy Ghost. 13: 4.

A vision appeared to Paul in the night. 9.

Your young men shall see visions. 2: 17.
Said the Lord in a vision, Ananias. 9: 10.
Saw in a vision evidently. 10: 3.

Come over into Macedonia and help us. 9.

The harvest truly is plenteous. Matt. 9: 37.
How—hear without a preacher? Rom. 10: 14.
A door was opened unto me. 2 Cor. 2: 12.

Immediately we endeavored to go. 10.

Came—as soon as I was sent for. 10: 29.
Made haste—keep—commandments. Ps. 119: 60.
Whatsoever thy hand findeth to do. Eccl. 9: 10.

THE CONVERSION.

Spake unto the women. 13.
Preach the gospel to every creature. Mark 16: 15.
Neither male nor female—all one. Gal. 3: 28.
Shall be one fold and one shepherd. John 10: 16.
Whose heart the Lord opened. 14.
Open thou mine eyes. Ps. 119: 18.
But God gave the increase. 1 Cor. 3: 6.
God—hath shined in our hearts. 2 Cor. 4: 6.
God which worketh in you. Phil. 2: 13.
She was baptized, and her household. 15.
Promise is unto you and your children. 2: 39.
Thou and all thy house. 11: 14.
Believed—with all his house. 18: 8.
Come into my house and abide. 15.
Good—especially—household of faith. Gal. 6: 10.
Be not forgetful to entertain. Heb. 13: 2.
That we might be fellow-helpers. 3 John 8.

NOTES AND COMMENTS.

INTRODUCTORY.—It was not in Paul's vigorous nature long to remain quiet at Antioch. Both he and Barnabas continued there for some time, "teaching and preaching the word." But there were many others there doing the same thing (15: 35), and where it was not necessary for him to remain there he had no desire to stay. Very naturally, under these circumstances, his heart turned to those cities where he and his co-laborer had been the first to preach the gospel. To him he suggested that they revisit those places for the purpose of seeing how the new converts were prospering. And here was the occasion of a quarrel between these fast friends. Barnabas insisted on taking with him his relative, John Mark. Paul, remembering how he had deserted them at Pamphylia on their former journey, would have nothing to do with one who had proved himself so recreant. The contention was "sharp" between them. They demonstrated the fact that it was indeed true that they were men of "like passions" with other people — using the word "passions" in its ordinary sense. Paul, stoned to insensibility at Lystra, but still going on with his work, is a noble sight; but Paul quarreling with Barnabas, his beloved co-worker, is a sorry scene. When their own natures got the upper hand, Paul and Barnabas were ruled by passions as vicious as those that dominate unrenewed men. It is only the rule of the Spirit in the hearts of saints that enables them to keep their lower propensities in subjection. Therefore should we strive always to be under the dominion of the one and out from under the mastery of the other.

The difference did not prevent an arrangement between them, and it is not probable that they parted in anger. Barnabas took Mark and sailed to Cyprus, which was the place of his birth, and in which he felt that he could be of more service than anywhere else. Paul took Silas and went through Syria and Cilicia, confirming the churches. How the sympathies of the church stood on the difference between the two apostles may be gathered from the fact that Paul departed recommended by the brethren unto the grace of God, while Barnabas sailed away without any such endorsement.

THE CIRCUMCISION (1–5).—Paul's journey was by land. As his mission in Syria and Cilicia was to confirm the churches already there established, we have in that a hint of an extensive work in these regions of which no mention has been made. Some of the churches in Syria may have been in and near Damascus, and Tarsus, the home of Paul's boyhood, was not likely to be without one. Crossing the great mountain-barrier that separated Cilicia from Cappadocia and Lycaonia, Paul and Silas descended to Derbe, the last of the places visited by the two apostles on their first missionary journey. Lystra, the place where Paul was stoned, seems, however, to have been their main abiding place while in this locality. Here they found a certain disciple named "Timotheus." As Paul addresses him as "my own son in the faith" (1 Tim. 1: 2), it is plain that Timothy was

converted under his preaching, and that scarcely could have happened at any other time than the time when Paul was at Lystra and came so near sealing his testimony for Christ with his own blood.

There are many things about Timothy that are interesting. 1.—He knew the Scriptures from a child. 2 Tim. 3: 15. It was the Old Testament only, of course, with which he was familiar. In that he was carefully instructed. 2.—He had had a good example set before him. His grandmother, Lois, and his mother, Eunice, were women of "unfeigned faith." 2 Tim. 1: 5. Happy is the lad that has two such instances always before him! Faith is sure to strike a deep root into his soul, and to manifest its presence to the world in beautiful and fragrant blossoms. No wonder that Paul said concerning that unfeigned faith, "And I am persuaded that in thee also." 2 Tim. 1: 5. His father was a Greek, but that could not overcome the strong influence that emanated from the faithful lives of these two women. Faithful instruction in the Word, and the example of a loving trust in its promises and reliance on its precepts, will be potencies in the future of a child's life as hard to break as cable ropes. By them he will be too securely anchored ever to lose hold on the faith that under his own inspection made the lives of his parents more and more saintly. 3.—Paul had a strong affection for him. "Him would Paul have to go forth with him." At the very first he was drawn toward him. His grace of character and almost womanly sweetness of disposition must have been very attractive to Paul, whose nature was rugged and strong. In choosing him to be a fellow helper, Paul yielded not to a strong impulse merely to have him by for the sake of his companionship, but showed a rare judgment in his selection as well. For Timothy was admirably fitted to supplement his labors and reach those whom it was impossible for him to reach. Paul could compel — Timothy win; Paul could argue — Timothy plead; Paul had force — Timothy had attraction. In some measure he already was fitted for the work. 4.—He "was well reported of by the brethren at Lystra and Iconium." He did not take him up utterly untested. His reputation extended beyond his own city, showing that he must have borne witness in Iconium as well as Antioch.

Took and circumcised him. That act has been severely criticised. He had just returned from Jerusalem, whither he had gone to oppose circumcision, and had there obtained a victory over its advocates. When there he had refused to circumcise Titus. Gal. 2: 3. He had brought back the letter in triumph to Antioch which had released the brethren there from all obligations to be circumcised, and, now, it does look a little strange that so soon afterward he should have taken Timothy and circumcised him. His sole reason for doing so was one of expediency. He did it "because of the Jews which were in those quarters." Paul's way of working was first through the synagogue. Had the news preceded him that he was associated with an uncircumcised preacher it would have closed the doors of these places of worship to him and cut him off from authoritative opportunities to preach the gospel. In order, therefore, that he might have opportunity to win the Jews, he became as a Jew—"to them that are under the law as under the law that I might gain them that are under the law." 1 Cor. 9: 20. In justification of the deed, it is to be said that it was purely voluntary, and not an act of submission. It was not like the case of Titus, for to have yielded there would have been to have recognized the legal obligation of the rite, but here nothing was compromised by it. Timothy had already been publicly and warmly recognized as a member of the Christian church. There was no risk that he would look upon the act as having a saving character. There was no danger that the Jews would

regard it as conceding the binding obligation of the ceremony, for he carried with him copies of the letter he had brought with him from Jerusalem, and delivered them to the churches to keep, that no Gentile might feel that circumcision was either necessary or compulsory.

Beside the rite of circumcision, the Epistles to Timothy give some hints, though they are vague, of some ceremony of ordination. Paul writes to him of the good profession that he has professed "before many witnesses." 1 Tim. 6: 12. He tells him not to neglect the gift that is in him that was given him "with the laying on of the hands of the presbytery" (1 Tim. 4: 14), and exhorts him to stir up the gift of God which is in him, "by the putting on of my hands." 2 Tim. 1: 6. And at his ordination there occurred an interesting incident. It was an occasion of prophecy. Those possessing the gift (Silas, perhaps, and others), predicted for this new preacher of the gospel the possession of special gifts in instruction and peculiar success in proclaiming the Word. 1 Tim. 1: 18; 4: 14.

THE CALL.—Our interest in the journey mapped out in verses 6–8 centers in the control over their movements that was exercised by the Holy Spirit. They were "forbidden of the Holy Ghost to preach the Word in Asia," and were not suffered to go into Bithynia. Lest upon looking at the maps and discovering that both Phrygia and Mysia were parts of "Asia," and so the teachers become puzzled, we will say that the term "Asia" was used both in a wide and in a restricted sense. In its wider meaning it referred to its exact political boundaries, which included the provinces mentioned; in its narrower and more popular use, it referred to nothing more than the western part of Asia Minor, and probably included neither. It was from this last portion that the band was forbidden to enter. In what manner the prohibition was made manifest — whether by some vision, as that at Troas, or by some inward recoil which indicated the desire of the Spirit that they should go no farther—we are not told. Sufficient to us is it to know that their feet did not wander here and there according to their own aimless and fallible judgment, but were guided by the Holy Spirit with a purpose and with infallible wisdom. So shall the Spirit guide those to-day who seek his direction.

Paul's visit to Galatia was not of the barren character that our account seems to indicate. It resulted in the formation of several churches. Gal. 1: 2, 1 Cor. 16: 1. Sickness appears to have been the reason why he first preached in that province. Gal. 4: 13. It appears as if he were pressing through Galatia to go, perhaps, to Pontus, and was hindered by an illness from going on. He was most joyfully welcomed. He bears those warm-hearted Gauls the testimony that they received him "as an angel of God, even as Christ Jesus," and that they would have plucked out their own eyes and given them to him had it been possible. Gal. 4: 14. This offer seems to indicate some trouble at this time with Paul's eyes, and suggests that his "thorn in the flesh" was a weakness of vision — a supposition with which, on account of his own infirmity of sight, the writer is inclined thoroughly to sympathize. That is a pretty large "thorn" with us. In spite of his "infirmity," whatever it was, he preached the gospel. His zeal would not let him remain quiet. He felt so the necessity of doing what he could in order to save lost men that he cried: "Yea, woe is me if I preach not the gospel." Had the church had but a tithe of his spirit the world long ago would have been brought to a knowledge of Christ.

At Troas came the call into Macedonia. On the right and on the left of them, as they journeyed, the prohibition of the Spirit rose as a wall which they could not pass. They were confined to the route which led to the sea. Where their divine Guide meant to take them must have been to them a puzzle. With

the sea before them and forbidden countries on either side — what was left to them! But that night the problem was solved. In a vision there stood by Paul's bedside a man of Macedonia who pleaded with him, saying: "Come over into Macedonia and help us." It was heathen Europe calling to Asia for the story of the cross. The church has adopted it as the prayer of all benighted nations, and, in response, sends its missionaries all over the world. Paul recognized the call, as we ought to recognize the dumb but eloquent pleading of heathenism and ignorance everywhere for light and instruction, as coming from God — "assuredly gathering that the Lord had called us for to preach the gospel unto them." His response was instant — "immediately we endeavored to go." May we of to-day be as promptly responsive!

THE CONVERSION (13–15). — Paul landed at Neapolis and went thence to Philippi. At Troas the little band had been increased by the addition, perhaps on account of Paul's ill-health, of "Luke, the beloved physician." The instant that he joined them is not announced in the narrative, but is plainly manifest by the change in the chronicle from "they" to "we." (See verse 10 and the preceding and subsequent verses). Without the sound of drum or trumpet or heraldry of any kind, this greatest of all conquerors landed on the shores of Europe with only an army of three at his back. It appears like the height of folly! What could four men do without power, without influence, and without means! And yet few conquering heroes have left such enduring victories The kingdoms they have established have long ago crumbled, but that for which he obtained a recognition has steadily increased and will go on increasing for all time.

His first success was in a women's prayer-meeting. That, ordinarily, would not be considered a very promising place to begin an effort to win a continent. It would not have been thought a very good place even to begin one's work in Philippi, for it was outside the city. But Paul was guided by a wisdom higher than belongs to man, and he knew that here was his opportunity. It has been suggested, and with great force, that it was in response to the unceasing prayers of these women that God sent that vision to Paul at Troas. They would not let God rest until he sent unto them some one to declare his will.

They probably met in a rough, temporary, pen-like structure, open to the sky, called a *proseucha*. As customary with those who taught, Paul and his co-laborers sat down. Paul's earnest words found a lodgment in the heart of one Lydia, of Thyatira. Thyatira was a city of Asia, where Paul was forbidden to preach. The fact is suggestive. When God closes a door it is not always that one may not enter, but that another and better way may be opened. The best way to preach the gospel in Asia may be to begin in Macedonia. The most effective way at times to secure a revival at home is to start a revival abroad.

Her conversion has these notable facts stated about it: 1.—The Lord opened her heart. It was because he did this that she gave heed to the words spoken by Paul. In revivals the power to rely upon is not the eloquence of preachers, but the unseen but potent influence of the Holy Spirit. 2.—She was baptized and her household. It is not asserted, or implied even, that her children or her servants, or both, as the case may have been, were baptized on account of *her* faith, but, rather, as the result of it. So truly, heartily, and enthusiastically did she believe that they could not help believing also, and, on account of their belief, were baptized. 3.—She gave evidence of the genuineness of her faith in her modest, grateful hospitality—esteeming it a favor to her rather than the bestowal of one upon them. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Twigs.

1.—We are not to expect too much even of regenerated human nature. If Paul and Barnabas quarrel, and still are the first on the roll-call of the saints, let us be more charitable with the imperfections of the brethren. There has been only one perfect One, and he was given to us for an example. Matt. 7: 1–3; Rom. 14: 13; 1 Cor. 8: 1; 13: 2–7; 1 Thess. 5: 11; Heb. 7: 26; Jas. 4: 11, 12; 1 Pet. 1: 19; 2: 22; 1 John 2: 6.

2.—No one need be discouraged if God does not immediately open a door to preach the gospel in a neglected district. When he closes a door it is that a better one may be opened. He may seem to delay, but if he will not be a moment too early, neither will he be a moment too late. Ps. 104: 27; 145: 15; Rom. 5: 9; Gal. 4: 4; 6: 9; 1 Tim. 2: 6; Tit. 1: 3; 1 Pet. 5: 6.

3.—The Holy Spirit will be a guide to all those who sincerely and trustfully ask him for direction. God's children are not left blindly to wander on the face of the earth. He has given to them an infallible counselor. "Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it." Ps. 25: 9; 32: 8; Prov. 3: 6; Is. 30: 21; 42: 16; 58: 11; John 14: 26; 15: 26, 27; 16: 13, 14.

4.—There are two calls to mis ionary work that the church can not pass unheeded. One is the Macedonian cry, "Come over and help us," that comes from every heathen country; the other is the command of Christ: "Go ye into all the world and preach the gospel to every creature." Matt. 9: 38; Mark 16: 15, 16; Luke 24: 46, 47; Acts 8: 26–31; 9: 38; 11: 13, 14; Rom. 10: 13–15.

5.—All revival work is in vain that is unaccompanied by the influence of the Holy Spirit. Paul may plant and Apollos may water, but it is God that giveth the increase. Prayer, therefore, should be recognized as the power that gives vitality to preaching. Ps. 119: 18; Prov. 16: 1; Is. 50: 5; Luke 24: 45; John 6: 44, 45; Rom. 9: 16; 1 Cor. 3: 6, 7; Phil. 2: 12, 13; Eph. 1: 17, 18.

HYMN.

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save.

BLACKBOARD.

Preach the Gospel
TO EVERY CREATURE.
To Whom
HAVE I PREACHED?

THE PRIMARY CLASS.

This is not so difficult a lesson to make interesting to an infant class as at first sight it appears to be. Make the lesson largely geographical, using the places as points with which to fix the facts connected with each in the memory. To do this it will be necessary either to have a map or to make one upon the blackboard. Without dwelling upon the quarrel, show where Barnabas sailed, and then where Paul and Silas went through Syria; their crossing of the mountains; their coming to Derbe. At Lystra draw out the fact that it was the place where they would have worshiped him, and where he was stoned; at Iconium an assault was made upon him; at Antioch he began to preach to the Gentiles. Tell them how he came to preach in Galatia—was detained there on account of sickness—and how the Galatians would have plucked out their own eyes, if possible, for him. Tell them of the way that the Holy Spirit guided them; of their arrival at Troas; the vision there. Trace their voyage to Neapolis on the map, and, finally, their arrival at Philippi. In relation to Lydia's conversion, dwell especially upon the fact that her household—all the children, if there were any—believed, and were baptized with her. Use the whole lesson to show how eager Paul was to preach Christ everywhere and to everybody, and urge them to be like him.

HYMN.

To the work! to the work! let the hungry be fed;
To the Fountain of Life let the weary be led;
In the cross and its banner our glory shall be,
While we herald the tidings, "*Salvation is free!*"

BLACKBOARD.

ALWAYS A WITNESS
FOR CHRIST.

LESSON XXXII.—AUGUST 12 1877.—PAUL AND SILAS IN PRISON.

SCRIPTURE.—Acts 16 : 22-34 ; Memorize 28-34. Primary Verses, 31, 32.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.
23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,
30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway.
34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

GOLDEN TEXT.—"And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord." —Ps. 40: 3.

TOPIC.—God is able to deliver.

HOME READINGS.

M. Ps. 34 : 1-22.....The Lord Delivereth.
T. Ps. 105 : 1-45.....Delivereth and Careth for His People.
W. Dan. 6 : 1-28.....Delivered from Lions.
Th. Acts 5 : 16-42.....Delivered from Prison.
F. Acts 12 : 1-25.....Delivered from Prison.
S. Acts 27 : 14-44 .....Delivered from the Sea.
S. Heb. 2 : 1-18 ... . .Delivers from Temptation.

TIME.—A. D. 52. PLACE.—Philippi, "chief city of Macedonia." RULER.—Cæsar, at Rome.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

BOUND.—How was it that Paul and his companions got into prison? 16-23. What was the matter with the damsel? 16. How did she annoy Paul? 17. What did Paul do in return? 18. How did her master like that? 19. Why were they displeased? What was their trouble? 1 Tim. 6: 10. What did they do with Paul and his friends? 19, 20. What false things did they accuse them of? 20, 21. What was done to them? 22, 23. Into what part of the prison were they put? 24. (Be sure and ask your teacher what is meant by "the inner prison.") How were they confined? 24. *Who* was put into prison? 29.

UNBOUND.—How did Paul and his friends feel after their scourging and imprisonment? 25. Why did they rejoice? Rom. 5:3. How was it that they could be joyful under such circumstances? Col. 1: 11. How were they made free? 26. Singing was the means of shaking this place; see how praying shook another. 4: 31. How was Peter and his friend delivered from prison? 5: 19. How was Peter a second time delivered? 12: 7.

UNBINDING.—What did the keeper suppose when the shock awoke him? 27. What was he going to do to himself? How was he prevented from doing it? 28. As it was very dark, and Paul was in the "inner prison," how did he know that the keeper was going to kill himself? What effect did this have on him? 29, 30. What did they tell him to do? 31. Was any one beside himself to be saved? What did they tell him? 32. What do you think is meant by "the word of the Lord"? How did he show his gratitude? 33, 34. What word did the keeper get in the morning? 35. Did they go? 37. What frightened the magistrates? 38.

General Questions.

How does this lesson show:

1.—That men are sometimes made to suffer for a good action?
2.—That the love of money will make men do very mean things?
3.—That in the service of God it is possible to be joyful in the midst of suffering?
4.—That God can deliver his servants from prison?
5.—That God can deliver sinners from their bondage to sin?

BIBLICAL LESSON OUTLINE.

FROM PRISON—FROM SIN.

"Many are the afflictions of the righteous, but the Lord delivereth him out from them all." Ps. 34: 19.

BOUND.

Commanded to beat them. 22.

They will scourge you. Matt. 10: 17.
In stripes, in imprisonments. 2 Cor. 6: 5.
In stripes above measure. 2 Cor. 11: 23.
Shamefully entreated—at Philippi. 1 Thess. 2: 2.

Cast them into prison. 23.

Delivering you—into prisons. Luke 21: 12.
I suffer—as an evil doer. 2 Tim. 2: 9.
The devil shall cast—you into prison. Rev. 1: 10.

Made their feet fast in the stocks. 24.

He putteth my feet in the stocks. Job 33: 11.
Whose feet they hurt with fetters. Ps. 105: 18.
And put him (Jeremiah) in the stocks. Jer. 20: 2.

UNBOUND.

Prayed and sang praises unto God. 25.

Rejoicing—counted worthy to suffer. 5: 41.
We glory in tribulations also. Rom. 5: 3.
Rejoice evermore. Pray without ceasing. 2 Thess. 5: 16, 17.

Suddenly there was a great earthquake. 26.

Prayed, the place was shaken. 4: 31.
There was a great earthquake. Matt. 28: 2.
Opened the sixth seal—great e. Rev. 6: 12.

Every ones bands were loosed. 26.

I will deliver thee. Ps. 50: 15.
The angel—opened the prison doors. 5: 19.
His chains fell off from his hands. 12: 7.

UNBINDING.

Would have killed himself. 27.

His life shall be for the life of him. 2 K. 10: 24.
Then shall thy life be for his life. 1 K. 20: 39.
Commanded to destroy all the wise. Dan. 2: 13.

Do thyself no harm. 28.

Thou shalt not—bear any grudge. Lev. 19: 18.
I have delivered—mine enemy. Ps. 7: 4.
As though he had been my friend. Ps. 35: 14.

What must I do to be saved? 30.

They were pricked in their heart. 2: 37.
What wilt thou have me to do? 9: 6.
How, then, can man be justified? Job 25: 4.

Believe on the Lord Jesus Christ. 31.

He that believeth—hath—life. John 3: 36.
He that believeth on me. John 6: 47.
On the Son of God hath the witness. 1 John 5: 10.

Rejoiced, believing in God. 32.

With gladness and singleness of heart. 2: 46.
With joy shall we draw water. Is. 12: 3.
Rejoice in hope of the glory of God. Rom. 5: 2.
Ye rejoice with joy unspeakable. 1 Pet. 1: 8.

NOTES AND COMMENTS.

BOUND (22–24).—The omitted part of the chapter tells how Paul and Silas came to be cast into prison. A young female slave, who was either insane or possessed of an evil spirit, and whose vague utterances were supposed by the populace to be inspired by Apollo, was the source of much gain to her owners because of the numbers who sought and paid for information concerning the future. We say "either" insane or possessed by an evil spirit; for the Scriptures speak in the language of the popular belief of that day, and hence it is not always easy to distinguish between actual demon-possession and some aberration of the intellect or distemper of the flesh. She was owned, apparently, by a joint-stock company — speculators in the credulity of men. In some way it had penetrated through her clouded intellect that Paul and his friends were servants of the most high God. Whether she had heard this from others, and, parrot-like, repeated it, or whether it was revealed to her through the agency of a demon that possessed her, she took a childish liking, or a malicious spite, as the case may be, in calling after them as they went to the place of prayer by the river: "These men are the servants of the most high God which shew unto us the way of salvation"! For some days Paul bore this, but, at last, "being grieved," commanded the spirit to come out of her, and she was restored to her right mind in the same hour. If her words were uttered in sarcasm, it is easy to see why Paul was grieved; for, supposing all that she said to be inspired, the people would take her ridicule as positive proof of the falsity of the religion he came to preach. If the evil spirit in her, on the contrary, was compelled to speak the truth (as was often the case in similar instances in the presence of Christ. See Mark 5: 6, 7), then he had equal reason for being grieved; for he did not desire that the truth should rest upon such evidence and be indebted to such a power for a recognized place in the community.

With her restoration to reason passed away all possibility of gain to her owners. Her weird, wild, rapt way of speaking, which appeared like inspiration, ceased,

and she talked rationally like other people. Her gain was their loss, and bitterly they resented it. The rescue of a soul was nothing to them compared with the loss of profits. They seized Paul and Silas and dragged them to the forum, and falsely accused them of stirring up a commotion in the city, and made use of the strong prejudice against the Jews by mentioning that they belonged to this despised race. They charged them with teaching customs which as Romans it was not lawful for them to observe. And therein they had some ground to stand upon; for the Roman law, while recognizing the local religions of whatever sort they might be, when any country came into subjection to Rome, yet prohibited the introduction of any new forms of worship as having a tendency to excite the people, unsettle the state, and so render the Roman rule insecure. But the appeal to prejudice was enough. Only a short time before the Jews had been driven out of Rome. The colony could not be a whit behind the mother city. The idea that some despised Jews had been caught breaking a Roman law fired the resentment of the multitude; the prætors, in truckling subserviency to the cry of the populace, gave orders to strip the victims and subject them to the cruel torture of a Roman scourging. This they did without waiting to inquire into the truth of the accusations — for being nobody but Jews it made no difference whether they were innocent or guilty.

The Roman scourge was a bundle of rods tied together. It terribly bruised as well as lacerated the flesh. It was wielded by the sturdy arms of trained lictors. Unlike the more humane Jewish law, which limited the number of blows to forty (Deut. 25:3; 2 Cor. 11:24), there was no restriction as to the number of stripes that might be inflicted. They laid "many stripes" upon them — enough to satisfy the fury of a mob — a fury not easily satisfied. Then, bruised, bleeding, faint, and aching with their punishment, they were cast into the dark, noisome, vermin-infected dungeon called "the inner prison," and their feet made fast in the stocks.

UNBOUND (25, 26).—In such a place, and under such circumstances, cheerfulness was the last thing to be expected of the prisoners. They had been condemned without a hearing, beaten without mercy, and now had fallen into the hands of a brutal jailer, who, because he had been charged to keep them safely, thrust them into "the inner prison," without food, without light, without caring for their wounds, and, besides, subjected them to the unnecessary torture of the stocks. Dogs would not have been so cruelly treated. The contempt they had met with outside was continued by the jailer inside the prison. So great a hubbub had been made over their arrest and scourging that all the inmates of the prison must have enquired about and been informed of the cause which had occasioned their being brought thither. It is more than likely that the prisoners shared the derision that had been manifested toward the new comers. So far as sympathy was concerned, that night it would have been better for Paul and Silas to have entered the prison as thieves. Stealing would have stood them in fairer estimation than the preaching of salvation by those Jews. When in response to their inquiries, the prisoners found out who the new offenders were, and the nature of their offence, doubtless they all agreed that it was "good enough for them" — and then forgot all about them.

But they were not so to be dismissed. At midnight there penetrated through the walls the sound of singing. There could be no doubt from whose cell it came, for the singers were praising God. Literally the original is: "Praying they hymned God." Their prayer was a song and their song a prayer. Unto his children God "giveth songs in the night." Knowing how severely these Jews had been scourged, it must have struck the other prisoners with strange surprise that those men could praise God in the

midst of such an experience. Cursing and complaining they were familiar with, but this song of praise was out of the range of their experience. *The prisoners heard them.* It should be translated "the prisoners listened." They were compelled to listen. Never had such songs before been heard in that prison. As they heard the praises of God sounded forth by those who were still suffering for their testimony, there must have crept into each heart, first, a wonder that they could be so cheerful; second, a conviction that they were inwardly sustained by the very Deity whom they praised, and, third, a longing that they might have the same divine peace and joy. The songs that the Christian sings in the night are often the best sermons that are preached.

What were the songs to which they listened? Doubtless they were those psalms of David which have ever been a comfort to those in affliction. What they may have selected of course we know not, but how admirably adapted are any of the following to such use:

I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. *Ps.* 40: 1–4.

For the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him, the seas, and every thing that moveth therein. *Ps.* 69: 33, 34.

Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die. *Ps.* 79: 11.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death. *Ps.* 102: 19, 20.

Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. *Ps.* 143: 8, 9.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. *Ps.* 145: 18–20.

Which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous. *Ps.* 146: 6–8.

But their prayer-songs were interrupted — by the answer to them. An earthquake put a period to their singing. We will not quarrel with the skeptical theory that this earthquake was no miracle, but was purely natural in its character. It may have been, and yet it was most miraculous in its effects; for while not a stone of the building was toppled from its place, yet the doors of the prison were wrenched open, the cruel stocks were torn apart, and "every one's bands were loosed." Earthquakes usually do not possess fingers so delicate or discriminating. The miracle was not that there was an earthquake, but that it should have happened at a moment when it endorsed those two men, and accomplished such mechanical marvels without destruction to the building or its inmates.

UNBINDING (27–34).—The keeper of the prison was awakened by the earthquake shock instead of by the songs. If songs of peace will not arouse the impenitent, God has rougher ways at his command. He sprang to his feet, his first thought being one of fidelity to his post — to prevent his prisoners from escaping. Seeing the prison doors open, his rapid inference was that his prisoners had already fled. Without waiting to verify his conclusion, he drew his sword and would have killed himself. His life, as he supposed, was forfeited, because of the escape of his prisoners. He would not wait to endure an ignominous death at the hands of an executioner, but preferred, what was then considered honorable, destruction by his own hand. Seneca wrote: "If life pleases you, live; if not, you have a right to return whence you came." Epicurus, Lucretius, and Pliny all agreed in favor of this doctrine. Philippi was famous for its suicides. Here Cassius, unable to bear up under defeat, covered his face and ordered his freedman to inflict the fatal blow, and Brutus ended his life exclaiming: "Certainly we must fly, yet not with the feet, but with the hands."

Before the fatal blow could be struck, and while the sword was poised in air, came the arresting cry: "*Do thyself no harm, for we are all here!* How did Paul know that the keeper intended suicide? It was midnight — the entrance to the "inner prison" was through the roof, and it is not probable that the jailer was near enough to this door to be in the line of his vision, supposing that he could see the things which were without. The inference very strongly is that the fact was supernaturally communicated to him. There is another notable fact connected with Paul's assurance to the jailer. It is that "we are all here." Paul speaks for more than Silas and himself. What had overcome the natural instinct of liberty, and prevented the other prisoners from making the best of this opportunity of escape? Plainly, nothing but those prayer-songs and their remarkable answer. They were held by these wonders spell-bound to the place. When God in so remarkable a way answered prayer, it was a place to fly to instead of one to flee from. The impression among the prisoners was so strong that the conclusion that some of them must have been that night converted is almost unavoidable.

The jailer then called for lights (plural, not singular) and sprang into the prison and came, trembling, and fell down before the feet of Paul and Silas. Why should he tremble? He is in no danger. The prætors can prefer no charges against him, for not a prisoner has escaped. But he has given up one fear only to experience one still greater. He trembles, for, for the first time, he realizes the presence of GOD. He recognizes these despised Jews, whom with insolent indignity and cruelty he cast into the inner prison, and whose feet he put in the stocks, as the ambassadors of the Most High. His fear was of no earthly magistrate, but of the great Judge of all. Him he was afraid of having irretrievably offended, and hence his cry of anguish: "*Sirs, what must I do to be saved?*"

When one is in such a frame of mind, he wants not a sermon, but a text — not a discourse on the whole gospel, but the whole gospel concentrated into one verse. And the last is just what Paul's reply is: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In that the whole plan of salvation is presented. Faith in Christ is all that is required from the sinner for his salvation. Works are insisted upon, not as necessary to save him, but as evidence of the genuineness of his faith. *And thy house.* The promise was larger than the request. When God gives a blessing it is sure to be so large as to overflow, and, so, cause others to share in it.

But after the text had found a lodgment, then Paul and Silas more fully unfolded the gospel. "They spake unto him the word of the Lord and to all that were in his house." The life, death, and resurrection of Christ were all fully explained. The fact that this was done "to all that were in his house" indicates that the members of his household were baptized on account of their own faith, and not merely on the strength of his.

With his new revelation came an entire revulsion of feeling toward Paul and Silas. To him they were no longer despised Jews, to be ignominously treated. He behaved toward them with the greatest respect. He brought them out of the prison "the same hour." He tenderly washed their stripes. They in return baptized him and all his house. He washed away their pain — they washed away his sin; he washed away the clotted blood which had clung to their wounds — they washed his soul clean in the blood of Christ. He set meat before them — but not until they had fed him with the Bread of Life, of which, if a man shall eat, he shall never hunger. The keeper, by far, was the greater debtor. He was full of rejoicing — because, it will be noticed, of the new belief of himself and his house. What a change there was in the character of the jailer and his house. The brutal man

had become tender and thoughtful for the welfare of those whom, before, he had been wont without scruple to outrage. The home which had been familiar with sighings and groans was now illuminated with the pure joy and peace of Calvary.

The latter part of the chapter should not go unconsidered. In the morning came a contemptuous command from the magistrates to "let those fellows go"! The jailer joyfully took the news to the prisoners. But Paul answered that they, being Romans, had been openly beaten, though uncondemned, and cast into prison, and that they could not secretly get rid of them, and, so, hide their fault. The fact that they were Romans sent a thrill of terror through the hearts of the prætors, for, though Jews had no rights, Romans had. To scourge a Roman without trial rendered them liable to lose their office and their lives. Therefore it was that they so obsequiously obeyed Paul's demand that they should come themselves and fetch them out of prison, thus certifying that the prisoners had been wrongfully punished and incarcerated. Paul could do no less than make this demand. It was no stickling for mere form. Had they secretly departed, as had been planned by the magistrates, that would have made an end to their influence in Philippi. People would have said that they had gone because they were really guilty. It would have been simply the departure of two insignificant Jews who got off none too easily. But when they compelled the magistrates to bring them out of the prison with honor, they overcame all this feeling, and, besides, strengthened the hands of every believer in Philippi.

Twigs.

1.—When the gospel does its effective work and drives the evil spirit out of men, then the wicked are apt to charge that its disciples are making "trouble." The sure way of knowing that the devil is hurt is through the false complaints he makes concerning those who preach the gospel. 16: 20; 17: 6-8; 28: 22; 1 K. 18: 17, 18; Matt. 2: 3; John 15: 18-20; Rom. 12: 2; Jas. 4: 4.

2.—*Prayed and sang praises unto God.* Nothing but the religion of the Lord Jesus Christ will give comfort in time of trouble. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Ps. 85: 7, 8; Is. 9: 6, 7; 26: 3; 57: 19-21; John 14: 27; 16: 33; Rom. 5: 1; Eph. 2: 14-16; Phil. 4: 7.

3.—*And the prisoners listened.* No Christian can sing songs in the night — can show himself to be joyful in the midst of sorrow because of his trust in God — without having listeners. There are those still in bondage to sin that are eager to listen to such songs. Would that there were more singers! Ps. 27: 6; 50: 23; 86: 9, 12; Rom. 15: 6, 9; Gal. 1: 24; Col. 1: 10; 1 Thess. 2: 12; 1 Pet. 2: 9.

4.—*Do thyself no harm.* Paul's heart retained no desire for retaliation for the indignity and pain he had been made to suffer. "Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you." Ex. 23: 4, 5; Luke 6: 34, 35; 23: 34; Acts 7: 60; Rom. 12: 14, 20, 21; 1 Cor. 4: 12, 13; 1 Pet. 2: 23; 3: 9.

5.—*And washed their stripes.* Only a few hours before, the jailer would have laughed to scorn the idea that he would do such a thing for his prisoners. Now he can not do enough for them. The nature of the man has been wholly changed—he is a new man in Christ Jesus. Ps. 51: 10; Ezek. 11: 19; 18: 31; 36: 26; John 3: 3-5; Gal. 6: 15; Eph. 2: 10.

HYMN.

Oh! how happy are they
Who the Saviour obey,
And have laid up their treasures above:
Oh what tongue can express
The sweet comfort and peace
Of a soul in its earliest love?

'Twas a heaven below,
My Redeemer to know:
And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Lover of sinners adore.

BLACKBOARD.

Paul and Silas Bound:

"PRAYED and SANG PRAISES."

The Unbound Sinner:

"Rejoiced, Believing in GOD."

THE PRIMARY CLASS.

If the teacher will make herself perfectly familiar with the lesson, so that she can tell the facts in simple, child language, she will have no trouble interesting her scholars. We give only a suggestive outline:

1.—*The Girl Slave.*
- *a*) By whom she was owned.
- *b*) Why they owned her.
- *c*) Her affliction.
  - How she acted.
- *d*) Her cure.
  1. How it came to pass.
  2. How it affected her owners.
  3. How Paul and Silas were paid.

2.—*The Imprisonment.*
- *a*) Song-prayers.
- *b*) Earthquake.

3.—*The Release.*
- *a*) Paul and Silas.
  - From their bonds.
- *b*) Of the jailer.
  - From his sin.
- *c*) The new jailer.
  1. Was kind.
  2. Was thoughtful.
  3. Full of joy.

HYMN.

How happy every child of grace,
Who knows his sins forgiven!
This earth, he cries, is not my place,
I seek my home in heaven.

BLACKBOARD.

A NEW HEART
GIVES
NEW JOY.

LESSON XXXIII.—AUG. 19, 1877.—THESSALONIANS AND BEREANS.

SCRIPTURE.—Acts 17 : 1-14. Memorize 10-14; Primary Verse 11.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:
2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;
7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.
8 And they troubled the people and the rulers of the city, when they heard these things.
9 And when they had taken security of Jason, and the others, they let them go.
10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.
12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.
13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.
14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

GOLDEN TEXT.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so."—11.

TOPIC.—Search the Scriptures.

HOME READINGS.

M. Deut. 6 : 1- 25 .....Shall be in Thine Heart.
T. Ps. 1 : 1- 6.....In His Law doth he Meditate.
W. Ps. 119 : 1- 24.....Wondrous things in thy Law.
Th. Ps. 119 : 97-120.....Make me Wiser than my Enemies
F. John 5 : 24- 47.....Search the Scriptures.
S. 2 Tim. 3 : 1- 17.....All Scripture is Profitable.
S. Col. 3 : 1- 17.....Let the Word Dwell in you

WORDS TO LOOK UP.—"Alleging." "Needs have." "Consorted with." "Devout." "Lewd." "Assaulted." "Security." "Readiness of mind." "Honorable." TIME.—A. D. 52. PLACES.—Thessalonica, Berea.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS

REASONING.—After leaving Philippi through what places did Paul and Silas pass? 1. Look up both places on the map. Amphipolis means "Round-About-Town," and was so called because there was a river round about it on three sides. To what place did he come? 1. What was there in that place that made him stop? 1. What did he do in the synagogue? 2. How many weeks did he do this? 2. Paul wrote a letter to the Thessalonians afterward, and in it, how did he say he preached? 1 Thess. 2: 2–4. Was he anything besides being bold? 1 Thess. 2: 7. What did he preach from the Scriptures? 3. What Scriptures do you think? Did Christ ever say anything like that? Luke 24: 46. Did Paul have many converts? 4. Of whom did he have the most? What good did these converts do? 1 Thess. 1: 5–9.

REJECTING.—Who did *not* believe? 5. What did *they* do? 5. Who was Jason? Rom. 16: 21. What did they do with him? 6. Were there any others taken with him? What was the charge? 6, 7. What was alleged to be the sin of Jason? What to be the sin of Paul and his friends? In what respect is this like the charge brought against Christ? Luke 23: 2. Was either true? Did it have any effect? 8. What did they compel Jason to do? 9. For what, do you think, did he give security?

RECEIVED.—Where next did Paul and Silas go? 10. When? Did they preach any more? 10. In what were the people of Berea better than those of Thessalonica? 11. What was the result of their study of the Word? 12. How many believed? Who tried to hinder them here? 13. Were those persecutors ever repaid for evil doings? 1 Thess. 2: 16. Where did they send Paul? 14. Who stayed behind? 14.

General Questions.

In this lesson how does it appear:

1.—That everywhere we go we ought to tell about Christ?

2.—That it is best to show what the Scriptures say about him rather than tell what we think?

3.—That the truth reforms some, but makes others worse?

4.—That all ought to search the Scriptures?

5.—That the wicked will take a great deal of trouble to do evil?

BIBLICAL LESSON OUTLINE.

THE WORD IGNORED—THE WORD STUDIED.

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." JOHN 5: 39.

REASONING.

Paul, as his manner was, went in. 2.

As his custom—stood up—to read. Luke 4: 16.
I ever taught in the synagogue. John 18: 20.
Preaching the gospel—everywhere. Luke 9: 6.

Reasoned with them out of the Scriptures. 2.

Reason with you before the Lord. 1 Sam. 12: 7.
Let us reason together, saith the Lord. Is. 1: 18.
Out of the law—out of the prophets. 28: 23.

Christ must needs have suffered. 3.

Thus it is written—behove Christ. Luke 24: 46.
I gave my back to the smiters. Is. 50: 6.
Thou shalt make his soul an offering. Is. 53: 10.
Smite the Shepherd. Zech. 13: 7.

Some of them believed. 4.

Our gospel came—in power. 1 Thess. 1: 5.
Received it as—the word of God. 1 Thess. 2: 13.
Gave testimony unto the Word of—grace. 14: 3.

REJECTING.

Jews which believed not, moved with envy. 5.

When the Jews saw the multitudes. 13: 45.
For envy they had delivered him. Matt. 27: 18.
The spirit—in us lusteth to envy. Jas. 4: 5.

Took unto them certain lewd fellows. 5.

Abjects gathered themselves together. Ps. 35: 15.
I was the song of the drunkards. Ps. 69: 12.
Disdained to have set with the dogs. Job 30: 1.

These that have turned the world upside down. 6.

Art thou he that troubleth Israel? 1 K. 18: 17.
He stirreth up the people. Luke 23: 5.
They stirred up the people. 6: 12.

Saying there is another king, one Jesus. 7.

Nor yet against Cæsar have I offended. 25: 8.
Saying he himself is Christ, a king. Luke 23: 2.
My kingdom is not of this world. John 18: 36.

RECEIVING.

These were more noble than those. 11.

Wise man will hear—increase learning. Pr. 1: 5
A wise man—will be yet wiser. Pr. 9: 9.
More understanding—testimonies. Ps. 119: 99.

Received the word with all readiness. 11.

O how love I thy law. Ps. 119: 97.
If thou seekest her as silver. Prov. 2: 4.
Received seed—good ground is he. Matt. 13: 23.
Received the word in much affliction. 1 Th. 1: 6.

And searched the Scriptures daily whether. 11.

To the law and to the testimony. Is. 8: 20.
Search the Scriptures—testify of me. John 5: 39.
Able to make thee wise. 2 Tim. 3: 15.
Take—the sword of the Spirit. Eph. 6: 17.

Therefore many of them believed. 12.

The meek will he teach his way. Ps. 25: 9.
Entrance of thy words giveth light. Ps. 119: 130.
Spirit—will guide you into all truth. John 16: 13.

NOTES AND COMMENTS.

REASONING (1-4).— Paul and Silas, bearing on their backs the marks of the Roman scourge, and as proud of their stripes as other men are of decorations and badges of honor, set out for Thessalonica. Timothy (1 Thess. 3: 6) and Luke remained behind to comfort and still farther strengthen the new converts in the faith. The change in the chronicle from "we" to "they" unerringly indicates that Luke did not accompany Paul and Silas to Thessalonica. He did not rejoin Paul until his third missionary journey. Timothy was again united with them when they reached Berea, if not before. Their journey was divided into three stages. The distance to Amphipolis was thirty-three miles; thence to Apollonia was thirty miles; thence to Thessalonica was thirty-seven miles. Their road lay through a region rich in historic associations. The birthplace of Aristotle and the tomb of Euripides were close to their route. At one point "Xerxes had offered to the river Strymon a sacrifice of white horses and had buried alive nine youths and maidens." At another they had in plain view the peaks of Ossa and Pelion, often pointed to with trembling superstition as the home of the gods. But neither the birth of Aristotle, nor the grave of Euripides, nor all other facts combined, have immortalized Macedonia so much as the footsteps of this man who traveled it faint with the stripes he had received at Philippi. Through him the land has become famous, not so much for its connection with such names, such events, or such myths, as for the Christian heroism of Paul and his companions. They redeemed the country from paganism and made of it, as Clarke well says, a second Holy Land.

Paul stopped neither at Amphipolis or Apollonia, from the fact that there was no synagogue in either place. His "manner" was to preach in synagogues whenever he could find them, offering salvation first to the Jews and afterward to the Gentiles. At Thessalonica there was such a place of worship. Into that immediately he went "as his manner was." His zeal and enthusiasm were in no whit abated. The scourging and imprisonment at Philippi had had no effect to dampen his courage. Writing to the Thessalonians from Athens he says: "But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God." 1 Thess. 2: 2. Mr. Moody gives this graphic picture of Paul, which admirably fits into this period of his life:

He starts out on a preaching tour, and pretty soon we hear of him in the Philippian jail. Now what a terrible commotion there would be if some one of the Christians of these days should be scourged and thrust into prison for being a disciple of the Lord Jesus!

O Saul, you don't find it so easy to preach the gospel after all. Now see the trouble you are in. What are you going to do about it?

"Do? This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

They take him and stone him, and leave him for dead; but after the mob has all gone away, I seem to see this Paul coming to himself, sitting up and rubbing his eyes; after a little he realizes the situation, and stands up and leans against the city wall, and looks about him.

Now, Paul, haven't you had enough of it? This preaching the gospel is no easy matter; what are you going to do now?

"Do?" says the man, with the blood running down all over his face, "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

Not long afterward the Jews get hold of him and scourge him. Poor man! I seem to see him standing there bending over to receive the terrible scourge. A stout Roman soldier stands over him, and swings the steel-braided lash, bringing it down on his quivering flesh. What an outcry there would be if any of us received one such stroke as that; but Paul receives forty such stripes, save one, and when they lead him away the little man is nearly dead with pain and loss of blood.

Ah, Paul, this is hard work, preaching the gospel! What are you going to do now?

"Do? This one thing I do, forgetting those

things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

There is a man for you! Stoning and scourgings and prisons were all the same to him, so that he might win Christ.

His "manner" was to preach the gospel everywhere. When he traveled he took his religion with him. He did not mind contempt, he was unconquered by blows, unsubdued by prisons — nothing could close the mouth of this witness for Christ. His "manner" was to "reason" with people. His preaching was not dogmatic. He asked no one to believe without being first convinced. He addressed himself to the judgment, and for an example of how cogently he could reason read the 7th and 8th of Romans. His manner was to reason with them out of the Scriptures. He made his hearers feel that it was not Paul's words, but the Word of God, and *that* compelled their faith. It is the men who have been "mighty in the Scriptures" that have shaken continents for Christ. In proportion as he is ignorant of the Bible and unable to apply its truths man is weak as a soldier of the cross.

From his letter to the Thessalonians we get other hints of what his "manner" was. 1.—He had that first and most necessary aid — the power of the Holy Ghost. 1 Thess. 1: 5. 2.—He did not use flattering words, nor speak as if he were afraid of offending the prominent members of the synagogue. 1 Thess. 2: 4, 5. 3.—He was gentle as well as fearless, "even as a nurse cherisheth her children." 1 Thess. 2: 7, 11. 4.—He was independent as to support — "laboring night and day because we would not be chargeable unto any of you" (1 Thess. 2: 9), in order that he might be able to say unto them "not *yours* but *you*."

In Paul's presentation of truth in Thessalonica, he shows a new generalship. He does not commence, as before, with asserting Christ to be the Messiah whom the Jews were expecting, but proceeds to prove by the Scriptures that the Anointed One, for whose coming they were still looking, must needs be a man of suffering, and having established that proposition, he then shows that in this respect the prophecies were exactly fulfilled in Christ. This view of the Messiah, though unpalatable, was so novel as to secure attention, and, before the Jews took the alarm, had secured many believers. After the crucifixion, when the disciples believed that the grave was the refutation of the divinity of the Saviour, he appeared unto them and showed from the Scriptures that it could not be otherwise. What they regarded as the disproof of all their hopes was really the proof that they were well founded. To the ordinary Bible student it is plain what passages Paul must have quoted to show that "Christ must needs have suffered." Psalms 22 and 69 are the expressions of the agony of Gethsemane and the Cross uttered in inspired realization of the sufferings there to be endured. Isaiah 53 is a complete prophetic photograph of the sorrowful, smitten, despised, rejected, crucified Messiah. As Paul read and commented on those and other passages the conviction must have been unavoidable to all the candid portion of his hearers, that the Christ was indeed to be a man of no happy, brilliant, prosperous career, and, when he tallied each prophecy with a fact in the life of the Saviour, they could not resist the conclusion that the prophecies had been completely realized in him. Possibly his exact argument may be found in Heb. 8–10.

The number of believers was large. "Of the devout Greeks a great multitude and of the chief women not a few." From the same Epistle referred to, we learn not only how Paul preached, but how they received his message. They received it "in much affliction, with joy of the Holy Ghost"—"not as the word of men, but, as it is in truth, the Word of God." 1 Thess. 1: 6; 2; 13. The church formed among these converts was a vigorous, aggressive one. They carried the glad tidings to other places. 1 Thess. 1: 8. Being a commercial city,

having business relations with many other ports, Thessalonica was a natural distributing point for all sorts of ideas. And they were faithful to the precepts that had been delivered to them: "Ye were ensamples to all that believe in Macedonia and Achaia." 1 Thess. 1:7. Those who believed "consorted with" Paul and Silas. That means something more than kept company with them. Its full sense is that, in spite of all the dangers of the act, they threw in their lot with these preachers of the gospel.

REJECTING (5–9).—At first the Jews appear to have made no opposition. But when the multitudes began to be followers of Paul they were "moved with envy." They saw their own influence completely supplanted by this newcomer. Judaism was thrown into the background—Christianity was the theme of converse. Taking unto them "certain lewd fellows of the baser sort"—or, more literally, "the market-men, certain wicked fellows"—they began, like the Jews of Antioch and Iconium, to foment violence against the missionaries. There are always a plenty of the lewd fellows of the baser sort who can be stirred up to lawless measures against all efforts to spread the gospel. Though not so numerous, perhaps, and more under control of the law, still there are multitudes of roughs who will smash in the windows of a frontier church, or break those of a mission one in a city, if only some one is adroit enough to inflame their passions or their prejudice. Envy is a base passion, does not hesitate to use base means, and is baser than the means it uses. The "market-men" of whom the Jews here made use were the ignorant, rude, easily-incited country folk who came in to the market either to sell or to buy, and not the townspeople, who, by this time, were too well acquainted and probably too much in sympathy with these new preachers to be stirred up against them.

Their first effort was to mob Paul and Silas. The two were stopping at the house of Jason, who is mentioned as being a kinsman of Paul's. Rom. 16:21. Fortunately, and, probably, on account of timely warning, Paul and Silas were not in the house when the mob surrounded it. Failing of their expected prey, they drag Jason and certain of the brethren before the "rulers" with the cry that "these who have turned the world upside down have come hither also." Of course, as they intended it, the aspersion was utterly false, they themselves being the real troublers of the peace; but in another sense the accusation was true. They *were* "turning the world upside down"—putting it with its temptations and its sins out of sight while they directed the thoughts of men away from it to heaven. They turned the world upside down that heaven might be right side up.

The charge laid before the magistrates was that "these all (disciples as well as teachers) do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." If we can judge from Paul's two Epistles to the Thessalonians, there was some plausibility in this impeachment; for in those letters we find him saying to them: "Walk worthy of God who hath called you unto his *kingdom*"; and "that ye may be counted worthy of the *kingdom* of God." 1 Thess. 2:12; 2 Thess. 1:5. It is possible that Christ was presented to the Thessalonians as the expected Messiah-King. But their accusation was utterly conscienceless as well as foundationless, for having heard Paul unfold from the Scripture how Christ must needs suffer, and then how he *did* suffer, they knew that he upheld only a spiritual king. They set up a shadow for an accusation.

Nevertheless, they so pressed their point, and so wrought upon the people and the rulers, who feared a riot from the inflamed, reckless mob that had been aroused, that the rulers took security from Jason and his companions either that Paul and Silas should no more preach or they should depart out of the city—the first being equivalent to the last. By night, therefore, that they

might not fall into the hands of the rabble, the brethren sent them away to Berea, about fifty miles distant.

RECEIVING (11–14).—The lights and shades follow each other very rapidly in this narrative. At Berea the missionaries had a glimpse of sunshine. "These were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so." Here are all the elements of a noble character. It is implied that Paul presented the same truths as he did in Thessalonica, and yet they accepted the Word of God with all readiness. Those men are truly noble who will do this—whose only enquiry is as to the meaning of the Word, and who will accept that with all readiness, no matter what their previous prejudice or interpretation may have been. These men had their creed already written, but when this new expositor shows them they are wrong, they promptly accept the truth. Could love of truth go further! All important differences of creed long ago would have disappeared had all men come to the Bible in such a spirit. Though they received it with readiness, they did not do so without investigation. They did not take his interpretation of it, but searched the Scriptures for themselves to see whether these things were true. They took hold of the matter with zeal and thoroughness—they searched *daily*. They did as all men ought to do who have the question of religion presented to them—they sat down immediately to investigate it and did not leave it until they had come to a decision. Procrastination in its evils is a thousand times worse than skepticism.

Therefore many of them believed. Their belief was the result not of Paul's preaching, but of their own patient, careful, thorough research. They knew what they believed and why they believed it. Would we had more such converts! The conclusions that they reach are such as will be reached by any candid enquirer. The trouble, first, is to get skeptics to study the Bible at all, and, second, to do so with a mind ready to acknowledge that which is true. Truth is willing to stand and be severely cross-questioned, but she will not show her face to one who will not receive her as his when the test is over.

From this place of delightful study and reception of the Word, Paul was soon driven. The sower of the good seed was not allowed long to remain in one city, for there were too many places that needed it. Twice while there he attempted to go back to Thessalonica, "but Satan hindered." 1 Thess. 2: 18. The malignant hatred of the Jews of that place not only drove him from Berea, but probably prevented his return to Thessalonica. It was the same old story. The Jews of Thessalonica stirred up another mob against him, and once more he is obliged to flee. A committee accompanied him to Athens, but Silas and Timotheus remained behind to cultivate the ground that had been so well sown. After the seed has been well planted it does not make much difference even if the sower be driven away.

Twigs.

1.—Paul must have esteemed it a great privilege to testify for Christ. It is a great privilege. Those who are earnestly active for him can not be persecuted nor bribed from their work. They "love to tell the story." Is. 40: 8; Is. 65: 14; John 4: 34; Acts 5: 41, 42; 16: 23–25; Rom. 5: 3; 1 Cor. 9: 16; 1 Pet. 4: 13–16.

2.—*Reasoned with them out of the Scriptures.* The power of Moody's enquiry meetings is that they always have in them a band of men and women trained to reason with the enquirers out of the Scriptures. Every word they utter is weighty, because it is not their's but God's. The Word of God is the best weapon to use in overcoming the world. Neh. 8: 7, 8; Is. 8: 20; Matt. 4: 4, 7, 10, 11; Luke 24: 27, 44, 46; 1 Cor. 10: 11; Eph. 6: 17; 2 Tim. 3: 15–17; Heb. 4: 12.

3.—*Christ must needs have suffered.* Must needs have done so in another sense than simply as a fulfillment of Scripture. Must needs suffer—for the sinner's sake. Without his blood there would have been no remission of sins. Lev. 17: 11; John 1: 29; 13: 8; 1 Cor. 6: 20; Eph. 5: 25–27; Heb. 9: 12, 22; 1 Pet. 1: 18: 19; Rev. 1: 5; 7: 14, 15.

4.—It is the business of the Christian religion to turn the world upside down. In all matters of lust for the things of this world it came not to

bring peace, but a sword. There is a constant antagonism between the world and the followers of Christ. Matt. 6: 24; John 16: 33; Rom. 12: 2; Gal. 1: 4; 6: 14; Eph. 1: 22, 23; Tit. 2: 12; Jas. 4: 4; 1 John 2: 15–17; 5: 4, 5, 19.

5.—If people would only candidly investigate and readily accept the truths developed by a careful examination of the Bible, there would be no trouble in converting the world to Christ. It is not for the want of good logic and substantial proofs that so many do not believe, but because they will not make the investigation, or, having made it, will not abide by the result. The fault is not in the intellect, but in the heart. Ps. 81: 10–12; Prov. 1: 24–32; Is. 30: 15; Jer. 6: 16, 17; John 5: 40; Acts 13: 45; Rom. 10: 21; Heb. 12: 25.

HYMN.

How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To lead our souls to heaven.

O'er all the straight and narrow way
Its radiant beams are cast;
A light whose never weary ray
Grows brightest at the last.

It sweetly cheers our fainting hearts
In this dark veil of tears;
Life, light, and comfort it imparts,
And calms our anxious fears.

BLACKBOARD.

THIS BOOK OF THE LAW
Shall not Depart
OUT OF THY MOUTH.
Thou Shalt
MEDITATE THEREIN
DAY AND NIGHT.

THE PRIMARY CLASS.

1.—After taking up the connection, it will be well when the primary teacher comes to Paul's assertion that Christ must needs have suffered, to draw from the class all that they know about the sufferings of Christ. If they are slow about it, questions framed with reference to Ps. 22, Is. 53, and Zech. 13: 7 will bring out all that is desired. Then turn to those portions of the Scripture and show that Christ must needs have suffered, making those quotations that will tally exactly with the facts elicited.

2.—The effect. The great number that believed. The violent and unscrupulous acts of those who did not believe. Picture the mob surrounding the house of Jason—the dragging of Jason and others before the rulers—the security—the departure of Paul and Silas by night.

3.—The noble Bereans. Why noble—studied the Bible. That will make anybody noble. If they will only study it and try to do what it says, what will it make a thief? A cruel man? A drunkard? The result of their study—believed. What they did—searched the Scriptures daily. How much ought a little boy to read and study his Bible? The persecution again—shows how much the wicked hate Christ and his truth. Where Paul went. Look in the "Notes" so as to tell what sort of a church he left behind.

HYMN.

Blessed Bible! how I love it!
How it doth my bosom cheer?
What on earth like this to covet?
Oh, what stores of wealth are here!

BLACKBOARD.

SEARCHED THE SCRIPTURES
DAILY.

LESSON XXXIV.—AUGUST 26, 1877.—PAUL AT ATHENS.

SCRIPTURE.—Acts 17: 22-34. Memorize 24-31; Primary Verse, 29.

22 Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they should seek the Lord, if haply

they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOLDEN TEXT.—"For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 TIM. 2:5.

TOPIC.—God Revealed.

HOME READINGS.

M.	**Ps. 90:1-17**	**.....God Eternal.**
T.	**Ps. 139:1-24**	**.....God Omnipotent.**
W.	**Is. 6:1-19**	**.....God Holy.**
Th.	**Ps. 103:1-22**	**.....God Merciful.**
F.	**Ps. 86:1-17**	**.....God Longsuffering.**
S.	**1 John 4:1-21**	**.....God Loving.**
S.	**Heb. 12:1-29**	**.....A Consuming Fire.**

TIME.—A. D. 52. PLACE.—Athens. RULER.—Claudius Cæsar, at Rome.
WORDS TO LOOK UP.—"Perceive"; "superstitious"; "devotions"; "inscription"; declare"; "appointed"; "bounds"; "habitation"; "offspring"; "Godhead"; "assurance."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

GOD THE MAKER.—To what place was Paul brought from Berea? 15. For whom did he send after he arrived there? 15. Who went after them? 14, 15. What was there in the city that stirred up Paul? 16. How did he try to overcome it? 17. Who "disputed" with him? 18. What bad name was given to him? 18. When he preached the resurrection of Jesus, what did some of them think of him? 18. What did he claim for the resurrection of Jesus that made them say this? Rom. 1:4. To what place was he taken? 19. The "areopagus" was a place where the judges sat. It was a steep ridge of rock right in the midst of the city. What did they take him there for? 19, 20. Does it read as if they were angry? What, really, was their spirit? 21. What was the first thing Paul told them? 22. Why did he call them superstitious? 16, 23. Who was the "unknown God"? What did Paul say that this "unknown God" had done? 24. What reason did he give why God does not dwell in temples? 24. How does he say God was not to be worshiped? 25. How then is he to be worshiped? Matt. 22:37.

GOD THE FATHER.—What farther did he say this "unknown God" had made? 26. What had he determined? 26. What for? 27. Is he far off? 27. How is he to be found? Jer. 29:13. For what are we dependent upon him? 28. And that proves us to be his—what? 28. What ought we to think if we are his offspring? 29.

GOD THE JUDGE.—What sort of "times" does Paul call this? 30. What did he say that God now commands us to do? 30. Why "now"? Mark 1:14, 15. What other reason does he give? 31. By whom will God judge the world? 31; Rom. 2:16; 2 Cor. 5:10. What assurance did he give of this? 31. What did they do when they heard of the resurrection? 32. Did Paul preach any longer? 33. Did he make any converts? 34.

General Questions.

How in this lesson is it shown:

1.—That a true Christian will feel sorry to see men given to false worships?

2.—That he will do what he can to tell them what true religion is?

3.—That those who do not worship God are superstitious?

4.—That the real God is the maker of all things?

5.—That he offers now to be our Father, and if we do not accept him, will be our Judge?

BIBLICAL LESSON OUTLINE.

"THE UNKNOWN GOD."

"Have I been so long time with you, and yet hast thou not known me?" JOHN 14:9.

GOD THE MAKER.

I passed by and beheld your devotions. 23.

Changed the glory—into an image. Rom. 1:23.
There be that are called gods. 1 Cor. 8:5.

So—he, as God, sitteth in the temple. 2 Th. 2:4.
"To the Unknown God." 23.

His judgments, they have not known. Ps. 147:20.
The world hath not known thee. John 17:25.

Did not like—God in their knowledge. Rom. 1:28.
God that made the world. 24.
Hath not my hand made all these? 7: 50.
Hath measured the waters. Is. 40: 12.
He formed it to be inhabited. Is. 45: 18.
Dwelleth not in temples. 24.
What house will ye build me? 7: 49.
Worship the Father in Spirit. John 4: 23.
We dwell in him and he in us. 1 John 4: 13.
Neither is worshiped (served) with men's hands. 25.
If I were hungry I would not tell thee. Ps. 50:12.
Can a man be profitable unto God? Job 22: 2.
I will have mercy and not sacrifice. Matt. 9: 13.

GOD THE FATHER.

Hath made of one blood all nations. 26.
She was the mother of all living. Gen. 3: 20.
Have we not all one father. Mal. 2: 10.
In Christ shall all be made alive. 1 Cor. 15: 22.
That they should seek the Lord. 27.
That the residue of men might seek. 15: 17.
Seek—while he may be found. Is. 55: 6.
Search for me with all your heart. Jer. 29: 13.
In him we live and move. 28.
In whose hand is the soul of every. Job 12: 10.
With thee is the fountain of life. Ps. 36: 9.
Holdeth our soul in life. Ps. 66: 9.
For we are also his offspring. 28.
Ye are all the children of God by faith. Gal. 3:26.
Whereby we cry, Abba, Father. Rom. 8: 15.
Beloved now are we the sons of God. 1 John 3:2.

GOD THE JUDGE.

Commandeth all men everywhere to repent. 30.
The kingdom of heaven is at hand. Matt. 3: 2.
Goodness of God leadeth—repentance. Rom. 2:4.
Henceforth walk not as other Gentiles. Eph. 4:17
He hath appointed a day. 31.
He cometh to judge the earth. Ps. 96: 13.
Ordained of God to be the judge. 10:42.
Shall judge—by Jesus Christ. Rom. 2: 16.
All appear before the judgment seat of Christ. 2 Cor. 5: 10.

NOTES AND COMMENTS.

GOD THE MAKER.—At Athens Paul's powers were put to a severe test. It was the city of culture. It had given birth to philosophers, orators, and poets. It was prominent for learning, for philosophy, science, art, and architecture. To stand before its cultured populace and cope with its men of learning was a very different thing from facing the comparatively ignorant crowds of Antioch, of Lystra, Iconium, Philippi, or Thessalonica, and yet Paul proves himself equal to the task. He is more than a match for the Epicurean and Stoic philosophers that meet him in the Areopagus. He meets them on their own ground and obtains a victory—is their equal in courtesy and more than their equal in argument.

The city was full of gods. Statues of deities were on every hand. Every public building was dedicated to and was the shrine of some god. Xenophon proudly said of the place: "The whole city is an altar, the whole city a sacrifice and an offering to the gods." Petronius satirically remarked: "It is easier to find a god than a man in Athens." It is said that Paul's spirit was stirred in him—literally, was *sharpened*, or *whetted*—when he saw the city full of idols. He, probably, did not fail to see the beauty of their sculpture, for he was both a man of culture and of taste, but as Arnot says, "not that he valued marble statues less, but living men more." He lost sight of the æsthetic in the pathetic—in seeing men worship the work of their own hands. His spirit was made keen by the sight for a conflict with such errors. So soon as he saw the multitude of idols he sent back a command to Silas and Timothy to come to him with all speed. It was the summons of a general, eager for the fray, to have all his forces hasten to the front! The army of three was to move on Athens!

But the commander-in-chief could not wait for his re-inforcements. He alone commenced the battle by "disputing" or arguing, rather, in the synagogue with the Jews, and with the devout persons, and in the market daily with those that met with him. He brought on an engagement along the whole line! He began, as usual, with the Jews, but so intensely was he wrought up by the exhibition of a whole city given over to the worship of innumerable idols that this time he did not wait for his own countrymen to accept or reject the gospel, before he turned with it to the Gentiles. In the synagogue apparently he met with no success. He "disputed" in it with the Jews. The disputation was largely by question and answer. His positions were sharply, unbelievingly questioned. His audience was not

like that in Berea that with all readiness of mind accepted the word of God. They debated the matter, and where the spirit of debate is, there usually is not much regard for the truth.

His disputations in the market brought him into notoriety. By some he was declared to be "a babbler"—literally a *seed-picker*, or retailer of small gossip. By others, on account of his preaching concerning the death and resurrection of Jesus, he was charged with that offence against the Roman law of setting up strange gods. Both accusations smack of the venom of defeated disputants. By the last one we see what was the theme of his argument in the market-place as well as in the synagogue. Everywhere he relied upon the death and resurrection of Christ as the great proof of his claims to be the real Messiah—the Son of God.

But his arguments and his learning shone so conspicuously in the Agora that with one accord it was agreed that he deserved a more honorable place in which to expound his doctrines. He was, therefore, taken to the Areopagus—not forcibly, nor for trial, as seems to be intimated by the text. The desire of those taking him there was to know "what this new doctrine is," and their wish is most respectfully expressed: "*May* we know," etc. So far there was no popular prejudice against him. A few worsted debators had indeed called him "a babbler," and charged him with setting up strange gods; but this last rather commended him to the Athenian people, for they were seekers after novelties. The meaning of the twenty-first verse, so nearly as it can be translated is, that they had time for nothing else save to hear or tell of something newer. It was a city of sensations—the last sensation being the theme of converse. In Paul they thought they had discovered a very appetizing novelty.

Paul's address to these worshipers of vanities is absolutely respectful, though the English version does not so represent it. He does not declare that they are too "superstitious," but too "devout"—worship too many deities. The inscription on the altar was: "To an Unknown God," instead of "To the Unknown God," (see "Antiquities—word "Altar.") Whatever was the origin of the altar, whether it came from erecting an altar wherever a sheep lay down during the plague, or whether the name of the deity in whose honor it was built was effaced, and this inscription put on because the original was no longer known, or whether it really meant Jehovah, still the fact is evident that it showed the fear of the Athenians lest some deity should be offended by being overlooked. Paul did not tell them in such a blunt way as our English makes it: "whom, therefore, ye ignorantly worship, him declare I unto you," but "whom, therefore, ye unknowingly worship," etc. The first expression would have aroused their ire, the second one merely excited a desire for more information.

In his address it is to be noted: 1st, That Paul does not begin with denunciations of idolatry. That would have arrayed against him, at the very outset, all of his auditors. On the contrary, he in a manner identifies himself with his hearers. He refutes the idea that he is a setter forth of strange gods, by showing that the God whom he does set forth is the very one whom already they have been worshiping under the title of "An Unknown God." He obtains their attention, without awakening their animosity, by assuming to instruct them in a matter in regard to which they had confessed their own ignorance. No one can reach another except he first finds some common ground upon which both can stand. 2d, He shows that this "unknown" deity is, of all others, the one most worth knowing. He declares him to be the maker of the world and all things therein. All the others were gods with limited powers. One could do one thing, another another, but none had the power of universal creation. In this sentence, too, he hit a blow both at

Epicureanism and Stoicism; for the one claimed the world to be a happy accident, and the other that the world was God and God was the world. He asserts, also, that he is master of heaven and earth, whereas none of the gods around them had anything but a limited dominion. They were supreme only in localities, or under certain circumstances — his God was everywhere, and always master. Unlike the deities whose statues crowded their thoroughfares and adorned their public buildings, the God of heaven and earth dwelt not in temples made with hands — for no temple could contain him whose habitation was the whole universe, and whose throne was in heaven, while earth was merely his footstool. "Neither is he served with men's hands." (Served, and not "worshiped," is the true translation, as will be seen by its consistency with the rest of the verse.) Supposing that their gods consumed them, they served them with costly offerings of food and drink. The absurdity of doing this to Jehovah is keenly put: "as though he needeth anything, seeing he giveth to all life and breath and all things." Should the Creator ask the creature for food! "If I were hungry I would not tell thee; for the world is mine and the fullness thereof." Ps. 50: 12.

GOD THE FATHER (26–29).—The fatherhood of God and the brotherhood of men is asserted in a single sentence. There is in it still the thought of God as the maker—"hath made of one blood all nations of men"—but the idea of human brotherhood in it stands out prominently also. Creator not only of things, but of nations of men, and made them kin in order that they might dwell together in peace. This brotherhood of the races was no palatable thought to the Athenians, who, proud of their culture and their intellectual superiority, superciliously divided the world into "Greeks and barbarians." The potency of God, Paul continued, was not limited with creation. The power that gave life could also take it away: "And hath determined the times, before appointed, and the bounds of their habitation." The duration of the existence of nations and the bounds of their territory were fixed by him. Athens was as dependent upon him as a child upon the favor of a parent. "He increaseth nations and destroyeth them; he enlargeth the nations and straiteneth them again." The very God of whom they knew so little as to call him "unknown" was the one in whose hands was the life and death of nations.

Next Paul gives the reason why God became the Father of mankind and exercises such care over their destinies. It was that all might seek him. He hungers for the love of men as a father for the love of his children. Paul gives us the key to interpret all of God's providences. He sends blessings and judgments, pleasure and pain, prosperity and adversity — all that men may seek him. *If haply they might feel after him.* With all that God does for men there is only a mere chance, an "if haply," that they will seek after him. *Though he be not far from every one of us.* There is no occasion to ascend into heaven to bring him down or descend into the depths to bring him up. The gracious, and, when realized, the thrilling fact is that he is ever present with us—he the seeker, we the sought. *For in him we live and move and have our being.* Stated as a reason why he is not far from every one of us. The child is not far from the mother from whose breast it is drawing its nourishment, and we can not be far away from him in whom we dwell, and move, and have our being. This nearness of God is a fact that has existed since man was formed in the image of his Maker, and yet it is never realized but what it comes upon one as a surprise. God, the Near Friend of all, is still to be discerned by the world. How patiently he has waited for a recognition! Paul preached a doctrine which contravened the teachings both of the Epicureans and of the Stoics. The first declared that there was no God, and the

second that every thing was a part of God. In the face of the first, Paul declared God to be not only an existence, but the author of all existence, and, in the face of the second, he asserted, not that all men are a part of God, but that they are in him and absolutely dependent upon him.

Again we notice Paul's rare judgment as an orator in quoting from one of their own poets: "As certain of your own poets have said, For we are also his offspring." Aratus is here probably referred to. He was a native of Cilicia, and, possibly, of Tarsus. This fact, very likely, accounts for Paul's familiarity with his writings. Of the only two astronomical poems of his which have been preserved, in one occurs the sentence quoted by Paul. Where the Scriptures were not regarded as authority, Paul is ready to use any thing else that will receive from them a ready assent. Truth from any source is truth. And if men will admit it as coming from one source and deny it as from the Bible, it is best to use that which will receive the quickest acceptance. Paul's great desire was to save men. It made no difference to him whether he did it by the recognized rules and standards or not.

The conclusion of his argument is very forcible. *Forasmuch as we are the offspring of God, we ought not to think*, etc. God that fashioned man could not be anything like what man could fashion. God that made men with life, sight, and speech could not be like lifeless, sightless, speechless idols. Being the children of God, men's thoughts should turn heavenward — not adoringly toward any of the things of this world. God is greater than all the things that men worship — can be more to them.

GOD THE JUDGE (30–34).—Two further reasons are given why they should no longer worship idols. The *first* was, that although God in times past has overlooked (not "winked at") such ignorance, *now* he commands every one to repent. The glad tidings of salvation were about to be proclaimed all over the world. Its ignorance was to be dissipated. Henceforth there was to be no excuse on account of want of knowledge. The *second* reason was—the day of judgment. That day lifts up its awful front against all those that turn away from God. And the judge will be — "that man whom he hath ordained." We shall be judged by one who has had experience of our humanity—our Advocate will also be our Judge. This judgment day and this Judge are not lightly to be dismissed from one's fear. God, to prove that it was no light, trifling matter, "hath given assurance (offered faith — so the margin) unto all men in that he hath raised him from the dead." The sufferings, death, and resurrection of Christ are portentous proofs of the character of that dread day.

Inasmuch as the dead must be raised to be judged, Paul's statement involved the general resurrection of the dead as well as that of Christ. At this some "mocked"; the Stoics because every man was a part of God, and, at death, would be absorbed in him, the Epicureans because death was the end of life.

Paul's audience, like almost all modern ones, was composed of three classes: 1.— those who mocked — who openly made sport of his religion; 2.— those who hesitated—who said, "we will hear the again of this matter"; 3.—those who believed. The latter "clave" unto him. The matter was so new, so absorbing, so joyful, that they could not let him go. They wanted further instructions. They were babes in ignorance, and needed that he should teach them. The second class was the largest one. Many will say to those who teach this lesson: "We will hear thee again of this matter" —and that will be the last of it. A few will mock, and a very few will believe. But what joy will be in their hearts, and how they will cleave to those who have taught them the true way.

Paul departed. Mocking and indifference were worse than opposition and stoning and imprisonment. In places

where he was shamefully treated there a strong church was formed, but we hear of no church at Athens. Dionysius, the judge, and a woman named Damaris were the only converts of note. Courteous skepticism and mocking disdain are more armor-proof than open opposition.

Twigs.

1.—When Christians behold men given up to the worship of the things of this world, or surrendered to false religions, their hearts ought to be so stirred within them as immediately to do what they can to bring them to the knowledge of the Saviour. So long as there is irreligion there should be no indifference on the part of Christians. Ps. 40: 9; 71: 16, 17; Matt. 5: 16; 10: 27; Luke 12; 8; John 15: 8; Rom. 10: 15; Eph. 2: 10; Tit. 2: 14; 1 Pet. 2: 9.

2.—The trouble with the world is that it has too many idols. Wealth, fame, power, influence, art, pleasure—all compete with God for men's hearts, and, alas, too frequently win them! Jer. 2: 11, 28; 11: 13; Dan. 5: 4; Zeph. 1: 5, 6; 1 Cor. 8: 5; 2 Cor. 4: 4; Gal. 4: 8; 2 Th. 2: 4.

3.—In this world God is still "the unknown God." Few really know him—although his name is familiar and often on the lips of men. And yet to know him aright is life eternal. Matt. 11: 27; Luke 10: 22; John 3: 19; 8: 19, 55; 16: 3; 17: 25; Rom. 1: 28; 3: 11; 1 Cor 1: 21; 1 John 2: 4.

4.—God is "not far from every one of us." The rebukes of conscience, the constant inward urgings toward a life consecrated to him, the providences without that are so shaped as constantly to remind us of our obligations to him—all point to the fact that he is very near. No one can escape the consciousness, either pleasant or unwelcome, that God is very nigh. Deut. 4: 7; Ps. 34: 18; 90: 8; 139: 1–10; Prov. 15: 3; Is. 29: 15; Jer. 23: 23, 24; John 1: 3, 4; Acts 14: 17; Eph. 2: 13.

5.—Forasmuch then as we are the offspring of God, we ought to render him the love and obedience that is due to a father. Better in the last day to stand as sons before a Father than as culprits before a Judge. Dan. 12: 2; Matt. 7: 23; 13: 40–42; 25: 32–34, 41; John 3: 36; 5: 28, 29; Rom. 8: 17; 1 Cor. 2: 9; 1 Pet. 1: 4; Rev. 21: 7.

HYMN.

Seek Jesus, seek Jesus,
In childhood and youth,
For they that seek early shall find;
His word hath declared it,
How precious the truth!
The promise how loving and kind!

Seek Jesus, seek Jesus,
While he may be found;
The way to his mercy is free;
And he will receive thee
Where true joys abound,
For Jesus is seeking for thee.

BLACKBOARD.

SEEK THE LORD

AND FIND HIM.

He is Not Far From

EVERY ONE.

THE PRIMARY CLASS.

1.—Point out Athens on the map, or make a rough outline map on the blackboard, and show its position with reference to Palestine. Trace the probable course of Paul by water from Thessalonica to Athens. Describe the city as a place full of beautiful statues, the most of which were worshiped by the inhabitants. Tell how small a part God had in it—only a single altar, and on that was written, "To the Unknown God." Is God *now* "unknown"? What is it to know him? Tell how Paul felt when he saw all this. How should we feel when we find any one who does not worship God? Put on the board what Paul told them:

1.—*God is our Maker.*
- Made heaven.
- Made earth and all things therein.
- Made all nations of one blood (every one a brother).

2.—*God our Father.*
- In him we live, etc.
- Should seek him.
- Idols not like him.

3.—*God our Judge.*
- Commands us *now* to repent.
- The day of judgment.
- Christ our Judge.
- *Proof.*—Christ raised.

Review from the board. Tell the results: Some made sport—others put off becoming Christians; others believed. *Which will you do?*

HYMN.

Dear Saviour, ever at my side!
How loving thou must be,
To leave thy home in heaven, to guard
A little child like me!

BLACKBOARD.

GOD IS VERY NIGH.

SEEK HIM.

Sunday School Chitchat.

It is reported that Bishop Janes, that lover of children, once said: "A minister's sermons ought to be so preached that the children will understand them; then, if the *parents* can't understand them, they must take the consequences." And when a certain doctor of divinity pettishly declared that *he* did not propose to "come down" to children in his preaching, the bishop's sarcastic rejoinder was: "No, doctor, *you* need not. Only we plain men of common sense should preach to children."——*The United Presbyterian* is of the opinion with relation to the Sunday-school lessons that "there is nothing written which will enable a dull, careless, unimaginative teacher to make them interesting and profitable." True enough. A man may live over a gold mine and still be in the deepest poverty. If any teacher wants to be rich, he must *dig*.——In making an address, Ralph Wells asked his audience if they knew how Lord Nelson won the battle of Trafalgar. Making a A on the blackboard, the speaker said: "He arranged his ships in a line of battle of that shape. He won it by making *a point!* Just so, Sabbath-school teachers, ministers, are we to win our victories, *by making a point*—in every lesson, in every sermon."——*The Sunday School Times* remarks that, "if a man sneers at the study of the Old Testament, it is commonly to be found that he is but poorly acquainted with the teachings of the New Testament." Neither is complete without the other. One might as well try to have roses without having roots to the bush on which they grow. The fragrance and beauty of the New Testament is simply due to the flowering out of the promises that lay as germs in the Old Testament.——"As railroad conductors meet to compare their chronometers, that there may be but one time among them all, so do Sunday-school workers need to meet frequently that there may be with them but one heart and one pulse." That is a capital comparison to illustrate the value of a teachers' meeting. We found it in a little paper published for Moody's mission school by the present superintendent, Mr. J. M. Hitchcock.——The *Church Union* comes down pretty hard on those churches who do not furnish their Sabbath-schools with necessary funds. It says: "To leave the Sunday-school, as some churches do, to furnish its own treasury out of the coppers of the scholars is to be stingy to one's own children; and that is the supreme consummation of meanness." We are fearful that "the supreme consummation of meanness" still afflicts the majority of churches.——Joseph Cook, the famous lecturer, lately declared: "Let it be understood that the Sabbath-school now is a better thing than it used to be, and that you can not let your children stay out of it without putting them behind other children." In keeping them away, or allowing them to stay away they are robbing them of songs which would go ringing through all their lives, of sacred memories that would be like cable ropes in the hour of temptation, and of lessons which might plant their feet upon the rock, Christ Jesus.——"No teacher," says the *Sunday Guest*, "has a right to ask or can long retain the attention of his class unless he lays before them some ideas within the range of their comprehension, such as they have not previously grasped." To which we grimly add that he not only has not the right, but won't obtain it.——At an institute held in Hudson Co., N. J., in response to the question: "What blunders do you, as a Sunday-school teacher, most frequently make?" some teacher, at once consci-

entious and sarcastic, made answer on a slip of paper: "Eat too hearty dinners on Sunday; get lazy and oversleep in my usual Sunday afternoon nap, so that I am generally late at school; scold my superintendent too often, and never remember Scripture names correctly." He spoke only for himself.

Sunday School News.

It was a happy thought on the part of some one who conceived the idea of having a "Sunday School Day" at the Permanent International Exhibition at Philadelphia. Over one hundred schools were represented, and the exercises, under the general direction of Rev. Geo. A. Peltz, of course were good.———Dr. Philip Schaff is in Palestine. At the mosque in Hebron over the Cave of Machpelah, where the patriarchs lie buried, he was nearly mobbed. A Moslem fanatic did strike him with his fist, but was soon afterwards arrested and put in prison. The present troubles in the East are not likely to add to the comforts of the visitors to the Holy Land. ———Dr. Vincent announces another great Sunday-school Assembly. Happily it is to take place in June, 1879. That gives us time to breathe before the great event comes off. Yosemite Valley is the spot chosen. It is to be an international affair. Reserved seats on the slopes of the mountains roundabout should immediately be engaged.——— The finance committee of the Bay View Sunday School Congress adopted the plan of asking the Methodist churches to take up collections to raise money to meet its expenses instead of charging an admission fee at the gate. That makes those who do not, at least directly, get the benefit of the Congress, pay for those who do.———A Sunday-school missionary reports one school broken up by a discussion of the question as to whether Solomon went to heaven or to hell, and another just on the verge of disruption because of a protracted difference of opinion on the question as to whether Noah had any *fishes* with him in the ark. After people have once differed in such discussions it is hard for them ever to forgive each other.———It is said that Fanny Crosby, the blind poet, has written more than twenty-five hundred of our Sabbath-school hymns. Her songs are not all of the Sunday-school stamp. "Rosalie the Prairie Flower," "Hazel Dell," and "The Old Folks are Gone," are also the product of her fertile brain.———Parade Day is becoming a favorite in Eastern Sunday-schools. Jersey City Heights turned out a procession of 2,000 children, gay with flags, gay in dress, and gay of heart; Elizabeth and Elizabethport joined in the observance, and lost their every-day staid behavior at seeing 2,500 children file by, and in Williamsburg 15,000 children triumphantly marched through the streets, its supreme conquerors.——— One of the latest novelties is a Sunday-school Pronouncing Bee. The whole company wilted, without a trial, when on the blackboard was written the jawbreaker —"Mahershalalhashbaz."

Sunday School Methods.

[Any contributions to this department that show "How to do it" are welcome. Experiences, however, are desired, not theories; and they should be short and to the point.]

—From many sources we have evidence that superintendents are becoming alive to the value of printers' ink. Frequently we get neatly printed pamphlet reports of schools that show the organization, attendance, progress, and financial condition as accurately as though they were the annual balance-sheet of a railroad corporation. The one thing in which all seem to be lacking, however, is a record showing the proficiency of each scholar in learning the lessons and in reciting the memory verses. The report of the North Presbyterian Church Sunday-school of St. Louis is a

pamphlet of 24 pages, and gives the quarterly phases of the school as well as the annual showing, and, also, contains a record of "perfect attendance" covering the past six years. The report issued by the Pilgrim Chapel of Brooklyn, of which Geo. A. Bell is superintendent, is not so elaborate in tabulation, but contains a written history which touches the main points of interest that have happened during the year. The union of the two methods would make about a perfect report. Such tasteful, permanent records tend to promote better attendance, to exalt the Sunday-school in the eyes of those who are interested in it, and to promote, what is so much to be desired, an enthusiastic *esprit de corps*.

—Printers' ink, however, is an expensive luxury. Few schools can afford it. Something cheaper for the majority of schools must take its place. Happily that has been found. A new invention for the purpose of multiplying copies of letters, called Zuccato's Papyrograph, meets just the want. By means of it any one can reproduce any number of fac-similes of any letter, drawing, programme, etc. We have one and are happy in the fact that with one effort of the pen we can write to every teacher or to every scholar in the school, and, for any public occasion, can get some boy, clever with the pen, to draw up a unique programme and have it copied without any further cost save that of the paper. The process is a simple one. The writing is done upon prepared paper and with prepared ink. The lines thus made are dissolved out by water, leaving a clear stencil. The stencil, coated with ink on the under side, is then put upon a pad, and, as often as a copy is wanted, paper is put upon the stencil and an impression taken by pressure in a common letter-press. The first cost varies from $25 to $110, according to multiplicity of adjuncts. For average schools that for $35 will be found to be very satisfactory — and a printer's bill would soon amount to that. The one we have, price $65, is to be preferred by those who can afford it.

LITERATURE.

The first *Cyclopedia of Prose Illustrations* by Rev. Elon Foster was a mine of wealth to the clergymen and teachers who had desired without being able to lay hold of such a fund of illustration. It immediately proved to be very popular, and still is in great demand. In response to the increasing call for such works, Mr. Foster has issued a new volume, the second in the series. It embraces allegories, analogies, anecdotes, aphorisms, emblems, fables, legends, metaphors, parables, symbols, Biblical types and figures, etc., etc., arranged in alphabetical order, so that the illustrations of any topic can be instantly found. Those who have found the others so convenient and useful will hardly allow their libraries to lack this volume. New York: Thomas Y. Crowell. Chicago: Hitchcock & Walden. 791 pp. $5.00.

Except in the Biblical and classical atlases compiled under the superintendence of Dr. Wm. Smith and Mr. Grove, which are quite large and very costly, Bible students have had no such maps as are given in *Case's Bible Atlas*. It is issued in bound quarto form, and the maps in it excellently give the topographical features of each country, and are really superb. It illustrates the distribution of nations after the deluge, Gentile countries and nations of the Old Testament, the exodus, Holy Land as allotted by Joshua, kingdoms of Judah and Israel, the united kingdom of Saul, David, and Solomon, lands of the Jewish captivities, Palestine in the time of Christ, Modern Palestine (physical), Sea of Galilee and environs of Jerusalem, St. Paul's journeys, Modern Jerusalem, etc. It furnishes condensed explanatory notes on the maps, and a very valuable alphabetical index which enables one without loss of time to turn to any place desired. Superintendents and teachers should by all means have it. Hartford, O. D. Case & Co. Chicago: A. H. Andrews & Co. $1.00.

Rev. W. H. Daniels, who is by far the most successful biographer that Mr. Moody has yet had, has written a new life of that much be-written man, under the title of *Moody: His Words, Works, and Workers*. In this new venture he has given less space to biography, and more to matters that are more absorbing. Mr. Moody's sketches of Bible characters would alone have made him famous, and they appear here as "Bible Portraits." These make up Part II. of the book. Part III. is devoted to "Outlines of Bible Doctrine." Those who think Mr. Moody has no theology at all will be surprised to find his theology is quite systematic. Part IV. is devoted to sketches of Mr. Moody's co-workers, and Part V. to that remarkable feature of his work, "The Gospel Temperance Revival." Mr. Daniels in this has surpassed his former effort, and given us a book that will be welcome and prized by all. But the portraits are caricatures. Mr. Bliss' face resembles him as little as the others that have been published as representing him, and Mr. Moody's is the worst — and that is saying a great deal — misrepresentation we have seen of him. New York: Nelson & Philips. Chicago: Hitchcock & Walden. 540 pp.

A companion volume to the above is *Moody's Talks on Temperance*, compiled by Rev. James B. Dunn. It contains, specially the words he has uttered in Boston and the testimonies of those who have been reclaimed from strong drink by the power of Christ. New York: National Temperance Society. Chicago: C. R. Blackall. 248 pp. Cloth, $1; paper, 50 cts.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—SEPTEMBER, 1877.—No. IX.

EDITORIAL MISCELLANY.

We received more commendatory words for the last review exercise than for any we have yet issued. The demand for it, also, was greater, and entirely exhausted the edition. The present one has been prepared on the same general model, and, we think, will prove equally satisfactory. It will be printed on separate sheets so early that, when this magazine reaches its readers, they can be forwarded without delay. The number wanted should be sent for as soon as possible; for no good review is gotten up in a hurry.

Our friends need not think that, having done so much in improving THE TEACHER, we are now going to stand still. For that we have no notion of doing. Already we are prepared to make another advance. Our next step forward will be in the making of a more complete lesson paper. Next month we shall present one altogether more attractive and useful.

There were some financial infelicities about Lake Bluff this year. The announcement that Rev. Joseph Cook would also lecture in Chicago was a blunder. It kept many from going there who would have helped, in admission fees, to have paid the great expenses of the assembly. True, many would have liked to have heard him in Chicago who would not have gone to Lake Bluff at all. But the corporation that runs all the risk should have such control as to guard against absolute loss. Many were drawn to hear him at Lake Bluff, but not enough to offset the inevitable deficiencies from other sources, which his popularity were meant to cover. The result was some sore feeling among the managers and some recrimination that was not pretty.

But with this those who went there to avail themselves of all that was instructive had nothing to do. And of it they were, for the most part, happily ignorant. So far as the students are concerned, there can be no possible cause of complaint. The course was rich and strong. The normal class drills were thorough, and the lectures were by some of the best men that the country affords. If the managers will only offer as good a bill of fare next year, we assure them that their failure to meet the expenses this will have no effect to decrease the attendance. The guests of a good hotel will eat though the proprietors may be losing money every day!

Toward the close, the strikes on the railroads caused such a trepidation as materially to diminish the attendance at Lake Bluff. At one time it seemed

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

uncertain whether there would be any one left. Great numbers hurried away, thinking that their only chance to get home would be to take the cars while a train was permitted to run. Still, enough stayed to make a decent assemblage to the very end. We thought it extremely doubtful whether more than fifteen or twenty, at the most, would present themselves for examination. More than forty, however, entered themselves. Five or six soon became sick when they came to the difficult questions, and dropped out as quietly as they could. Thirty-six persevered, and among them was a little girl of only twelve years old, the daughter of our friend, Rev. J. O. Foster. We do not know what was the character of her examination, the papers being immediately sealed for inspection by the committee of award, but the fact that a child of that age should compete for a diploma and the prizes, in an examination so advanced and severe, is a fact that is worthy of being chronicled.

One of the most sorrowful features connected with the demoralization of the strikes was the education of so many boys into thievery and into still bolder crimes. In the short taste they had of riot and of plunder they had aroused within them an appetite which years will not allay. It is sad to think how utterly lost to all good influences a few hours of supremacy in destruction has made them. Henceforth many of them will be our incendiaries, our thieves, our burglars — our dangerous men. The millions of property destroyed is not for a moment to be compared to the loss of these young souls.

Philadelphia has set us a new example in gathering Sunday-school statistics. It was reported at the Pennsylvania Convention that the work had been committed to the police! Each police sergeant was instructed to call upon all the Sunday-schools in his district, and ask the Sunday-school superintendents for a full report from their schools. Before the plan is adopted elsewhere, it may be well to state that, even with this official authority, the statistics were not obtained! The total depravity of human nature is nowhere better exhibited than in this persistent neglect to make out Sunday-school returns. So thinks the International Statistical Secretary, E. Payson Porter.

The Spiritualists claim to have had two communications from P. P. Bliss. In them he explains, of course, that he was entirely mistaken as regards spiritualism. The *Banner of Light* thus quotes him: "I was much opposed to the doctrines of modern Spiritualism, for in them I thought I saw the ruin of all theology that has been handed down for generations; but, sir, I have found out my mistake, and, as an honest man, can not do otherwise than acknowledge the error, and try, if possible, to redeem the past." If this is really Mr. Bliss that so talks, it is unfortunate that he speaks in such a way that even his best friends can not recognize him. We are inclined to think that he is now enjoying "the new song" altogether too much to care about writing messages so little like himself as that.

A recent cablegram stated that the Russian government had succeeded in raising a loan from Jewish bankers on the stipulation that, in case Palestine is captured from the Turks, it shall be given over to Jewish control, and all the legal penalties, now existing against the Jews in Russia, shall be removed. It is not wise, as many are doing, to found upon this news the confident expectation that the time is at hand when the Jews once more are to be gathered to Jerusalem. In the first place, it does not accord with Jewish shrewdness to make a loan, even on Palestine as a security, when it is by no means certain that it will ever come into the possession of Russia. In the second place, Jewish sympathy appears to flow towards the

Turks in this conflict instead of toward Russia, and a loan to them is much more probable than to their enemies. We are more anxious on account of the peril in which missionary enterprises are placed than hopeful of an immediate fulfillment of the prophecy relative to the rehabilitation of the Jews as a nation. Already research has received a severe blow. The Turkish authorities have refused a firman permitting the explorations at Nineveh to be continued. We share the petulance of the *Methodist*, which says: "And now the whole Christian world must wait impatiently until a set of fellows with petticoat trowsers are graciously pleased to permit an inquiry into the most interesting period of ancient life."

Burnell writes us that he drops anchor on twenty years of lay work in this country for a preaching tour around the world. He is, by this time, on his way. His programme is to spend a little time in California, a month in Japan, six weeks in China, and take his Christmas dinner with his brother, Rev. T. S. Burnell, of the Madura Mission, whom he has met but once in twenty-nine years. This brother will act, as Mrs. Partington would say, as an "interrupter" for him on his tour from Calcutta to Bombay. He is to go up the Red Sea in April, stay for a short time in Egypt, make a brief visit to the Holy Land, and spend the summer in Europe and the British Isles. Whether he will get along as well with the Chinese, Indians, Turks, and Arabs as he does with saloon keepers and roughs, remains to be seen. No doubt we shall hear often from this trip.

John Ruskin says of his early boyhood that his mother, with inflexible persistency, made him read daily in the Bible, watching every intonation of his voice, and correcting every mistake. She began with Genesis and went straight through to the last verse of Revelation, and then began again at Genesis the next day. "If a name was hard," says Ruskin, "the better the exercise in pronunciation; if a chapter was tiresome, the better the lesson in patience; if loathsome, the better the lesson in faith that there was some use in its being so outspoken." With this reading and some memorizing besides, he had to learn the whole body of the Scottish Paraphrases by heart, a few verses at a time, and to their melodious and forceful verse he says he owes his first cultivation of the ear in sound. That which cost him the most pains to learn, and which, of all things else was the most repulsive to him, was the one hundred and nineteenth Psalm—a Psalm which he now avers to have become of all the most precious on account of "its overflowing and glorious passion of love for the law of God."

Our readers, of course, have noticed the full-page advertisements of the *Sunday School Times*, which, for the past three months, have appeared on the outside of our cover. We refer to them now in order to urge all who can take two Sunday-school helps to subscribe for that, also. Of course we are not so disinterested nor so modestly inappreciative of our own merits as to advise any one to take that paper, good as it is, in preference to our own. When it comes to comparisons, THE TEACHER, viewed purely as a lesson help, must stand first! But we are frank to acknowledge that the *Times* is distinctively *the* American Sunday-school "newspaper."

A funny thing happened in the New York Convention. In his welcoming address, Rev. W. C. Calkins had referred to the famous "Billy Wilson's regiment," of war time memory, as having been made up of thieves and pickpockets. Maj. Corwin was elected president of the convention. Imagine the confusion of Mr. Calkins, and the laugh against him, when the Major announced in his speech of acceptance that he had been a member of the very regiment so stigmatized! No explanations could take off the edge of that joke.

International Sunday School Lessons.

GEOGRAPHICAL.

ACHAIA (Acts 18: 12; 19: 21).—A Roman province which, in the New Testament, included the Morea and the greater part of Greece proper, with the adjacent islands. Together with Macedonia, it denoted in the New Testament the whole of Greece. Rom. 15: 24; 16: 25; 1 Cor. 16: 15; 2 Cor. 2: 1; 9: 2; 11: 10; 1 Th. 1: 7, 8. Originally it was a narrow strip of country on the northern coast of the Morea, the cities of which were confederated in a league renewed B. C. 280 against the Macedonians. Subsequently including several other Grecian states, it became the most powerful political body in Greece. It was therefore natural that when the Romans took Corinth, B. C. 146, and destroyed the league, they should give its name to the whole region over which its influence extended. Achaia was originally a senatorial province, and governed by a proconsul. Tiberius, in the second year of his reign, made it an imperial province, and set over it a propraetor, but on the accession of Claudius it was restored to the senate, and again governed by a *proconsul*, the "deputy" of our version of Acts 18: 12.

ALEXANDRIA (Acts 18: 24).—The Hellenic, Roman, and Christian capital of Egypt, founded by Alexander the Great, B. C. 332, who traced its ground-plan, designing to make it the metropolis of his western empire. The Ptolemies carried out Alexander's design. On the western mouth of the Nile, twelve miles from the sea, it possessed every advantage of climate and trade. Its harbors, formed by the Island Pharos and the headland Lochias, were safe and commodious. Under the later Ptolemies its population was enormous. It is said to have had 300,000 freemen, while all Attica had but 130,000. Its population was cosmopolitan; Greeks, Jews, and Egyptians predominating. It was the seat of an immense library, numbering, in the days of Cleopatra, 700,000 volumes. It was the meeting-place of Greek, Judaic, and Oriental elements of thought. A critical school of literature was early established, and had wide influence. Language was studied scientifically, and the legends of early mythology were transformed into philosophic systems. Out of an effort to reconcile Oriental philosophy and the Scriptures sprang the Alexandrian school of theology. Philo was the leading mind among the Jews, Origen among the Christians. The Septuagint version of the Scriptures was made here by order of the Ptolemies, B. C. 280. Apollos, who was born at this place, must have been familiar with the speculations of its leading schools.

ASSOS (Acts 20: 13, 14.)—A seaport of the Roman province of Asia, in ancient Mysia. It was on the northern shore of the Gulf of Adramyttium, and about seven miles from the opposite coast of Lesbos. A good road connected Assos with Troas, which were about twenty miles apart. It was a Greek town. It had an excellent harbor. It was a populous town, and built on a rocky eminence, which commanded a magnificent view of sea and country.

CÆSAREA.—This city occupies an important place in the Acts of the Apostles. It is mentioned again and again. Acts 8: 40; 9: 30; 10: 1, 24; 11: 11; 12: 19; 18: 22; 21: 8, 16; 23: 23, 33; 25: 1, 4, 6, 13. It was the residence of Philip, one of the seven deacons. Here Cornelius

the Centurion was converted. Here Herod Agrippa I. died. Paul sailed from this city to Tarsus, when forced to leave Jerusalem on his return from Damascus. He landed here at the close of his second missionary tour, and spent some time here on his return from his third missionary tour. Here he was a prisoner for two years before his voyage to Italy.

Cæsarea was about seventy miles from Jerusalem, was on the coast of Palestine, on the great road from Tyre to Egypt. It was built by Herod the Great in ten years; before that time being a little town called "Strato's Tower." It was named Cæsarea in honor of Augustus, the patron of Herod. Its harbor was equal in size to the *Piræus* of Athens. Its breakwater, built of stones fifty feet long, afforded complete protection from the south-westerly winds. Its temples dedicated to Cæsar and Rome, contained colossal statues of the Emperor and the Imperial City. It had an amphitheater and a theater. It was the official residence of the Herodian kings, of Festus, Felix, and the other Roman procurators of Judea. It was the headquarters of the military forces of the province. It was not a Jewish city. The Gentile element predominated, the Scriptures being read in the Synagogue in Greek. Vespasian was here first declared Emperor. It was the home of Eusebius, the first great church historian. It was a city of importance even in the time of the Crusades. It is now desolate.—*Cond. from Howson.*

CENCHREA (Acts 18: 18).—The eastern harbor of Corinth and the emporium of its trade with the Asiatic shores of the Mediterranean. It was about nine miles from Corinth, and was strongly fortified both by nature and art. Paul sailed from this port on his return to Syria from his second missionary journey. In the course of the third journey a church seems to have been formed here, of which Phœbe was the servant. Rom. 16: 1. It was at this place that Paul is said to have shorn his head at the expiration of his vow.

CHIOS (Acts 20: 15).—An island in the Ægean, in whose harbor Paul anchored for a night. It was only five miles from the mainland. Was thirty-two miles long, and from eight to eighteen broad. It is mountainous, and has always been celebrated for its beauty and fruitfulness. Its modern name is *Scio*, and its inhabitants suffered fearfully in the Greek war for independence.

CORINTH (Acts 18: 1–18).—One of the most remarkable of all the Grecian cities. Its situation was the key to its greatness. It was "the bridge of the sea" and "the gate of the Peloponnesus." The view from the Acro-Corinthus, a vast citadel of rock 2,000 feet above the level of the sea, is one of the most celebrated in the world. In the earliest period of which we have record, the Greeks were established here, in a position of wealth and military strength. Some of the earliest efforts at shipbuilding were connected with Corinth, and her colonies westward were among the first and most flourishing sent from Greece. In the struggles with Macedonia and Rome, Corinth held a distinguished place. She was at the head of the Achæan League. She maltreated the Roman ambassadors, and was in consequence utterly destroyed, B. C. 146. Corinth was rebuilt by Julius Cæsar, B. C. 46, as a *colony*, and became the metropolis of the province of Achaia, and the residence of the proconsul. It was a place of great mental activity, of commercial and manufacturing enterprise. Its wealth was proverbial, as were the vice and profligacy of its inhabitants. "The worship of Venus here was attended with shameful licentiousness." The Isthmian games were formerly celebrated at the Prosidonium, or sanctuary of Neptune, a sanctuary a short distance to the north-east of Corinth and at the narrowest part of the isthmus. From these games Paul

borrows some of his most striking imagery. 1 Cor. 9: 24–26.

Paul remained at Corinth a year and six months. He came hither from Athens, Silas and Timotheus soon rejoining him. The Epistles to the Thessalonians were written from this city A. D. 52 or 53. Here Aquila and Priscilla plied their trade. Hither came Apollos soon after Paul's departure.

The great number of Latin names in the Epistle to the Romans, which was written from Corinth (A. D. 58), is in harmony with the colonial origin of the city. Though there were many Jewish converts in the Corinthian church, the Gentile element was predominant. And yet the Judaizing spirit was very strong. Party feeling ran high, the names of Paul, Peter, and Apollos being the watchwords of different factions. Among the eminent Christians of Corinth were Stephanus (1 Cor. 1: 16; 16: 15, 17), Crispus (Acts 18: 8; 1 Cor. 1: 14), Gaius (Rom. 16: 23; 1 Cor. 1: 14), and Erastus. Rom. 16: 23; 2 Tim. 4: 20. The town is now small and malarious, and is called *Gortho.*

EPHESUS (Acts 18: 19, 21; 19: 1).—An illustrious city in Ionia, nearly opposite the Island of Samos, about the middle of the peninsula which now constitutes Turkey in Asia. "It was the capital of the province of Asia, the emporium of the trade with the East. Situated on the projecting forehead of the peninsula since known as Asia Minor, it was called one of the eyes of Asia—Smyrna, forty miles distant, being the other. Partly on the ridge of Mt. Coressus, partly on Mt. Prion, or Pion, and partly on the plain in the valley of the river Cayster, from which these eminences arose, the city was built. This plain about five miles long from east to west, and three miles broad, was bounded on three sides by mountains, and on the fourth by the Icarian, one of the divisions of the Ægean Sea. The outer port of the city was formed by the channel of the Cayster and the bay into which it flowed; the inner port was a sort of lake connected with the river, a short distance above its mouth, by a canal. The land about was low, the waters abundant, and marshes and lagoons, and a continual change of form was the consequence. The wash of the sea and the accumulations of silt had already, at the time of Paul's visit, impaired the harbor, and its subsequent destruction, by the continuance of the same process, proved the death of the town. Ephesus has scanty material for history. Founded by Androchus, son of Codrus, Ephesus was the royal residence of the Ionian kings, was a kind of sacred city, holding peculiar religious festivals, was successively under the dominion of the Persian and Lydian kings, and came finally under the Roman rule—the province of Asia, with Ephesus for its capital, being formed 129 B. C. At the time of Paul's stay there it was a free city and assize town, with thriving commerce and a fair cultivation of the arts and literature, with a fervor of idolatry, and bewitched with sorcery. Although there are remains of some beautiful buildings, the only ones which interest us as students of the Bible are the stadium, the theater, and the temple. From the ruins of the edifices and the descriptions of contemporaneous visitors, we have very minute information respecting these three buildings. The stadium, or circus, 685 feet long and 200 wide, was the arena of the beast fights foot-racing, wrestling, and pugilistic combats. It lay at the end of a broad paved street, which led off to the north along the foot of Mt. Coressus. Out of the hill itself the seats on the south were excavated, while those on the north were supported on arches. The eastern end was of a circular form, like a theater; the other extremity was built straight across with open spaces on the north and south for the two entrances to the stadium. The theater, excavated from the sloping side of Mt. Coressus, looked toward the west, faced with a portico, but, like other ancient theaters, without

a roof. It is said to have been the largest edifice of the kind ever erected by the Greeks. It would seat 50,000 people. From the Agora just below, the crowd quite naturally rushed into the theater when matters came to so serious a pass with the Ephesians as to threaten an interference with the honor paid to the great Diana, and with the manufacture of her shrines."—*Abbott.*

Ephesus is closely connected with the life of the Apostle John. It was his burial-place, and the site of one of the churches of the Apocalypse. Paul was here both on his second and third missionary tours. "*The upper coasts*" (Acts 19: 1), through which he passed to his residence in the city, are the Phrygian table-lands of the interior. There were two great systems of roads from this city, one through the passes of Tmolus to Sardis, and thence to Galatia, and the other round the extremity of Pactyas to Magnesia, and up the valley of the Meander to Iconium, where there was communication with the Euphrates and the Syrian Antioch. There was also a system of coast roads leading northward to Smyrna, and southward to Miletus. The Ephesian elders probably took this road when they met Paul at Miletus. Acts 20: 17, 18.

GREECE (Acts 20: 2).—The name of a country. Greece proper as opposed to Macedonia. The word is only once used in the New Testament.

ITALY.—The well-known peninsula now called by that name. The word is found four times in the New Testament. Acts 10: 1· 18: 2; 27: 1; Heb. 13: 24.

MILETUS (Acts 20: 15, 17).—The place where Paul met the elders of the church at Ephesus, and gave them farewell instructions. Miletus and Ephesus were not more than twenty or thirty miles apart. The city was far more famous five hundred years before it was visited by Paul than ever after. It was once the most flourishing of the Ionian cities. It suffered from the growth of the Lydian kingdom and became tributary to Crœsus. Absorbed in the Persian empire, it revolted, was stormed and sacked. Alexander, when on his eastern campaign, gave the city a blow from which it never recovered. Still through the Roman period it held the rank of a second-rate trading town. For a time it was an episcopal city of Western Asia. There are no ruins to mark its site. The names of the persons who were with Paul were Sopater, Aristarchus, and Secundus, Gaius and Timotheus, Tychicus and Trophimus. Acts 20: 4. The course of the journey from Greece through Macedonia is given with the precision of an itinerary. Acts 20: 3–6, 13–16; 21: 1–17.

MITYLENE (Acts 20:14,15).—The chief town of the island of Lesbos. Midway between Assos and Chios, its harbor furnished a safe and convenient resting place for Paul on his return voyage from his missionary tour. In Roman times the town was celebrated for the beauty of its buildings. In Paul's day it had the privileges of a free city. It is a flourishing place even now.

PONTUS (Acts 18: 2).—The native country of Aquila; a large district extending along the Black Sea, whence its name. It is mentioned three times in the New Testament with Asia, Cappadocia, Phrygia, and Pamphylia, as one of the regions whence worshipers came to Jerusalem. At Pentecost (Acts 2: 9, 10), again in Acts 18: 2, and again as the home of the "scattered strangers," to whom Peter addresses his first Epistle. 1 Pet. 1: 1. There must have been many Jews in the district. The brilliant period in its history is the life of Mithridates who was defeated by Pompey. During the reign of Nero the region was made a province, and called Pontus.

ROME (Acts 19: 21).—The famous capital on the Tiber. Gibbon estimated that in Paul's time the city contained

1,200,000 people, of whom one-half were slaves. A fuller description of the city, and of the localities connected with the apostle's visit, will be given in the next number of THE TEACHER.

SAMOS (Acts 20: 15).—An illustrious Greek island in the Ægean. It is lofty and commanding. The word denotes a *height*, hence Samothrace, "the Thracian height." It had the privileges of a free city.

SYRIA (Acts 18: 18; 20: 3).—This term was loosely applied to the region which extended in an easterly direction from the Mediterranean to the Euphrates, and southward from the Lebanon to the Arabian desert. In the New Testament the term covers, according to Rawlinson, the region "bounded on the north by Amanus and Taurus, on the east by the Euphrates and the Arabian desert, on the south by Palestine, and on the west by Phœnicia and the Mediterranean near the mouth of the Orontes." This tract was three hundred miles long, from fifty to one hundred and fifty broad, and contained an area of about 300,000 square miles. Antioch was its most important city, and the residence of its kings.

TROGYLLIUM (Acts 20: 15).—"Samos is exactly opposite the rocky extremity of the ridge of Mycale, which in the New Testament is called Trogyllium. The channel is about a mile wide. Paul sailed through this channel at the close of his third missionary journey. The navigation of the coast is intricate, and it may be gathered from Acts 20: 6, and subsequent notices of the voyage, that he sailed in the dark of the moon. Thus the night was spent at Trogyllium. A little east of the extreme point is an anchorage which is still called Saint Paul's port. The spot where the apostle anchored is famous in history for the great battle of the old Greeks against the Persians B. C. 479, and for a gallant action of the modern Greeks against the Turks, A. D. 1824."—*Howson.*

BIOGRAPHICAL.

ALEXANDER (Acts 19: 33).—A Jew put forward by his countrymen, to quiet the Ephesian mob. Calvin, Alford, and others think that he was a Christian Jew, and so an object of hate to his countrymen. The views of Neander as given by Hackett are more likely to be correct. "As the Jews here lived in the midst of a numerous Greek population who viewed them with constant aversion, any special occasion roused their slumbering prejudices into open violence, and they had then much to suffer, hence the Jews on this occasion feared that the anger of the people against the enemies of their gods—especially as many of them did not know who were really intended—would be directed against themselves, and they were anxious, therefore, that one of their number, a man by the name of Alexander, should stand forward, in order to shift the blame from themselves upon the Christians; but the appearance of such a person who himself belonged to the enemies of their gods, excited in the heathen still greater rage, and the clamor became more violent." Hackett thinks he is not to be confounded with "Alexander the coppersmith" mentioned in 2 Tim. 4: 14, as some writers suggest.

APOLLOS (Acts 18: 24; 19: 1).—A Jew born and educated at Alexandria, the meeting-place of Greek, Oriental, and Judaic elements of thought. Eloquent (or learned) no doubt in the Greek language, he was imperfectly taught in the principles of the gospel. Acts 18: 25. On coming to Ephesus, A. D. 54, he received more perfect instruction from Aquila and Priscilla. Acts 18: 26; 19: 1. He became an evangelist preaching first in Achaia, then in Corinth, where he "watered" what Paul had "planted." 1 Cor. 3: 6. Apollos was probably with

Paul when he wrote his first Epistle to the Corinthians. 1 Cor. 16: 12. He is mentioned again in Titus 3: 13, but beyond this nothing is known of him. Tradition makes him bishop of Cæsarea. He was admirably fitted by education and temperament to carry on the work which Paul began.

ARISTARCHUS (Acts 19: 29; 20: 4; 27: 2).—A Thessalonian who accompanied Paul on his third missionary journey, and with Gaius was seized in the tumult at Ephesus. He went with the apostle to Asia (Acts 20: 4), and was with him on his voyage to Rome. Acts 27: 2. In Colossians 4: 10, and in Philemon 24 he is mentioned as Paul's fellow-prisoner and fellow-laborer, and with this notice we lose sight of him.

AQUILA (Acts 18: 2).—A Jew born in Pontus, a province of Asia Minor. On account of his religion, he and his wife were, by Claudius, banished from Rome, where they had been living. They went to Corinth, where their trade, that of a tent-maker, brought them into intimate relations with the Apostle Paul. They seem to have remained here the year and six months of Paul's stay, for on his departure for Ephesus they accompany him. Remaining at Ephesus while he goes to Syria, they receive Apollos apparently to their home, and give him that instruction in the way of the Lord which he now lacked. They are still at Ephesus when the first Epistle to the Corinthians is written; but in Romans 16: 3 they are again at Rome, and their house a place of assembly for Christians. In 2 Timothy 4: 19 they are saluted as being with Timotheus, probably at Ephesus. This is all we know of them.

CLAUDIUS (Acts 18: 2).—The fourth Roman Emperor, successor of Caius Caligula. He reigned from A. D. 41 to 54. He was the son of Nero Drusus, was born at Lyons, August 1, B. C. 9 or 10; was unknown till called to the throne, Jan. 24, A. D. 41. He owed his election mainly to Herod Agrippa I., to whom he made large gifts. There were several famines in his reign, one of which is mentioned in Acts 11: 28–30. A tumult of the Jews at Rome caused him to expel them from the city. Acts 18: 2. After a weak and foolish reign of thirteen years he was poisoned by his fourth wife, Agrippina, the mother of Nero the Emperor.

CRISPUS.—All that is known of him is that he was ruler of the synagogue at Corinth at the time of Paul's visit (Acts 18: 8), and that he and his family received baptism at Paul's hands. 1 Cor. 1: 14.

DEMETRIUS (Acts 19: 24).—A silver shrine maker at Ephesus, who, fearing for his trade, excited the populace against Paul and his companions, and thus endangered their lives.

ERASTUS (Acts 19: 22).—Associated with Timothy as one of the deacons at Ephesus. He and Timothy were sent forward into Macedonia, while Paul remained in Asia. He may be the same person with the Erastus of 2 Tim. 4: 20, but is not "the chamberlain," or public treasurer of Corinth, mentioned in Romans 16: 23.

EUTYCHUS (Acts 20: 9).—A young man at Troas, who fell asleep while Paul was preaching, and fell down from a third story window in which he was sitting. He was taken up dead, and was by the apostle miraculously restored to life. Compare the restorations to life by Elijah and Elisha. 1 K. 17: 21; 2 K. 4: 34.

GAIUS (Acts 19: 29).—Nothing whatever is known of this Gaius, except that he was a Macedonian, and with Aristarchus was hurried into the theater at Ephesus. The Gaius of Acts 20: 4 was from Derbe, and may be the person to whom the third Epistle of John is addressed. The Gaius of Romans 16: 23, Paul's host, and of 1 Corinthians 1: 14,

was evidently a Corinthian. This Gaius is joined with Crispus as one of those whom Paul baptized.

GALLIO (Acts 18: 12, 14, 17).— The deputy or proconsul of Achaia when Paul was at Corinth, A. D. 53. He was the brother of Seneca, the philosopher, and is described as a man of singular purity of character and sweetness of disposition. He appears to have resigned the government of Achaia on account of his health, and to have died soon after, A. D. 66. Seneca dedicated some of his books to him. His real name was Marcus Annæus Noratus, which was changed to Junius Annæus Gallio, out of respect for the rhetorician Lucius Junius Gallio, into whose family he was adopted. He is mentioned by his contemporaries as the "sweet Gallio," and as an universal favorite.

JUSTUS (Acts 18: 7).—It is generally supposed that Paul lodged in the house of Justus when at Corinth, but perhaps he went there, as Abbott suggests, to preach. It would be a convenient place, as it adjoined the synagogue, and as the court-yard of the house would furnish sufficient room for an audience. He was a foreigner and "a proselyte of the gate," for such seems to be the meaning of the words "that worshiped God." He appears to have very soon become a Christian, and one who was not ashamed to acknowledge it.

PRISCILLA (Acts 18: 2).—She is called Prisca in 2 Timothy 4: 19. As she is frequently mentioned before her husband, some have supposed that she was the more energetic and capable of the two. They are thought to have been possessed of some wealth. As a helper of the apostle, and especially of Timothy at Ephesus, her services must have been of great value. Says Archdeacon Evans: "In his dealings with the female part of his flock, which, in that time and country, required peculiar delicacy and discretion, the counsel of the experienced Priscilla would be invaluable. Where, for instance, could he obtain more prudent and faithful advice than her's in the selection of widows to be placed upon the eleemosynary list of the church, and of deaconesses for the ministry?"

SCEVA (Acts 19: 14–16).— Nothing is known of him except what is stated in the Acts. He was a Jew, and resided at Ephesus at the time of Paul's second visit to the town, but was not necessarily a native of the place. The form of the expression "chief of the priests" leaves it doubtful, whether he was chief of one of the twenty-four priestly courses at Jerusalem, or an apostate, and so chief of the priests of Diana. His sons had evidently given themselves up to the practice of heathen magic.

SECUNDUS (Acts 20: 4).—A Thessalonian who went with the apostles from Corinth to Asia, either to Troas or Miletus, on his return to Jerusalem from his third missionary journey.

SOPATER.— A Berean. The best manuscripts insert the words, "son of Pyrrhus," as if to distinguish him from the Sopater of Romans 16: 21. Beyond what is asserted of him in the Acts, nothing is known of him, nor of Pyrrhus his father.

SOSTHENES (Acts 18: 12–17).—A bigoted Jew, and utterly opposed to Paul. Ruler of the synagogue at Corinth, either as successor of Crispus, who had been converted, or as in charge of another synagogue in the place. If the same with "Sosthenes our brother" mentioned in 1 Cor. 1: 1 he must have been converted, and after this time. His rough treatment by the mob is an instance of the rapidity with which unreasoning public sentiment changes.

TYCHICUS (Acts 20:4).—See on Trophimus above. A fellow-laborer with Paul in the gospel, and a companion on some of his journeys. He is mentioned in

five separate books of the New Testament, four times as belonging to Asia. (1) Acts 20: 4, when he is with the apostle on his return journey to Syria, is called an Asian, and is left behind, while Paul and Trophimus go on to Jerusalem. Acts 21: 29. He probably remained at Miletus. Acts 20: 15, 38. (2) He is with the apostle in his first imprisonment at Rome, Col. 4: 7, 8. He is spoken of as "a beloved brother," and "a faithful minister and fellow-servant in the Lord." He is sent to Colossæ with Onesimus, a native of that city, to acquaint the Christians there with the apostle's situation, and to give them comfort. They probably carried with them both the Epistle to the Colossians and that to Philemon. (3) In Ephesians 6: 21, 22 Tychicus is described in about the same language as in Colossians, and if the letter to the Ephesians is a circular letter, his wide acquaintance in Asia made him a proper person to bear it. (4) In Titus 3: 12 Paul says he will probably soon send Tychicus to Crete. (5) In 2 Timothy 4: 12 he says: "I am herewith sending Tychicus to Ephesus." Thus from first to last Tychicus is connected with the work in Asia, though not without a share in the work in Europe. The tradition which makes him bishop of Chalcedon in Bithynia is of no value.—*Cond. from Howson.*

TROPHIMUS (Acts 20: 4).—Three times mentioned in the New Testament. Acts 20: 4; 21: 29; 2 Tim. 4: 20. He was a native of Asia, and with Tychicus was with the apostle on his third missionary tour, and during part of the returning route to Syria. While Tychicus remained in Asia, Trophimus accompanied Paul to Jerusalem, and became the innocent cause of his arrest, and subsequent journey to Rome. Says Dean Howson: "Certain Jews from the district of Asia saw the two Christian missionaries together, and *supposed* that Paul had taken Trophimus into the Temple. Acts 21: 27–29. From this passage we learn two facts, viz., that Trophimus was a Gentile, and that he was a native, not simply of Asia, but of Ephesus."

In the last letter written from Rome and written just before his martyrdom, viz., the second Epistle to Timothy, Paul speaks both of Trophimus and Tychicus. 2 Tim. 4: 12, 20. He had left Trophimus sick at Miletus, and not long before the time of his writing. Trophimus is probably the brother who with Titus carried the second letter to the Corinthians. 2 Cor. 8: 16–24. Says Stanley: "Trophimus was, like Titus, one of the few Gentiles who accompanied the apostle; an Ephesian, and therefore likely to have been sent by the apostle from Ephesus with the first Epistle, or to have accompanied him from Ephesus now; he was as is implied of 'this brother,' whose praise was in all the churches, well known; so well known that the Jews of Asia (Minor?) at Jerusalem immediately recognized him; he was also especially connected with the apostle on this very mission of the collection for the poor in Judæa. Thus far would appear from the description of him in Acts 21: 29. From Acts 20: 4 it also appears that he was with St. Paul on his return from this very visit to Corinth." He and Tychicus may have had something to do with the contributions for the saints at Jerusalem. At any rate, they are among the most trusted and faithful of Paul's companions in travel.

TYRANNUS (Acts 19: 9).—Probably a Greek, and a teacher of rhetoric or philosophy at Ephesus. The halls which such teachers occupied were called schools. We can not determine whether Paul hired the hall of Tyrannus or occupied it gratuitously. As it was selected after being compelled to leave the synagogue, it no doubt furnished ready access to the Gentile population, It is most likely that Tyrannus eventually became a Christian, as he allowed the apostle to use his hall for "two years."

Antiquities.

"And certain of the chief of Asia," i. e., *Asiarchs* (Acts 19:31).—They were men chosen to preside over games held at Ephesus in May, in honor of Diana. "They were ten men chosen annually from the chief towns in proconsular Asia to superintend the games and festivals held every year in honor of the gods and the Roman Emperor. They were chosen from the wealthier class of citizens, since, like the Roman Ædiles, they were required to provide for these exhibitions at their own expense. Those who had filled the office once retained the title for the rest of life. One of the number acted as chief Asiarch, who resided commonly at Ephesus. The Bithyniarchs, Galatarchs, Syriarchs, were similar classes of magistrates in other provinces of Western Asia. Akerman offers here the following just remark: 'That the very maintainers and presidents of the heathen sports and festivals of a people to whom the doctrine of Christ and the resurrection was foolishness were the friends of Paul was an assertion which no fabricator of a forgery would have ventured upon. We can not penetrate the veil which antiquity has thrown over these events, and are only left to conjecture either that Christianity itself had supporters, though secret ones who feared the multitude, in these wealthy Asiatics, or that, careless of the truth of what the apostle preached, they admired his eloquence, and wished to protect one whom they considered so highly gifted."—*Hackett.*

"Days of unleavened bread" (Acts 20:6).—The Passover. During its continuance all leaven was put out of the houses. Ex. 12:19. Paul and his associates would of course observe the festival in recognition of Christ, the true paschal Lamb. By comparing the statement of this verse with Acts 19:10, we learn that Paul spent about three quarters of a year in this visit to Europe.

Exorcists (Acts 19:13).—This term covers those wandering star-readers, dream-interpreters, fortune-tellers, medicine men, who were found in every part of the East, and who unfortunately have their representatives even in our day. The allusions in Acts 19:13–19 to magic at Ephesus are well explained in the following note from Abbott: "Though Ephesus was a Greek city, the manners of its inhabitants were half Oriental. The image of its tutelary goddess resembled an Indian idol; its religion was intermixed with Asiatic superstition; it was thus the center, both of an Oriental philosophy and the practice of witchcraft. Mysterious symbols, called Ephesian letters, were employed to charm away evil spirits, either by being pronounced by the charmer, or written upon parchment or engraved upon stone, and so employed as an amulet. The study of these symbols was an elaborate science, and books, both numerous and costly, were compiled by its professors. These magical arts were practiced by not a few of the Jews; the very severity with which the Old Testament forbids such practices (Ex. 22:18; Lev. 20:27; Deut. 18:10, 11; 1 Sam. 28:3, 9) indicates a national tendency toward them. The Talmud and Josephus give evidence of a continuance of these practices at a later period, as do references in Paul's Epistles. Gal. 5:20; 2 Tim. 3:13. A knowledge of magic was a requisite qualification of a member of the Sanhedrin, that he might be able to try those who were accused of employing it, and the art was believed among the Jews to have been derived from King Solomon. The instruments employed in its practice were chiefly fumigations, incantations, use of certain herbs, and the employment of charms, written or spoken. The exorcists here mentioned treated the name of Jesus as such a charm, the mere pronunciation of which they thought would have the power to expel evil spirits. Thus they classed Paul with themselves, and

Christianity with magic. Their action indicates a certain degree of sincerity in their superstition; they were given over to believe a lie (2 Thess. 2: 11); while the language of verse 18 indicates that they were also consciously guilty of fraud, and, in the event which followed, probably confessed it." The miracles wrought by Paul (Acts 19: 11, 12) were explained by the sorcerers as the work of a magic like their own, but superior.

"FIFTY THOUSAND PIECES OF SILVER" (Acts 19: 19).—Literally "five ten thousands (myriads) of silver." The drachmæ, or Denarii are probably meant, and not the shekel. The penny was about fifteen cents of our money, so that the books were worth about $7,500.

JOHN'S BAPTISM (Acts 19: 3).—A baptism so called from John the Baptist, who preached repentance and remission of sins, but did not baptize his converts into the name of Jesus and the Holy Ghost. The Ephesian Christians were rebaptized, in order to comply with the command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

JUDGMENT SEAT (Acts 18: 16).—"A movable, or sometimes permanent, throne or chair of state, used by the Emperor at Rome, and in the provinces by the proconsuls and other chief magistrates, in administering justice."—*Abbott.*

LAWFUL ASSEMBLY (Acts 19: 39).—This was a meeting for the transaction of public business. Such meetings were held at fixed times, or could be called on special occasions. They were somewhat like the town-meetings of New England, were regularly organized, and transacted their business in an orderly manner. There were two ways for Demetrius to proceed. If his grievance concerned the public, he could lay it before a regularly called public assembly. If it was private, the court was in session, and the *deputies* were ready to hear him, and decide between him and those whom he accused. The following quotation from Abbott explains the whole matter, and also the meaning of the phrase, "the law is open and there are deputies." Acts 19: 38. "*The courts are in session, and there are proconsuls.*" "At certain times of the year, fixed by the proconsul, the people of each Roman province assembled in the chief town of the district in a convention. At such a convention litigants applied to the proconsul, who selected a number of judges from the convention to try the cause or causes, he himself presiding at the trials and pronouncing the sentence. The deputies here are either the proconsuls or the judges selected for the trial of causes, and the language implies that such a court was actually in session at Ephesus."

PENTECOST (Acts 20: 16).—One of the three great Jewish festivals, so called because it fell on the fiftieth day from the second day of the Passover. It was the "feast of the harvest. Ex. 34: 22. "The feast of weeks." Num. 28: 26. The early Christians thought the law was given on the fiftieth day after leaving Egypt, and that the Holy Ghost came down on this same day in order to perfect the work of Christ, and establish his church on the earth. Hence the desire of Paul to celebrate this feast in Jerusalem.

"RULER OF THE SYNAGOGUE" (Acts 18: 8, 17).—The president of the board of elders in which the government of the synagogue was vested. At Corinth the office was held both by Crispus and Sosthenes.

"SAT IN A WINDOW . . . FELL DOWN FROM THE THIRD LOFT" (Acts 20: 9).—The upper chamber, usually occupying the upper story, was devoted to guests and feasts. The third loft is simply the third story of the house. Says Abbott: "Only the rooms in the upper story

were lighted by windows; they were small, about three feet by two, closed by a wooden shutter, sometimes protected by a lattice-work, and occasionally, in the houses of the wealthiest, enclosed with a thin, transparent stone, or even with glass. Eutychus was sitting on the ledge of the window-sill, the shutter being open, and the window evidently being unprotected by lattice."

"SHOOK HIS RAIMENT" (Acts 18:6).—A symbolical act, by which the apostle bore testimony against opposers and unbelievers, and declared himself free from responsibility for their spiritual death. The loose flowing oriental dress made this gesture natural and appropriate.

"SILVER SHRINES" (Acts 19:24).—The making of these shrines was an important business in a heathen city like that of Ephesus. They were probably small images of Diana, or models of her temple containing her image. They could easily be carried from place to place, and were highly prized, both as charms and as relics.

"TENT-MAKERS" (Acts 18:3).—"Tent-making," says Van Lennep, "constitutes an important occupation in Western Asia at the present day. In all the larger cities, and particularly at Constantinople, there is a portion of the bazaar, or business part of the town, entirely devoted to this branch of industry. Here may be seen men engaged in cutting and sewing canvas, in constructing or finishing off tents of various forms and sizes, in mending and repairing those long used, or packing them up for their customers. This is the military tent. But the military tent is not employed solely for the purpose of warfare. The civilian often carries it with him on his journey, and pitches it at night; it is frequently seen beside some hot spring, whose sanitary waters are sought to mitigate the sufferings of the sick; and one of the most refreshing sights of the advancing spring is the herds of horses feeding on the barley sown for the purpose in the neighborhood of every town, with the conical tents of their keepers scattered here and there over the valley or plain. The Apostle Paul was a tent-maker, and the tents he constructed were doubtless employed by the Roman soldiers, since no military power existed in his day in the lands where he wrought. The Roman tent, like the Grecian, is probably identical with the tent still used in the same lands." It is not likely that Paul wove the cloth. It was made in his native province, of goat's-hair, and was known in trade as Cilicium. It was the fellowship of a common industry, or "craft," that brought Paul and Priscilla and Aquila together, and secured the latter for the cause of Christ.

THEATER (Acts 19:31).—A huge semi-circular building, usually of stone, and open to the sky, with seats in tiers, like those in a modern hippodrome. The performers were on a level with the lower seats, and could therefore be seen by every person within the edifice. Among the Greeks, theaters were often used for public assemblies and the transaction of public business. Herod Agrippa I. was in the theater at Cæsarea when struck with death. Acts 12:21–23. The enclosed space would sometimes hold 50,000 people. The remains of the theater at Ephesus are still visited.

TOWN CLERK (Acts 19:35).—The scribe, or secretary of a city. At Ephesus he evidently held a very important office. The original duties of his office, to record the letters and decrees of the state, and to read them in public, were so enlarged in the cities of Asia as to make those who filled it substantially the heads or chiefs of the municipal government. If associated with a superior officer, they succeeded to his place and duties upon his death or absence. In some of the cities of Asia the town clerks stamped their names on the coins

of their city, and called the year after themselves; in short, assumed the authority and dignity of governors. The office may have been religious as well as political. At Ephesus the town clerk was a man of large influence, and, as his speech shows (Acts 19: 35–40), a man of good sense.

MYTHOLOGICAL.

DIANA.—The representative of the Greek Artemis, the tutelary divinity of Ephesus. She differs greatly from the Greek Diana, more nearly resembling Astarte and other female divinities of the East. She may have retained her original character at Ephesus as goddess of pools, rivers, and harbors, and of the chase. On some of the Ephesian coins she is exhibited as a huntress, and with a stag. But usually she was represented with a mural cross, and many breasts, as the goddess of the productive and nutritive powers of nature. Her worship at Ephesus is said to have been established by the Amazons, the name Diana being given to her by the Greeks, who, on coming to Ionia, and finding that there were resemblances between their own Artemis and this Asiatic divinity, forthwith gave her the name to which they had always been accustomed. Her temple (Acts 19: 27) was one of the seven wonders of the world. The earlier temple, begun before the Persian war, was burnt on the night in which Alexander the Great was born, B. C. 356. Another structure, built by the enthusiasm of all Asia, took its place. It was 425 feet long, 220 in breadth. It had 127 columns, each 60 feet high. It is said to have constituted an epoch in Greek art, the Ionic order of architecture being first perfected in it. Some of the columns are now in the mosque of St. Sophia, at Constantinople. At the time of Paul's visit it was standing in all its magnificence. It was visited by pilgrims from every part of Asia. It was a sanctuary, the public treasury of the city, and was regarded as the safest bank that private individuals could have. The statement of Demetrius (Acts 19: 27), "whom Asia and the world worshipeth," is not too strong to express the reverence in which the goddess of this temple was held, nor is the cry of the mob, "great is Diana of the Ephesians," (verse 34) at all wonderful. Pausanias says that this goddess was more honored privately than any other deity, which accounts for the manufacture and large sale of the "silver shrines" referred to in verse 24.

The sacredness of the temple was increased by the belief that the image of the goddess had fallen from heaven (verse 35), and was the direct gift of Jupiter. A similar legend prevailed in regard to a statue of Diana in Tauris. Nor were such legends at all uncommon. This image, say Conybeare and Howson, "Like the Palladium of Troy, like the more ancient Minerva of the Athenian Acropolis, like the Paphian Venus, or Cybele of Percinus, like the Ceres in Cicily, mentioned in Cicero, it was believed to have fallen down from the sky." It is thought that the origin of the legend may be traced to the fall of some remarkable meteoric stones.

JUPITER.—The highest and most powerful among the gods. "He controlled the changes in the heavens, determined the course of all earthly affairs, was the guardian of the law, and was invoked at the beginning of every undertaking, and publicly worshiped on the return from any successful campaign." See TEACHER for July.

LESSON XXXV.—SEPT. 2, 1877.—PAUL AT CORINTH.

SCRIPTURE.—Acts 18 : 1-11. Memorize 7-11; Primary Verses, 9, 10.

1 After these things Paul departed from Athens, and came to Corinth;
2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.
3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)
4 And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.
5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
7 And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.
8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

GOLDEN TEXT.—"Not slothful in business, fervent in spirit, serving the Lord."—ROM. 12: 11.

TOPIC.—"I am with thee." 10.

HOME READINGS.

M. Jer.	1 : 1-19	"I am with thee to Deliver."
T. Acts	23 : 1-31	"The Lord stood by him."
W. Acts	27 : 1-25	"Stood by—the Angel of God."
Th. 1 Th.	2 : 1-20	"Were bold in our God."
F. 2 Tim.	4 : 1-18	"The Lord Stood with me."
S. Matt.	28 : 1-20	"I am with you Alway."
S. Rom.	8 : 16-39	"Who shall Separate us?"

TIME.—A. D. 52 (last part of year) to 54. PLACE.—Corinth, in Greece.
NOTE TO THE SCHOLAR.—You should be able to tell the meaning of the following words and phrases: "Craft"; "wrought"; "was pressed in spirit"; "I am clean"; "hold not thy peace"; "no man shall set on thee."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

LABORING IN DEED.—To what place did Paul go from Athens? 1. Whom did he find there? 2. Why did Aquila come to live in Corinth? 2. How much were they willing to do for Paul? Rom. 16: 3, 4. Did they help him in any other place than Corinth? 19, 26. Why did Paul, at first, stay with them? 3. What, then, was Paul's occupation? What was Paul's idea about work? 2 Th. 3: 10. How much, and why did he work? 2 Th. 3: 8.

LABORING IN WORD (*vainly*).—Did he do anything besides making tents? 4. Why did he do this? 17: 2. Who came to help him? 5. Where had he left them? 17: 13, 14. What did Paul testify? 5. To whom? Did they accept his testimony? 6. What did they do? What reply did he make? 6. Had he any right to do that? Matt. 10: 14. What is the only way in which we can escape from the guilt of souls? Ezek. 3: 18, 19. To whom did Paul then turn? 6.

LABORING IN WORD (*successfully*).—Where did he preach after that? 7. What made *that* a good place in which to preach? 7. Who became converts? 8. Did Paul baptize any one? 1 Cor. 1: 14. What message did the Lord give Paul? 9. How? When? What reason did he give him for not being afraid? 10. Of what should no one be afraid who loves, and is beloved by, Christ? Rom. 8: 35-39. Will the Lord be with us in these days? Matt. 28: 20.

General Questions.

How is it shown in this lesson:

1.—That every one ought to earn his living?
2.—That every Christian is responsible for the souls of others unless he does all that he can to make them accept Christ?
3.—That if one can not tell the story in one place he ought to find another?
4.—That if he perseveres he will succeed?
5.—That the Lord is with those who witness for him?

BIBLICAL LESSON OUTLINE.

LABORING FOR CHRIST.

"*Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.*" COL. 3: 17.

IN DEED.

He abode with them and wrought. 3.

These hands have ministered. 20: 34.
Neither did we eat bread for nought. 2 Th. 3: 8.
Not work, neither should he eat. 2 Th. 3: 10.
Kept myself from being burdensome. 2 Cor. 11: 9.

IN WORD.

Reasoned in the synagogue every Sabbath. 4.

As his manner was. 17: 2.
Went in—spake boldly. 19: 8.
As his custom was. Luke 4: 16.

Persuaded the Jews and the Greeks. 4.

Almost thou persuadest me. 26: 28.
Persuading them—out of the law. 28: 23.
Knowing the terror—persuade men. 2 Cor. 5: 11.

Your blood be upon your own heads. 6.

Whosoever shall not hear—shake off. Matt. 10: 14
He shall die in his iniquity. Ezek. 3: 19.
Pure from the blood of all men. 20: 26.
Judge yourselves unworthy. 13: 46.

Be not afraid, but speak. 9.

Be strong and of a good courage. Josh. 1: 9.
Be of good cheer, Paul. 23: 11
That I may open my mouth boldly. Eph. 6: 19.
I have not shunned to declare—all. 20: 27.

For I am with thee. 10.

No weapon—against thee—prosper. Is. 54: 17.
I am with thee—to deliver. Jer. 1: 19.
The Lord—strengthened me. 2 Tim. 4: 17.
If God be for, who can be against? Rom. 8: 31.
Lo, I am with you alway. Matt. 28: 20.

NOTES AND COMMENTS.

LABORING IN DEED (1–3).—Paul found in Corinth a city different from that of Athens. Both were pre-eminent for art and literature; both were given to idolatry, but in Corinth worship ran into licentiousness, while in Athens it remained more purely an intellectual pleasure, or a refined intoxication of the senses. In Athens Paul spoke to philosophers—to men who delighted to spend all their time in learning something new; in Corinth we learn from his own words that he had a congregation of fornicators, idolaters, effeminate, thieves, covetous men, and extortioners. 1 Cor. 6: 9–11. One would think the last city less hopeful every way than Athens as a place for the reception of gospel truth. But in Corinth Paul labored for a year and a half, in Athens probably not to exceed a fortnight. In Corinth a church was formed; in Athens no church at all—at least none whose existence is known. This success in the one and failure in the other suggests that men do not find out God simply by reasoning. Debaters rarely are truth-lovers. God must be found with the heart rather than with the intellect. The openly wicked are sometimes easier to reach than those who are complacently satisfied with themselves. Often seed will soonest germinate in a black soil.

Aquila and Priscilla, the friends whom he found in Corinth, were there because they had been driven out of Rome along with other Jews expelled by order of Claudius Cæsar. These two became not only his warm friends, but his zealous helpers as well. At Ephesus they showed Apollos "the way of God more perfectly." 26. Of them Paul gratefully says: "Greet Priscilla and Aquila, who have for my life laid down their own necks" (Rom. 16: 3, 4)—*i. e.*, periled their own lives for his sake. Coming from a city where there were but few Christians, there is no probability that they were believers before Paul took up his abode with them. He sought them out not because of their faith in Christ, but because they were of the same craft with himself. If this be correct, what a blessing instead of a calamity was the edict that drove them out of Rome! No doubt they considered their lot a hard one when the unpitying decree was issued that broke up their home, the established trade by which they lived, and sent them forth, uncertain of the future. But after their meeting with Paul, how often did they have occasion to return thanks for this very disposition of their fortunes! The gates of Rome were closed against them in order that the gates of heaven might be opened. Nothing that God sends is a calamity.

The fact that they were of the same "craft," or trade, with himself brought

the three together. There is a kinship in identity of occupation that is sure to draw men toward each other. People in a strange city are pretty apt to find out those in the same trade with themselves. Men fraternize because of the things wherein they are allied. And as there is an affinity between those who labor at the same trade, there is, also, a feeling of kin between those who profess the same faith — much sweeter, much holier, much stronger where it is allowed to have full sway. And that should be cultivated. The attraction which is now felt by a Christian man toward one who is known to be a Christian, though a stranger, should grow in strength and intensity until the fact of that brotherhood shall make itself felt as a reality all over the earth. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50.

But it was not merely on account of fraternity of occupation that Paul dwelt with Aquila and Priscilla. He needed to labor for his own support. In Corinth he was not among friends who would defray his expenses for the sake of his mission. They had not yet learned its value. And, besides, Paul desired to be independent in order that he might be able to say: "For I seek not yours but you." Many times, with pardonable pride, he referred to the fact that he labored with his own hands in order that he might not be chargeable to any one, and eat bread for nought. 1 Cor. 4: 12; 2 Cor. 11: 9; 12: 14; 1 Th. 2: 9; 3: 8, 9. Though he gave his life to others, he asked nothing in return; though he supplied many with the bread of life, he did not ask of them that they should give him his daily bread, lest they might think he was laboring for that and not for them. Paul working night and day for self-support preached as effectually as when he held forth in the synagogues. Those who suspicioned his motives in the place of worship had them entirely dissipated in the workshop. He proved there his sincerity. And, besides that, he preached in every day's toil a sermon on the necessity and the dignity of labor. Laziness and Christianity have no relationship.

But it is unfair to reason that because Paul supported himself ministers nowadays should do so. It was only in *new* places that he was so independent. He never hesitated to accept aid from those who had become aware of his integrity of purpose. Twice while in Thessalonica he received assistance from Philippi, and at least once from the same source while in Corinth. Phil. 4: 15, 16; 2 Cor. 11: 8, 9. Indeed he staunchly upheld the doctrine that the gospel laborer is worthy of his reward, and asked of these same Corinthians the pertinent question: "Who goeth a warfare any time at his own charges?" 1 Tim. 5: 18; 1 Cor. 9: 7–9.

This is the only place where Paul's trade is mentioned. He frequently speaks in his epistles of his laboring with his hands, but does not refer to the nature of his occupation. Tent-making was an employment for which there was a constant demand. They were made sometimes of leather, but more frequently of the coarse hair-cloth furnished by a species of goat which abounded in Cilicia where Paul was born—a fact which may account for his having acquired this particular trade. Three things were commanded of the father by the Rabbinical writings in regard to his son: "To circumcise him, to teach him the law, and to teach him a trade." No teachers, philosophers, scribes, or public instructors were under state pay, and, therefore, had to rely upon themselves for support. It was in accordance with this law, probably, that Jesus when a lad was taught the carpenter's trade and that Paul became a tent-maker — a law the latter part of which, at least, is so wise that parents will do well to follow its precepts even now.

LABORING IN WORD (4–11). — 1. — *Vainly.* As he had done at all other places, Paul commenced his mission labors in Corinth in the synagogue. In

that his method exactly corresponds to that of the modern evangelists, whose first efforts are directed toward getting the churches in each place into more vital communion with God. When *they* are right it is easy to move the community. He began, as at Athens, by reasoning with the Jews and the Gentile proselytes (called "Greeks" in the text), out of the Scriptures, pursuing, very probably, the same course of argument, "opening and alleging that Christ must needs have suffered and risen again from the dead." 17:3. He must have been somewhat successful, for the text says he "persuaded (or was persuading) the Jews and the Greeks."

This was the state of affairs when Silas and Timothy arrived from Berea, where, it will be remembered, Paul had left them. His message from Athens to them did not bring them to him in time for them to take part in his brief and ineffectual campaign in that city. When they came it is said that "Paul was pressed in the spirit." The best reading has it that he was "confined to the Word." From thenceforth he gave his whole time to preaching. They probably brought with them the assistance which he acknowledges in 2 Cor. 11:9, and which rendered further labor for himself unnecessary. Freed from the necessity of caring for his own wants, he turns wholly to the labor of pointing men to the Saviour — a labor that had become the passion of his life.

The Jews of Corinth, like those of Thessalonica, were interested in his exposition of the prophecies which showed that the Messiah was to be a man of suffering, but when he sought to apply the Word and to demonstrate that it was fulfilled in Christ, "they opposed themselves and blasphemed." They could not accept a crucified malefactor as their expected deliverer. They could not see their Messiah-King in the one who only had been crowned with thorns and mockingly robed in purple. So they "opposed themselves," and used epithets concerning Christ that were blasphemous. It was their blasphemy more than their opposition, probably, that caused Paul to shake the dust off from his raiment as a testimony against them and to declare, "your blood be upon your own heads." Argument he could meet with argument, opposition he could front, but he could not bear to hear the Saviour's name blasphemed.

His assertion "I am clean" has in it a suggestive lesson. It is based, most likely, on Ezek. 33: 8, 9:

> When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.
>
> Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Those verses proclaim a responsibility for the souls of others that is not generally felt. They indict that large share in the church that never speak a word of warning to the impenitent. If they are to be taken literally — and who will say they are not?—how many there are that are guilty of the blood of souls! And of how many souls! Paul could say "I am clean" only after he had faithfully presented the word of truth.

2.—*Successfully.* From henceforth he declares he will go unto the Gentiles. He does not mean that he will no more anywhere offer salvation to Jews; for in Ephesus, the very next place he visits, we find him entering the synagogue as of old and reasoning with this very class. 19. He, therefore, means nothing more than that he will have nothing more to do with the Jews of Corinth, and will, henceforth, only preach to its Gentile population. He withdrew from the synagogue, but only to enter into the house which was next door to it. Oriental houses, with their inner courts, offered a very good assembling place. This house belonged to one Justus, whose description as "one that worshiped God" indicates that he was a Gentile proselyte, not, necessarily, yet a Christian. With Paul went Crispus, "the chief ruler of the synagogue," who had

been convinced of the truth of Paul's teaching, and who, except Gaius, was the only one whom Paul baptized. He "believed on the Lord with all his house." No one can read the history of the conversions in the early church without being impressed with the fact that religion was made a family matter. He did not believe *for* all his house, but *with* them. Nevertheless, their belief was the result of his. A faithful father will order his family after him. The sermons in the synagogue had not been without some good effect. Many of the Corinthians, also, were added to the number of believers in the house of Justus. At last Paul, in spite of discouragements, was in the midst of such a harvest as his soul delighted in. It is altogether likely that his searching and uncompromising testimony before the Jews had something to do with his success among the Gentiles. He best succeeds with sinners who is faithful in his dealings with the church.

Then spake the Lord to Paul in the night by a vision. As one sometimes can tell the disease of a patient by knowing what are the medicines the physician has left for him, so we can ascertain the reason of this comforting visit by knowing the kind of solace that was administered to Paul. From the encouragement "Be not afraid," it appears that, for once, Paul was fearful. Indeed, in his first letter to the Corinthians he acknowledges this: "And I was with you in weakness and in fear, and in much trembling." 1 Cor. 2: 3. In all sincere, earnest, and conscientious natures there must be reactions. He had been bold in speaking to the Jews, and decided in shaking off the dust from his clothing as a testimony against them; but, inevitably, the time had to come when, in reviewing his action, he would question whether he had acted wisely, even Christianly, and whether he had not by a rash measure entirely estopped himself from further useful work. As the exhortation continues, "but speak, and hold not thy peace," it would appear as if he had been debating whether it would not be best to cease giving his testimony in Corinth even as he had done in Athens and in other places after an outbreak. Inasmuch, too, as he was told that "no man shall set on thee to hurt thee" it is further manifest that he was apprehensive of such murderous assaults as he had experienced in other cities. The city was so large, the harvest, comparatively so small, the opposition was bitter, and himself so weak—one against a multitude — no wonder Paul felt discouraged. But when his saints need comfort the Lord is not far distant. In their hour of deepest distress many a one has had occasion to thank God for the trial that brought consolation so sweet and so healing. The voice of the Lord by the bedside of Paul was more than a recompense for all his bitter experiences. At the sound of that his fear departed, and his confidence and faith returned. "I AM WITH THEE" was an assurance that so changed the adverse inequality of the conflict, that, henceforth, he felt himself to be on the stronger side.

And then there was a promise that strengthened him still more: "*For I have much people in this city.*" Not much people just then, for but few had yet been converted, but many that were sure to be his. It was the future fact expressed in the present tense, so certain was it to come to pass. In the same way Christ said, before the event was brought about: "And other sheep I *have* which are not of this fold; them, also, I must bring, and they shall hear my voice." John 10: 16. His apprehension lest he should fail to reap in Corinth, also, was gone. He was reassured on every point in relation to which he had felt concern. The vision put such new strength in him that he stayed in that city a longer time than he had in any other. He remained there a year and six months, gathering in the "much people" of the Lord. We hear no more of discouragements or of his contemplating a retreat — for he could neither feel the one nor

think of the other who had those words constantly ringing in his ears: "I AM WITH THEE."

Chippings.

1.—It is a pleasant thing to be of "the same craft," but it is a pleasanter thing to be of the same faith. The one makes people friends—the other makes them brothers. "We know that we have passed from death unto life because we love the brethren." Matt. 12: 50; 25: 40, 45; 28: 10; John 13: 35; 20: 17; Rom. 8: 29; Heb. 2: 11–17; 1 Pet. 1: 22; 1 John 3: 14, 23; 4: 9, 11, 20.

2.—No man has any right to be idle. If placed beyond the need of laboring for support, then let him labor for the good of others. God calls men to work in his vineyard—not to idle under its vines and eat its grapes. Pr. 19: 15; Matt. 20: 1–4; John 9: 4; 1 Cor. 15: 58; Gal. 6: 9; 2 Th. 3: 13; Tit. 2: 14; 3: 8; Heb. 13: 21; 1 Pet. 4: 2.

3.—"Paul was wholly given to the word." The WORD was his great weapon. It is the weapon on which the church must rely, and with which it must become more familiar: "For the word of God is quick and powerful, and sharper than any two-edged sword." Ps. 149: 6; Is. 11: 4; Acts 2: 37; 5: 33; Rom. 1: 16; 2 Cor. 10: 4, 5; Eph. 6: 17; Heb. 4: 12; Rev. 2: 16; 12: 11.

4.—Do not become discouraged because of opposition, even if it arises in the church itself. If one door is closed, try another. There is "much people" in any city for any man who, inspired by God, will persevere in testifying for him. Ps. 145: 14, 15; 1 Cor. 15: 58; 2 Cor. 4: 1; Gal. 6: 9; 2 Th. 3: 13; Heb. 10: 36; 12: 3; Jas. 5: 7, 8.

5.—God's command to *all* his servants is: "Be not afraid, but speak, and hold not thy peace." No one ought to hold his peace so long as there are so many around him in danger of losing eternal peace. And their encouragement is: "For I am with thee—I have much people in this city." Ps. 40: 9, 10; Is. 61: 1–3; Eze. 3: 19, 21; 33: 8, 9; John 3: 2; Luke 4: 18, 19; 9: 60; Rom. 10: 15; 12: 11; 2 Tim. 4: 2.

HYMN.

Fear not, I am with thee, oh! be not dismayed;
For I am thy God, and will still give thee aid:
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

The soul that on Jesus hath leaned for repose,
I will not—I will not desert to his foes:
That soul—though all hell should endeavor to shake,
I'll never—no never—no never forsake!

BLACKBOARD.

Be not Afraid,
BUT SPEAK,
AND HOLD NOT THY PEACE,
For I am With Thee.

THE PRIMARY CLASS.

1.—Constantly review the progress of Paul by map or blackboard. Connect all this lesson with the last one. Tell how Paul found a home in Corinth—with whom it was, and how Aquila and Priscilla came to live there. Tell what they did and why Paul did it (did not want to be dependent on strangers) and how he preached on the Sabbath days. No matter how hard one works, he can always do something for Christ. You go to school, but how much you might speak for Christ when you are not studying.

2.—Paul began to be successful. When Silas and Timothy came, bringing him some aid, he stopped working and gave his whole time to persuading men to be Christians. Tell how they acted—and what he did. Those who reject Christ bring their blood upon their own head. They destroy themselves. *Will you do this?*

3.—His success in the house of Justus. Tell where they assembled—in the inner court. Paul's vision, and what God said. That he says to *you*: "Be not afraid, but speak, *for I am with thee.*" He will help every little boy or girl who tries to speak for him.

HYMN.

Dear Jesus! ever at my side,
How loving must thou be
To leave thy home in heaven to guard
A little child like me.

BLACKBOARD.

FEAR NOT,
I AM WITH THEE.

LESSON XXXVI.—SEPT. 9, 1877.—PAUL AT EPHESUS.

SCRIPTURE.—Acts 19 : 1-12. Memorize 1-6; Primary Verses, 11, 12.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

GOLDEN TEXT.—"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Th. 1 : 5.

TOPIC.—The Gift of the Holy Ghost.

HOME READINGS.

M. John 14 : 1-31.....The Gift Predicted.
T. John 16 : 1-15.....The Gift Promised.
W. Acts 2 : 1-21.....The Gift Received.
Th. Acts 4 : 1-33.....The Gift of Power.
F. Acts 8 : 1-24.....The Gift not Bought.
S. Acts 10 : 30-48.....The Gift upon the Gentiles.
S. Acts 1 : 1-26.....The Gift Brings Power.

TIME.—A. D. 55-57. Paul's Third Missionary Journey. PLACE.—Ephesus. RULER.—Nero, Emperor at Rome.
NOTE TO THE SCHOLAR.—Read the last part of chapter 18, for that gives the last part of Paul's Second Missionary Journey. Take the map and trace out his course as given in verses 18-22. "The church," in verse 22, that Paul "saluted" was the church at Jerusalem.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

BAPTISM OF REPENTANCE.—After leaving Corinth to what place did Paul go? 18: 19. How long did he stay there? 18: 20. Why wouldn't he stay any longer? 18: 21. *How* did he go to Jerusalem? 18: 21, 22. What port did he land at in Palestine? 18: 22. After he had saluted the church at Jerusalem where next did he go? 22. Did he remain there? 18: 23. What did Apollos do in Ephesus in his absence? 18: 24-26. What was done to *him?* 18: 26. Did he after that do any good? 18: 27, 28. Where was Apollos when Paul returned to Ephesus? 1. Whom did he find there? 1. What was Paul's first enquiry? 2. Was it considered important that converts should receive the Holy Spirit? 8: 14-16. Have *you* received it? Have you earnestly asked that you might? What was their reply? 2. What did he want to know then? 3. What did they tell him?

BAPTISM OF THE SPIRIT.—What did they do when they heard this? 5. How was the difference between the two baptisms shown? 6. What did they do? 6. Had other men ever felt this? 2: 4. How many were there in this instance? 7. How many in the other? 1: 15; 2: 1, 3.

BAPTISM OF POWER.—How long did he speak in the synagogue? 8. What did he do there? 8. ("Disputing" means "reasoning.") What was the effect of his preaching upon some? 9. When he saw that what did he do? 9. Why did they speak evil? Jude 10. What did the people say of "that way"? 24: 14. How long did he preach in the school of Tyrannus? 10. How many heard about Christ as a consequence? 10. What special power did the Holy Spirit give him? 11, 12.

General Questions.

In this lesson where do we learn:

1.—That every one, after conversion, should receive the Holy Spirit?

2.—That those who receive it have new power?

3.—That if people do not accept, they harden under the gospel?

4.—That when people discover that they have not this Spirit-baptism they ought to seek and get it?

5.—That God testified that Paul was his witness?

BIBLICAL LESSON OUTLINE.

A REMARKABLE GIFT.

"I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Joel 2: 28.

BAPTISM OF REPENTANCE.

Have ye received the Holy Ghost? 2.

Prayed—that they might receive. 8: 15.
Ye shall be baptized with the Holy Ghost. 11:16.
I will pour my Spirit upon thy seed. Is. 44: 3.

We have not so much as heard whether, etc. 2.

Samuel did not yet know the Lord. 1 Sam. 3: 7.
The Holy Ghost was not yet given. John 7: 39.
Your body is the temple of the H. G. 1 Cor. 6:19.
Concerning spiritual gifts—ignorant. 1 Cor.12:1.

John—baptized with the baptism of repentance. 4.

I—baptize you—unto repentance. Matt. 3: 11.
Truly baptized with water, but ye— 1: 5.
He shall baptize—with the Holy Ghost. Mk. 1:8.

BAPTISM OF SPIRIT.

They were baptized in the name of the Lord Jesus. 5.

Baptized—in the name of Jesus Christ. 2: 38.
Baptized into his death. Rom. 6: 3.
All baptized unto Moses. 1 Cor. 10: 2.

The Holy Ghost came on them. 6.

Began to speak with other tongues. 2: 4.
Rather that ye may prophesy. 1 Cor. 14: 1.
All these worketh—self-same Spirit. 1 Cor.12:11.

BAPTISM OF POWER.

Disputing and persuading, etc. 8.

Persuading them concerning Jesus. 28: 23.
Proving that this is very Christ. 9: 22.
That Christ must needs have suffered. 17: 3.

When divers were hardened. 9.

Harden not your heart. Ps. 95: 8.
Lest—an evil heart of unbelief. Heb. 3: 12.
A rock of offence. Is. 8: 14.

Spake evil of that way. 9.

Way of truth shall be evil spoken of. 2 Pet. 2: 2.
Speak evil of—things—they know not. Jude 10.
The way which they call heresy. 24: 14.
The way of salvation. 16: 17.

From his body were brought handkerchiefs. 12.

Lay my staff upon—the child. 2 K. 4: 29.
Touched the bones of Elisha. 2 K. 13: 21.
That—the shadow of Peter. 5: 15.

NOTES AND COMMENTS.

PRELIMINARY.—Paul once more turns his face towards Jerusalem. In leaving the shores of Europe behind him, however, he leaves it as a general leaves a land in which he has established some strong fortresses for his king. Macedonia and Greece were not subdued, but in them he had left a line of fortifications that the enemy could not conquer. Philippi, Thessalonica, Berea, and Corinth—churches in them all—a stronghold for Christ in each one of them, manned by disciples who not only meant to "hold the fort," but were actually sallying forth and conquering new fields for the Master. These places were radiating centers of influences, and the churches in them were lights set upon the hills that could not be hid. How small and weak was the band that landed at Neapolis! How insignificant the force that moved on Philippi! And yet how much had been accomplished by that little company, and, especially, by its indomitable leader! Given a hundred such zealous and pertinacious men and almost any country could be carried for Christ.

On Paul's homeward journey Ephesus was his first stopping place. True to his instinct for work, he left his friends and immediately went into the synagogue to reason with the Jews from the Scriptures concerning Christ. The novelty of his views and the force of his expositions procured from them an invitation to tarry longer with them. The keen knife had not in that short time penetrated to the quick. He left with the promise, however, that if God willed, he would return. Then he went up to Jerusalem, probably to be present at Pentecost. He landed in Palestine at Cæsarea, and all that is said of his visit to the Holy City is that he "saluted the church." There is a natural desire to know more about his stay there. Did he give a full report of his missionary journeys? Presumably—but how were they received? Was the church at Jerusalem in sympathy with his work, or, as in the case of Antioch at the first, did they feel like investigating it? We can only surmise. We stand before a door that is closed—but it is divine wisdom that has closed it.

At Antioch, which had become his real home—the point from which he made his departures, and to which he returned again—he stayed for "some time." Here ended his second missionary tour. But the churches that he had

begotten in Galatia and Phrygia, and across the sea, called to him as far away children call to their father. He went over the two first-named districts "strengthening all the disciples." Having visited them once more, he finds his way to Ephesus. During his absence, Apollos of Alexandria," an eloquent man and mighty in the Scriptures," had been preaching in that city. In some way he had become possessed of the true key to the interpretation of the Old Testament Scriptures, and, from them "taught diligently the things of the Lord." But he knew only the baptism of John. He knew of a coming Christ, but not of a Christ come. Being himself imperfectly taught, of course his disciples were no further advanced than himself. But he saw enough of the long looked-for Messiah in the prophecies to thrill his soul with the idea of a meek, lowly, suffering Saviour, instead of a dazzling King, bringing prosperity to Israel, but riding as a destroying conqueror over the Gentile nations. "Whom when Aquila and Priscilla heard, they took him unto them and expounded unto him the way of God more perfectly." What he saw only through prophecy, probably, they were able to declare as a fact. The mysterious utterances of the seers they were able to interpret by the life, death, and resurrection of Christ. And when he saw that they were all realized in him, he went over unto Achaia and "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." Even a learned doctor of divinity occasionally may learn much from some unpretentious members of the church and be instructed by them "in the way of God more perfectly."

BAPTISM BY REPENTANCE (1–4).—So much is necessary to an accurate grasp of the situation as it was when Paul returned to Ephesus. He had passed through the "upper coasts," or, rather, districts. *Finding certain disciples.* Of course it is meant that they were disciples of Christ. If there were any such in a place he was sure to find them. Arnot compares the apostle to a magnet thrust into a pile of rubbish, which is certain to detect the presence of any bits of iron or steel that may be in the pile. So soon as he came into their midst all real disciples were attracted toward and were adhered to him. It does not say that these disciples were all the Christians that there were in the city. "Certain" disciples they are called, as if there might have been more, and as if these were mentioned only because of their singular lack in not possessing, or not even having heard anything concerning, the Holy Spirit.

Have ye received the Holy Ghost since ye believed? There is no doubt but what this should be translated: "Did ye receive the Holy Ghost when ye believed?" The question apparently is very abrupt. It was doubtless, however, preceded by a conversation or by acquaintance sufficiently intimate to disclose certain things which made him doubt whether they had ever been endowed with this most essential gift. His manner of putting the question indicates its importance in his mind. The form of it, as given in the better translation, points to the time when they ought to have received it—viz., when they believed. Then is the time when all should receive it. Not in the same degree, of course, but in some degree. In some it will be manifest in exuberant joy; in others by a great peace, and in others still by a happiness that, possibly, may not exceed a quiet satisfaction. Some will fervidly praise God in this new experience, some will be moved to tears, and others to prayer, and others, still, will only be sensible of a strong re-inforcement of strength and purpose to obey the heavenly Father in all things. While no one should hastily say, on account of the particularly impassioned and vigorous experience of some one else, "I never have received the Holy Spirit at all," still it is worth while for each one to ask of himself the question asked by Paul: "Did ye receive

the Holy Spirit when ye believed?" The result of such an examination should not be a self-torture, ending in a decision that one has no right to call himself a Christian at all. If the enquiry be conducted with sincere and earnest prayer for an outpouring of the divine Spirit, the consequence inevitably will be that if one has not had this blessing before it will be given to him then, and if he has had it in the past—he will receive a double portion of it in this new seeking for it. No one should be, and need not be, without evidence of his presence in the heart. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10.

The answer of these disciples is, also, somewhat mistranslated, and should read: "We did not even hear whether there is a Holy Spirit." The idea is not that they were entirely ignorant of the existence of a Holy Spirit, for no one could be followers either of Moses or of John without having some instruction concerning that, but that at the time they were baptized, no mention was made of any expected special manifestation of his taking possession of the hearts of the believers. As Alford remarks: "So far from *receiving* the Holy Ghost, they did not *even hear* of his existence."

Unto what, then, were ye baptized? The full form of Christian baptism as dictated by Christ himself (Matt. 28: 19) was: "Into the name of the Father, and of the Son, and of the Holy Ghost." It could hardly have been possible, therefore, for one to have received Christian baptism without hearing something concerning the Holy Spirit. Paul's question evinces some surprise, and was as if he had said: "If you were not baptized in this name, into what religion *were* ye baptized?"

Unto John's baptism. The fact that Apollos had been preaching with power in Ephesus, and that he knew "only the baptism" of John rather indicates that these men were his converts. While Paul is prompt to decide that this baptism is not sufficient, yet notice that he speaks with reverence of it. "John verily baptized with the baptism of repentance." He admits that John's baptism, at the time he administered it, was good enough; but he points out to them, first, that it was a baptism of repentance only—not a baptism into newness of life and communion with the Spirit. Repentance alone is not enough, but faith in Christ as well, and the latter they did not have. Second, John baptized in order that his disciples should believe on a coming Christ, and lo, Christ was already come. No baptism of that sort should then be administered, for it implied a denial, as yet, of his advent. They should have been baptized, not in the name of a Messiah soon expected, but of a Messiah actually incarnated; not in the hope of a redemption yet to be accomplished, but in the assurance of one already realized; not that they might at some future time believe, but that they should then have faith in Christ. It occurs to us, just now, that too many are putting off to some indefinite time in the future the realization of full, rich experiences which they might just as well have immediately. Of course no man ever lives the full measure of Christian experience all at once. One has to grow in grace. But so many are submitting to the idea of gradual growth that they do not grow at all.

THE BAPTISM OF THE SPIRIT (5–7).—*When they heard this, they were baptized in the name of the Lord Jesus.* The indisposition of some to admit that these disciples were re-baptized, has led them to assert that these words are a part of Paul's conversation with the disciples, and refer, not to an act of theirs, but to an act of those who heard John preach. Plainly, however, it is meant to affirm that these twelve disciples, when Paul explained to them (probably much more fully than is here intimated) the new baptism into the life and death of Christ, desired to be re-baptized in his name. We should say that this does not affect

the question of a re-baptism in other cases, nor does it absolutely decide the technical insufficiency of the baptism according to John. For teachers in the Sabbath-school there are better things than the discussion of this mooted point. Let the matter be for the controversialists.

One of the better things is that when Paul laid his hands upon them "the Holy Ghost came on them and they spake with tongues and prophesied." This is the second time that the Spirit had been poured out on the Gentiles in such a visible and impressive form; the first time being when Peter was sent to declare the Word to Cornelius and his friends. 10: 45, 46. That was in Palestine and this in Asia Minor. The Day of Pentecost can be reproduced anywhere where the Holy Spirit is present in power. The gifts of tongues and of prophecy (which here means inspired praise) were, presumably, only transient gifts, bestowed in this instance, very likely, because of the greater evidence required in a city given to necromancy. These special endowments were usually given on special occasions for special purposes. The purposes accomplished, there is no reason to suppose that the powers to secure them were retained. As in the case of Samaria (8: 17) the blessing came, not with the baptism, but the laying on of the apostle's hands. Baptism, therefore, was not the main thing, though it was an important matter. That which was of the most concern was that which resulted in the bestowment of the Holy Spirit.

THE BAPTISM OF POWER. (8–12).—The length of time that Paul was permitted to preach in the synagogue was something unusual. Three months was a longer time than the Jews usually could sit still under his preaching. Possibly one of the reasons why they were slower to wrath than they were wont to be, was the fact that after his first sermon they had importuned him to stay. He did not trim his sails to please them, however—"he spake boldly." Arnot, who often is a suggestive commentator, says: "Strange that when a message from heaven is about to be proclaimed, great courage should be requisite in the herald who bears it. The message is peace and pardon. Surely a servant of the government may risk himself in the very heart of a convict prison alone if he is the bearer of a royal pardon for all the inmates!" But the message has been opposed, sometimes bitterly and stubbornly, but always opposed in proportion to the zeal with which it has been pressed upon the attention of the world. It still needs courage, always and every where to speak for Christ.

But when divers were hardened. Under searching gospel preaching people become either better or worse. They either accept or array themselves in open hostility against it. How careful, then, one should be in regard to putting off the day of decision! Procrastination often indulged will surely lead one over to the camp of the enemy. "To-day if ye will hear his voice harden not your heart." *Spake evil of that way.* That illustrates how one does not stop with merely hardening himself to resist a doctrine—he is certain, as well, to become its active opponent. He who will not accept must vigorously attack, in order to quell his conscience and keep himself from surrendering. He will "speak evil of that way." But, happily, that is all slander. There are imperfections in the lives of Christians—things that frequently deserve reprobation; but in the religion of Jesus Christ itself there is nothing of which an evil word can truthfully be said. A straight rule is not to be declared false simply because some who profess to use it often make a crooked mark.

The outcome of the opposition was that, as usual, he withdrew from the synagogue, but not to cease his work. Going into the school of Tyrannus he "disputed daily" or, rather, "discoursing day by day." For two years he continued to present the word, so that

as Ephesus was the commercial center of "Asia," a large portion of its inhabitants either heard it directly from his lips or from those who while there had heard him preach. During this time "the seven churches which are in Asia" were formed, and were the result of his teaching.

And God wrought special miracles by the hands of Paul. They were "special" miracles. They were not remarkable as to numbers but as to the kind. The handkerchiefs or sweat-cloths which he had used in wiping his face, and aprons that he had worn while toiling at his trade, were the means used for miraculous cures. They were articles that were permeated, so to speak, with his energy and vitality. Of themselves it is hardly necessary to say that they had no virtue. The diseased were restored, not because of a faith in them but because of their belief in Christ. These visible objects that had touched the Master's servant helped the sick by faith to touch the Master. Undoubtedly the reason why such miracles were given was the one before mentioned in relation to the gift of tongues. In a city of lying wonders Paul needed more than an ordinary endorsement. Real miracles were needed to offset sham marvels. Where God's servants need a special witness as to their mission, if they are acting under his direction it is pretty sure to be given by the Holy Spirit.

Chippings.

1.—The great question is: "Did ye receive the Holy Ghost when ye believed," and is he now an abiding presence with you? Christ promised to send the Comforter—is he your daily Comfort? John 14: 16, 17, 26; 15: 26; 16: 7-13; Rom. 5: 5; 8: 16; 2 Cor. 1: 22; Gal. 4: 6; 1 John 2: 27; 5: 10.

2.—What shall be done with those whose lives indicate that they have not so much as heard whether there be any Holy Ghost. They are not to be denounced—but led into this blessed experience. Job 4: 3, 4; Is. 35: 3; Eze. 34: 16; Rom. 15: 1-4; 14: 1; 1 Cor. 9: 19, 22; Gal. 6: 1; 1 Th. 5: 11; 2 Th. 3: 14, 15; Jas. 5: 19, 20.

3.—The baptism of repentance is not enough. Sorrow for sin will not wash away one's sins. Repentance will lead one to the foot of the cross, but faith only will induce one to stretch out the hand to receive the offered pardon. Repentance bows the sinner to his knees—faith in Christ lifts him to his feet again. Mark 1: 15; 16: 16; Acts 2: 37, 38; Gal. 2: 16; Eph. 2: 8; Phil. 3: 9; 2 Pet. 1: 5.

4.—How much we need bold men!—men who are not afraid of sneers nor jibes nor scorn—who always and everywhere will be known as laborers for the Master! Josh. 1: 6, 7; Is. 35: 4; 1 Cor. 16: 13.

5.—To "speak evil of that way" is to try to close the only path that leads to heaven. To cast a stigma upon the name of Christ is to attempt to blot out the only name "under heaven given whereby we must be saved." People should think long and deliberately before they cast aspersions on what, if it be true, is the only way of salvation. And yet how full the world is of slanders upon its truth. Jer. 5: 30, 31; Matt. 24: 11; Acts 20: 30; 1 Cor. 11: 19; 2 Cor. 11: 3, 13-15; 2 Tim. 1: 15; Tit. 1: 16; 2 Pet. 2: 2; Jude 10; 1 John 4: 1.

HYMN.

Holy Ghost! with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Spirit! all-divine,
Dwell within this heart of mine;
Cast down every idle-throne,
Reign supreme—and reign alone.

BLACKBOARD.

DID YOU RECEIVE

THE HOLY GHOST

WHEN YOU BELIEVED?

THE PRIMARY CLASS.

1.—Trace on the map the remainder of Paul's second journey, and the beginning of the third as far as Ephesus. Then tell them of the disciples he found there who never had had the Holy Spirit in their hearts, and who did not even know about him. If one has the Holy Spirit in his heart how will it be shown? (Get them to answer.) It will make him gentle—loving towards every one, but specially towards God—happy—good, etc. When Paul found that they did not have this blessed spirit in their hearts he told them all about Christ—how he had died and suffered for them. That made them love Christ, and whenever any one loves Christ the Holy Spirit is sure to dwell in

their hearts. The *mode* of receiving him may be mentioned, but should not be strenuously dwelt upon. The facts connected with his coming into their hearts should be impressed upon the children in order to teach that his presence is sure to fill the heart with joy and praise.

2.—The facts of the latter part of the lesson (8–10) may be taught until the teacher is certain that they are fixed in the memory. Then they should teach: 1.—How much good one person may do. Paul preaching in Ephesus really talked to all Asia. 2.—Do not resist the word or you will become God's enemy. Accept it *now*. The child who does not accept it will grieve the Holy Spirit.

HYMN.

To-day the Saviour call!
Ye wanderers come;
Oh, ye benighted souls,
Why longer roam?

The Spirit calls to-day:
Yield to his power;
Oh, grieve him not away:
'Tis mercy's hour.

BLACKBOARD.

Grieve not
THE HOLY SPIRIT
By Hardening
YOUR HEARTS.

LESSON XXXVII.—SEPT. 16, 1877.—POWER OF THE WORD.

SCRIPTURE.—Acts 19: 17-28; Memorize 17-20. Primary Verse, 20.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft ye have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

GOLDEN TEXT.—"For the word of God is quick and powerful and sharper than any two-edged sword."—HEB. 4: 12.

TOPIC.—The Sword of the Spirit.

HOME READINGS.

M.	**Ps. 119: 129-152**	**The Word Illuminates.**
T.	**Ps. 19: 1-14**	**The Word Converts.**
W.	**John 17: 1-26**	**The Word Sanctifies.**
Th.	**Eph. 5: 1-27**	**The Word Cleanses.**
F.	**1 Th. 2: 1-20**	**The Word Effectually Worketh.**
S.	**Eph. 6: 1-18**	**The Word as a Weapon.**
S.	**2 Tim. 3: 1-17**	**The Word is Profitable.**

TIME.—Spring of A. D. 57. PLACE.—Ephesus. RULER.—Nero, Emperor.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

THE CONFESSION.—Who tried to cast out evil spirits in the name of Christ? 13. What did they say when they tried to do it? 13. The sons of what man attempted to do it? 14. What reply from the evil spirit did they get? 14. What did the evil spirit do to them? 15. How did this affect the people? 17. What made the people fear? What made them afraid in the instances given in

Luke 7: 16: Acts 2: 43. What did their fear cause them to do? 19. How much were the books worth? The "silver piece" was worth, probably, about 15 cents. What brought this about? 20.

THE COMMISSION.—After this was over what did Paul intend to do? 21. Did he ever write the Christians at Rome that he was coming? Rom. 15: 22-24. By whom did he send the letter, and from what place did he write it? (See end of Romans.) How did God encourage Paul about going to Rome? 23: 11. Whom did he send into Macedonia before he went there himself? 22. Where did he stay meanwhile? 22.

THE COMMOTION—About what was the stir made in Ephesus? 23. What is meant by "that way"? 16: 17; 24: 14. Who got up the row? 24. Whom did he gather together? 25. What did he tell them? 25-27. What did he say Paul had done? 26. How did he try to frighten them? 27. Did he succeed in making them angry? 28. What did they do about it? 29. Why didn't Paul go into the theater? 30, 31. What did the people go into the theater for? 32. Who tried in vain to still the multitude? 33, 34. How were they finally quieted? 35-41.

General Questions.

Where is it shown in this lesson:

1.—That on the lips of wicked men the name of Jesus can have no power?

2.—That the overcoming of evil induces upon all a godly fear?

3.—That godly fear will be indicated by a full confession of wrong doing?

4.—That the word of God is mighty?

5.—That selfishness is the great enemy of God?

BIBLICAL LESSON OUTLINE.

THE WORD PROSPERING.

"It shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Is. 55: 11.

THE CONFESSION.

And fear fell on them all. 17.

There came a fear on all. Luke 7: 16.
Fear came upon every soul. 2: 43.
Fearfulness—surprised—hypocrites. Is. 33: 14.

Name of the Lord Jesus was magnified. 17.

God hath visited his people. Luke 7: 16.
Every tongue—confess—Christ is Lord. Phi. 2: 11
Worthy is the Lamb—receive—honor. Rev. 5: 12.

Confessed and showed their deeds. 18.

If we confess—is faithful—to forgive. 1 John 1: 9.
If any say I have sinned—will deliver. Job 33: 27.
Confession is made unto salvation. Rom. 10: 10.

Brought their books—and burned them. 19.

Confesseth and forsaketh—have mercy. Pr. 28: 13.
Hid them under the oak. Gen. 35: 4.
Took the calf—and burned it. Ex. 32: 20.
Right eye offend thee pluck it out. Matt. 5: 29.

So mightily grew the word of God. 20.

And the word of God increased. 6: 7.
But the word of God grew. 12: 24.
It shall not return unto me void. Is. 55: 11.

THE COMMISSION.

I must also see Rome. 21.

So must thou bear witness also at Rome. 23: 11.
A great desire—many years to come. Rom. 15: 23.

Delivered prisoner—the hands of Romans. 28: 17.

So he sent into Macedonia two of them. 22.

To establish you and to comfort you. 1 Th. 3: 2.
Strengthening all the disciples. 18: 23.
Exhorting them to continue in the faith. 14: 22.

THE COMMOTION.

Arose no small stir about that way. 23.

We were pressed out of measure. 2 Cor. 1: 8.
Spake evil of that way. 9.
The way of God. 18: 26.

By this craft we have our wealth. 25.

The hope of their gains was gone. 16: 19.
Balances of deceit are in his hand. Hos. 12: 7.
Make merchandise of you. 2 Pet. 2: 3.

Saying that they be no gods. 26.

Ye should turn from these vanities. 14: 15.
Ought not to think the Godhead is—gold. 17: 29.
We know that an idol is nothing. 1 Cor. 8: 4.

Not only this our craft is in danger—but, etc. 27.

He will famish all the gods. Zeph. 2: 11.
I shall give thee the heathen. Ps. 2: 8.
The stone—brake in pieces the iron. Dan. 2: 45.
Only the stump of Dagon was left. 1 Sam. 5: 4.

Cried out—Great is Diana of the Ephesians. 28.

Called on—Baal from morning. 1 K. 18: 26.
They are mad upon their idols. Jer. 50: 38.
All the world wondered—the beast. Rev. 13: 3.

NOTES AND COMMENTS.

THE CONFESSION (17-20).—The confessions that are recorded in the first of our lesson were the result of an incident which now appears somewhat amusing as well as instructive. Ephesus contained many "vagabond Jews" who claimed the ability to drive out evil spirits by means of magical formularies, either orally uttered by the exorcist or worn as an amulet when written upon parchment or engraved upon stone. These mysterious characters were called "Ephesian letters," and their study had become quite an elaborate science. The emphasis which the Old Testament lays upon the prohibition of such practices strongly indicates the national tendency of the Jews to indulge in them. Among those who practiced them were the "seven sons of one Sceva, a Jew, and chief of the priests." Paul's miracles had stirred up all these wonder

workers. They saw that at the mention of the name of Jesus the evil spirits departed out of men. They began to think that in that name was a peculiar charm, stronger than in any of the gibberish they were wont to mutter. They, therefore, began to use it, and, apparently, had tried it in a number of cases before they came to one that was peculiarly violent.

We do not know that the name in the other instances produced any effect, but it did in this. It brought out, first, an answer which, literally, was: "Jesus I know and Paul I have knowledge of, but who are you?" It is remarkable that evil spirits were always so ready to acknowledge the claims of Christ and of his authorized disciples. It would appear as if they would have lied about that if about any thing—if they could. The testimony, in the nature of things, must have been involuntary and forced, thus showing that even the devils are subject unto God. The adjuration brought out, second, a fierce assault that drove the two (verse 16 in the original shows there were only two) out of the house, bleeding and with garments nearly stripped off from them. That is the way the evil spirit treated those who attempted to use the name of Christ as a power, but who had it only on their lips and not in their hearts. Their ineffectual use of the name suggests the reason why so many fail in the pulpit and before the class. The name of Christ is a power only when it comes from the heart instead of merely falling from the lips.

Their punishment, like all personal calamities, soon became known all over the city, and most probably with exaggerations. The consequence was that great fear came on all. It had been made apparent that while the name of Jesus was all potent when appealed to by Paul, it was a name not to be trifled with. No imposter could safely take it upon his lips. Those who called upon it, they said, had to be real followers of the one whom it represented. The miracles and this retribution brought Jesus into their midst as a real presence, unseen but dread, mysterious, searching, and retributive. The voluntary testimony of the evil spirit which the sons of Sceva were attempting to cast out must have helped to bring about the universal awe and reverence with which the name of Jesus came to be regarded.

For the name of Jesus was magnified. People ceased to speak of it deridingly—they did not know what the consequences might be. Many who had spoken "evil of that way" no doubt began to be cautious, not daring to oppose this mysterious power. As in the case of the judgment upon Ananias and Sapphira, "of the rest durst no man join himself unto them, but the people magnified them." The exorcists were taught a lesson — the people were taught the truth. It was the name of Jesus that was magnified—not that of Paul. Even the evil spirit put the one above the other. Happy is the man whose evangelistic work is recognized, not as his but as his Master's. Man's work is lightly esteemed by men—but they bow before the work of the Spirit.

The effect of this fear was first shown on the conscience of believers. They "came and confessed and showed their deeds." From this it seems that there were those who were trying to secure all the benefits of the new religion without giving up the old—who openly professed faith in Christ, but secretly believed in the potency of the "Ephesian letters." Next the effect was shown upon the sorcerers. Their dupes were first affected — then themselves. The last brought their books and burned them before all men. These were the books of magic, that contained the mystic lore, a knowledge of which gave them supremacy over others. To give them to the flames cost no little self-sacrifice. They were prized to a degree that we can hardly realize in these days of freedom from such superstition. They could have sold them—and that

was no small temptation. That they burned them instead shows that their repentance was really genuine. They were anxious that others should not be contaminated with them. When the queen of Madagascar was converted she had all the rum emptied into the sea that had been received for revenue. No one, after that, could have doubted the sincerity of her conversion. And, besides, it was a grand testimony to the power and the purity of the religion she had embraced. And so, when those who practised "curious arts" brought their books of magic and publicly committed them to the flames, not even the miracles wrought through the handkerchiefs and aprons of Paul had such an effect upon the populace. The value of these volumes was reckoned at 50,000 pieces of silver, the "pieces of silver" being, most probably, the Attic drachm, which would make the whole amount somewhat over $7,500. We do not wonder that in the very next verse it says: "So mightily grew the word of the Lord and prevailed." When Christians penitently confess and forsake their sins, and when those who live by preying upon mankind give up their business and destroy the means for carrying it on, then the word of the Lord is sure to grow mightily. When the church begins in earnest to confess and repent, then sinners are sure to feel their consciences troubling them, and will be brought, broken-hearted, to the foot of the cross. But while Christians are indulging in practices questionable, and more than questionable, there can be no revival. The practice must conform to the profession before the profession will be believed or strongly affect others.

THE COMMISSION 21, 22).—*After these things were ended.* The public demonstrations, and not the influence that gave rise to them. The "word" still, most probably, continued to grow. *He purposed in the spirit*, etc. Whether that "purpose" was the result of a revelation by the Spirit, or whether it simply represented his own inclinings the wording does not permit us to know. Toward these places his heart and his thoughts were turning. The first was his mission field in Macedonia and Achaia. The length of time that had elapsed since he had established the churches in those districts, and the rumors that had come to him of immoralities, practiced specially by the one at Corinth, had begotten in him a strong desire to revisit them, and a grave concern for the future of at least that one. Howson, indeed, thinks from 2 Cor. 12: 14; 13: 1, that Paul at this time did take a short trip to Corinth, to labor with that recreant church; for the next visit that is recorded by Luke is there spoken of as *the third*. And still the great and continuing harvest in Asia so claimed his attention that he did not feel that he could leave that. He did, therefore, the next best thing—he sent there Timothy and Erastus, who had ministered to and aided him in his work. Paul was a general who never overlooked any part of the field.

The second place he desired to visit was Jerusalem. The occasion of his intention to go to Jerusalem was, probably, as before, to be present at some feast, to give a report of his labors, and to carry thither the collections for the poor that he had received from the churches to which he had been ministering. 1 Cor. 16:1–4. But beyond these was another city—a remoter field than any he had yet visited. That was Rome. He purposed in his heart to go there. He saw in it a strategic point. Rome ruled the world, and if Rome were only right how much her influence would do for his cause! He did go, but oh, how differently from what he expected! He intended to go to deliver its inhabitants from spiritual bondage, but went there in outward bonds himself.

THE COMMOTION (23–28).—The tumult that was fomented by Demetrius is too vividly and simply told to need much exposition. There are a few things only to which the teacher's atten-

tion need be called. First: *The shrines.* They were miniature models of the temple, either in wood, silver, or gold. They were used in processions, on journeys, and were worshiped in the household. Inasmuch as the worship of Diana extended all through Asia, and even farther, the manufacture of these small shrines was indeed a profitable business. Few persons came to Ephesus without carrying home one of these shrines as a memorial. Second: *Demetrius' involuntary testimony to the greatness of Paul's work.* "Almost throughout all Asia this Paul hath persuaded and turned away much people." He averred that on account of it not only was their craft in danger, but also that the great temple of Diana, reckoned then among the seven wonders of the world, was likely to become despised, and her own magnificence destroyed. Demetrius, though animated by unworthy motives, yet saw clearly that Paul's religion could not go on growing without destroying that of Diana. It was not like the introduction of a new God, room for which could have been made without misgiving. Those who became disciples of this new deity abjured all other gods, and even declared them to be no gods at all. Demetrius had good reason to believe what he declared. Third: *The character of Paul's preaching.* He had declared, most likely however without specially mentioning Diana, "that they be no gods that are made with hands." The intense prepossession of the people in favor of this goddess had not deterred him from preaching very plain truths. Fourth, *The shrewd methods of Demetrius.* He would have made a good ward politician. He stirred up his own employes, and then put them, ready vociferously to applaud, along with others of like occupation. No trouble in carrying a meeting so "cut and dried." He appealed, first, to their fear of losing their livelihood, and then, second, gave them an opportunity to overlay, and so hide, their base motives with the pretence of being aroused for the honor and glory of Diana. Fifth: *The mob.* They were blindly furious, as all mobs are. They did not get Paul, as Demetrius had intended, but two companions of his, Gaius and Aristarchus. They rushed into the theater, without plan or purpose—"the more part knew not whereof they came together." Their anger was indiscriminating. It included all Jews. When Alexander was put forward by the Jews to defend them as a class, and adroitly turn all their anger upon those who were Christians, they would not listen to him at all, but drowned his attempts to speak with the cry: "Great is Diana of the Ephesians"—a cry senselessly kept up for two hours. Lastly, they were easily quelled by the "town clerk"—a man whose office, by the way, was greater than the name now would indicate, for he was the chief magistrate of the city. He tamed them, first, by gentle flattery: "what man is there that knoweth not," etc., 35, 36. Then he appealed to their fairness—"these men which are neither robbers of churches," etc., and suggests that there is a lawful way of settling this matter if Demetrius or his craftsmen have any real cause for complaint. And, lastly he awakens their fear, for they were actually in danger of being "called in question for the day's uproar," for however great were the privileges allowed to such an ancient and loyal city by the Romans, they were liable to have them all forfeited by permitting such a tumult so dangerous to the public peace. Under this method of treatment the mob that had been roaring like a lion was dismissed as meek as a lamb. It is a great deal easier to get up a tumult than to allay one. Considering his purpose merely, the actions of Demetrius were admirable, but the complete mastery of that excited multitude by the town clerk was a far finer sight. In him Demetrius had more than met his match. The mob dispersed without having accomplished anything that Demetrius had intended.

Paul would have shared in the danger

of his companions if he could. But his friends would not permit it. His impulse was to face that terrible crowd. Strong friends restrained him. One of these was the chief of the "Asiarchs"—the officers elected by the cities of the province of Asia to preside over their games and religious festivals. As they were necessarily very wealthy—much of the expense of those games being borne by them—the fact that he was Paul's friend shows that his converts were not all, if there were even many, among the lower classes. God foiled the purpose of Demetrius through these friends and through the power and the eloquence of the Greek magistrate. The uproar at Ephesus did not injure, but rather helped, the cause—for it showed that Paul and his friends had legal rights, and that the privileges of the city were put in peril by every such popular brawl.

Chippings.

1.—The name of Jesus is a power only when it falls from the lips of consecrated men. No one can cast out devils in his name who has not had the devil cast out of himself. "Restore unto me the joys of thy salvation—then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 50: 16, 17; 51: 12, 13; Is. 1: 13, 15; 48: 1; Mark 12: 38–40; Luke 22: 32; John 4: 24.

2.—The name of the Lord Jesus will be magnified every time that error is laid bare. As one by one the pretentions of false religionists are exposed, that name will shine out with growing lustre until it alone shall ride in the heaven of men's thoughts. Num. 14: 21; Ps. 22: 27; Is. 11: 9; 54: 13; Zech. 14: 9; 1 Cor. 8: 6; 15: 24, 25; Phil. 2: 10, 11.

3.—The church of God should be pure. It should have in it no men who profess to be followers, but in secret are practicers of "curious arts." God wants no divided homage, and will have none. Lev. 19: 2; 1 Sam. 7: 3; 1 K. 18: 21; Matt. 4: 10; 6: 24; Jas. 4: 4; 1 John 2: 15.

4.—Confession of sin is enjoined upon every one who has done and is concealing a wrong. "He that covereth his sin shall not prosper." Lev. 26: 40–42; Job 33: 27, 28; Ps. 32: 1, 5; 66: 18; Pr. 28: 13; Is. 43: 25, 26; 1 John 1: 9.

5.—The ire of the world never is aroused so much as when the promulgation of the gospel interferes with its unlawful gains. "The love of money is the root of all evil." Josh. 7: 24, 25; 1 K. 21: 4; 2 K. 5: 25, 26; Pr. 1: 19; 15: 27; Matt. 26: 14–16; Acts 16: 19; 1 Tim. 6: 9–11.

HYMN.

On to the conflict, soldiers for the right,
Arm you with the Spirit's sword and march to the fight;
Truth be your watchword, sound the ringing cry,
Victory, victory, victory!

Soon shall the warfare and the conflict cease,
Soon shall dawn the welcome day of resting and peace;
Foes all subdued, we'll raise to heaven the cry,
Victory, victory, victory!

BLACKBOARD.

GOD'S MIGHTY WEAPON:

The Sword of the Spirit

Which is

THE WORD OF GOD.

ARM YOU WITH THAT.

THE PRIMARY CLASS.

1.—There is so much that is dramatic about the present lesson that one has need only realistically to present it in order to secure the absorbed attention of the class. In such a way tell the story concerning the sons of Sceva. Then put on the board the results that followed: 1. *Great fear.* Ask why. They realized God was in their midst. That is the way unforgiven sinners will feel when they come into his presence. 2. *The name of Jesus was magnified.* Because Jesus was shown to be the Son of God. Even the evil spirit had to admit that. 3. *Believers confessed their guilt.* Had been practicing magic in secret. If you have done any wrong you ought to confess. The good that confession will do: *a*) to one's self; *b*) to others. 4. *The Sorcerers repented.* Burned their books. Price of them. That showed they were in earnest. If you have any thing that doesn't belong to you, give it up, etc. 5. *The word of the Lord grew and prevailed.* Because people had repented and proved that they were really in earnest. If you repent it will help others to repent.

2.—*The mob.* No better directions can be given than to tell about it as graphically as one can. The moral lessons to be interwoven are: 1.—The unscrupulousness of selfishness; 2.—the courage of the true believer—shown in Paul's desire to face the angry mob; 3.—the way that God can use men, not his worshipers, to protect his disciples—shown in the way he used the town clerk.

HYMN.

Sound the battle cry!
See! the foe is nigh;
Raise the standard high
For the Lord;
Gird your armor on,
Stand firm every one;
Rest your cause upon
His holy word.

BLACKBOARD.

THE WORD—A SEED.
IT MIGHTILY GREW.
THE WORD—A SWORD.
IT PREVAILED.

LESSON XXXVIII.—SEPT. 23, 1877.—PAUL AT MILETUS.

SCRIPTURE.—Acts 20 : 17-32. Memorize 22-27; Primary Verse, 32.

17 And from Miletus he sent to Ephesus, and called the elders of the church.
18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,
19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,
21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.
24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
25 And now, behold, I know that ye all, among whom I have gone, preaching the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am pure from the blood of all men.
27 For I have not shunned to declare unto you all the counsel of God.
28 Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood.
29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.
32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

GOLDEN TEXT.—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 COR. 4:5.

TOPIC.—Faithful Service.

HOME READINGS.

M. Num.	**12 : 1-16**	**"Faithful in all Mine House."**
T. Dan.	**6 : 1-28**	**Faithful in Danger.**
W. Matt.	**24 : 24-51**	**Faithful in Service.**
Th. Luke	**16 : 1-31**	**Faithful in Little Things.**
F. Acts	**7 : 49-60**	**Faithful to the Last.**
S. 2 Tim.	**4 : 1- 8**	**Faithful at all Times.**
S. Rev.	**2 : 1-17**	**Faithful Unto Death.**

TIME.—Spring of A. D. 58. PLACE.—Miletus. RULER.—Nero.
MEANING OF:—"Bound in the spirit." "Finish my course." "Bonds and afflictions abide me." "Overseers," "Grievous wolves." "Speaking perverse things."

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

PAUL'S PAST.—After the uproar at Ephesus where did Paul go? 1. What did he do there? 2. Where next? How long did he stay in Greece? 3. What did the Jews try to do to him? 3. Who were with him? 4. By what route did he return to Asia Minor? 3, 5, 6. What interesting event happened at Troas? 7-12. How long did Paul preach there? 7, 11. What was his route to Miletus? 14, 15. Why didn't he go to Ephesus? 16. For whom did he send when at Miletus?

How came there to be "elders" at Ephesus? 14: 23. What did he tell them as to the diligence with which he had served them? 18. What as to the humility? 19. What as to his troubles? 19. How much did he, at various times, have to suffer? 2 Cor. 11: 24-27. What about his fidelity? 20 What about his preaching? 21.

PAUL'S FUTURE.—Where did he say he was going? 22. Did he expect to have a pleasant visit there? 23. Who knew this before he did? 9: 16. Who told him still more about it? 21: 4, 11. How did he feel at the prospect? 24. What did he most want to do? 24. Was he able at last to say this? 2 Tim. 4: 7.

PAUL'S FAREWELL.—What did he tell them about seeing him again? 25. What did he ask them to bear witness of? 25. How could he say that? 27; Eze. 3: 18, 19. What did he tell them to do? 28. What did elders, then, have to do? 28. What did he think would happen to them after he left? 29, 30. When this happened, what did he want them to remember? 31. What did he say would prevent all this? 32. What would the "word" do for them? What else did he say? 33-35. What, finally, did he do?

General Questions.

How in this lesson is it shown:

1.—That one should always work for Christ?
2.—That he should be humble in his work?
3.—That he should be faithful even in reproving?
4.—That he should be submissive to God?
5.—That he should not think of himself, but of others and of God?

BIBLICAL LESSON OUTLINE.

A FAREWELL MEETING.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see face no more." 25.

PAUL'S PAST.

I have been with you at all seasons. 18.

So that all they—in Asia heard the word. 19: 10.
I ceased not to warn—night and day. 31.
Be instant in season, out of season. 2 Tim. 4: 2.

Serving the Lord with all humility. 19.

I am the least of the apostles. 1 Cor. 15: 9.
Less than the least of all saints. Eph. 3: 8.
In lowliness—esteem other better. Phil. 2: 3.

With many tears and temptations. 19.

Out of much affliction—I wrote. 2 Cor. 2: 4.
In weariness—in watchings often. 2 Cor. 11: 27.
If ye will not hear it, my soul—weep. Jer. 13: 17.

I kept back nothing that was profitable. 20.

Have not shunned to declare—the counsel. 27.
Pleased men—not—servant of Christ. Gal. 1: 10.
That we—present every man perfect. Col. 1: 28.

Testifying—repentance—and faith. 21.

The time is fulfilled—repent—believe. Mk. 1: 15.
Repentance and remission of sins. Luke 24: 47.
Commandeth all men—to repent. 17: 30.

PAUL'S FUTURE.

I go—bound in the spirit. 22.

Paul was pressed in the spirit. 18: 5.
Paul purposed in spirit. 19: 21.
The will of the Lord be done. 21: 14.

Witnesseth—bonds and afflictions abide me. 23.

I will shew—great things he must suffer. 9: 16.
So shall the Jews—bind the man. 21: 11.
We are appointed thereunto. 1 Th. 3: 3.

But none of these things move me. 24.

Ready not to be bound only, but to die. 21: 13.
For which cause we faint not. 2 Cor. 4: 16.
We are—co. querors through him. Rom. 8: 37.

So that I might finish my course with joy. 24.

Let us lay aside every weight. Heb. 12: 17.
What things were gain—I counted loss. Ph. 3: 7.
I have fought a good fight. 2 Tim. 4: 7.

PAUL'S FAREWELL.

I am pure from the blood of all men. 26.

If thou warn—hast delivered thy soul. Eze. 33: 9.
Ceased not to warn—night and day. 31.
Warning every man. Col. 1: 28.

Feed the church of God. 28.

Not by constraint, but willingly. 1 Pet. 5: 2.
Shall feed you with knowledge. Jer. 3: 15.
Lips of the righteous feed many. Prov. 10: 21.

Purchased with his own blood. 28.

We have redemption through his blood. Eph. 1: 7.
Redeemed—precious blood of Christ. 1 Pet. 1: 19.
Ye are bought with a price. 1 Cor. 6: 20.

Shall grievous wolves enter in. 29.

Wolf catcheth them and scattereth. John 10: 12.
There shall be false teachers. 2 Pet. 2: 1.
Inwardly they are ravening wolves. Matt. 7: 15.

I commend you to God and to the Word. 32.

Desire the sincere milk of the word. 1 Pet. 2: 2.
Him that is able to keep you. Jude 24.
Kept by the power of God. 1 Pet. 1: 5.

To give you an inheritance. 32.

Among them—sanctified by faith. 26: 18.
Partakers—inheritance of the saints. Col. 1: 12.
Incorruptible, undefiled—fadeth not. 1 Pet. 1: 4.

NOTES AND COMMENTS.

THE CONNECTION. — Paul did not depart until after the uproar at Ephesus had ceased. He was not the man to turn his back so long as there was danger to the cause and to its friends. But after quiet was restored, he turned his face toward Macedonia, his heart, however, being most heavily burdened for the church at Corinth, on account of its schisms and backslidings. Titus he expected to meet at Troas with news from Corinth, and, because he did not find him there, he became so depressed that he says: "I had no rest in my

spirit." 2 Cor. 2: 13. Him he met at Philippi with comforting news (2 Cor. 7: 5–7), and there wrote the second letter to the Corinthians. His departure for Macedonia was in the spring of 57. He spent the summer, fall, and the early part of the winter in Macedonia and in Greece, reaching Philippi on his return in passover week, in the month of March, A. D. 58.

His journey seems to have been more extensive than is hinted at by Luke; for in Rom. 15: 19 he intimates that he went at least to the confines of Illyria. Three months he stayed with the church at Corinth, and, no doubt, while there, strengthened them in their recovery from divisions and from the practice of immoralities. While there he wrote his letter to the Romans. His intention was to return to the East direct by the sea, but discovering a plot among the Jews to waylay him, returned by the way of Philippi.

Three things are of interest in his stay at Troas on his return there on our Saturday. 1. — *The Sabbath* observed there was not the old Jewish one, but occurred on "the first day of the week." So early do we come across the substitution of the Lord's day for the ancient Jewish Sabbath. 2. — *The miracle.* It *was* a miracle. The young man was taken up for dead. Paul, be it noted, does not declare that "his life is in him" until he has stretched himself, like Elijah and Elisha, upon the dead body. 3. — *The sermon.* It was a long one — prolonged till midnight — a fact from which, however, nothing directory can be drawn; for if it be taken as an indication that ministers sometimes should preach till midnight, it also contains a hint that it is very unsafe for any one to do so who has not in him the miraculous powers of restoration that resided in St. Paul! That he preached so long, and, after it, talked conversationally until all were surprised by the break of day, show how important were his words and how interested were his auditors.

PAUL'S PAST (17–21). — Paul's face was set toward Jerusalem. He hasted so as to be there, if possible, on the day of Pentecost. That feast appeared to have for him more attractions than any other — more even than that of the Passover. And, probably, the reason of this lay in the fact that it was on this day that the Holy Ghost descended with great power. In order not to peril his chance of then being there, he had determined to sail by Ephesus — unquestionably much to his own self-denial. The ship in which he was a passenger, of course, was not under his control, and was liable for days to stay in a port, or suddenly to depart, according to the requirements of the voyage.

He, therefore sent to the elders of the church of Ephesus when he arrived at Miletus. They were only twenty-eight miles away. One can easily imagine the joy that was felt by them and by the church when they learned that their beloved Paul was so near, and with what alacrity they obeyed his summons. They were a body of men who had the oversight of the church, and, in the New Testament, are as often called "bishops" as elders. Whether they were divided into two classes, as claimed in the Presbyterian church, — of teaching elders, whose duty was simply to instruct the church, and of ruling elders, whose office was to govern it and provide for its wants, — is a disputed point. The discussion turns mainly on the interpretation of 1 Tim. 5: 17.

His address to them was exceedingly cogent and moving. It includes, first, an appeal to their knowledge of the truth of what he was about to say. When a man can appeal to the inner consciousness of men for confirmation of what he affirms, he has a strong leverage upon them. Few could allege themselves to have been so devoted, so humble, so unshrinking as Paul claimed to have been, and call upon their friends, as he did, to ratify their words. He could confidently say unto them: "*Ye know.*" Let us see what they knew.

They knew: 1. — *About his labor.* He

had been with them at all seasons. He never was off duty simply because the day was rainy. He never failed to be at his post. And that of itself is a grand commendation for any man. Neither heat, nor storm, nor threats, nor actual danger turned Paul away from his work. Where it was his duty to be, there he was. 2.—*About his humility.* He had not been domineering, he only had been thoroughly in earnest. He had desired to save and not to rule. His humility had been shown by manual labor. Here, as elsewhere, it had been his sturdy pride to minister to his own necessities, so that he could now say unto them: "I have coveted no man's silver or gold or apparel." 33. It had been shown by personal labor for the Master. He had gone publicly from house to house, talking privately with every one, thus proving that his desire was to build up the kingdom of Christ and not his reputation as an orator. 3.—*He had served the Lord with tears.* His heart had been in his work. He had not only argued, but he had plead with sinners until tears ran down his cheeks. Paul was something more than a logician. He was a tender friend as well. How many converts must his tears have purchased! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." 4.—*Served him in temptations.* "Trials" is the meaning. This can not be, as has been thought by some, "the temptation in the flesh," referred to in Gal. 4: 14; for the "trials" are limited by the next clause to those "which befell me by the lying in wait of the Jews." From this verse we get our only hint of the fact that his life was endangered here, likewise, by the secret plots of the Jews. Taking this fact along with the troubles more minutely described in the preceding chapter, and it is evident that Paul had no very easy time in Ephesus.

5.—*They knew how conscientiously he had taught.* He had "kept back nothing that was profitable" for his hearers. In the 27th verse he puts it: "For I have not shunned to declare unto you the whole counsel of God." He never considered whether his words would be popular, but only whether they would be profitable. No considerations of self ever made him keep back the truth. But he only uttered the truth as they were ready to receive and profit by it. Though it is never wise to deceive, it is wise, sometimes, to wait until truth can be heard with advantage. All Scripture is profitable—but not at all times. 6.—*They knew his fidelity.* Had taught both publicly and from house to house. He had not "ceased to warn every one night and day with tears." 31. No minister can afford to confine his efforts to the pulpit—no teacher can afford to limit his or her efforts to presenting the truth on a Sabbath to the class. House to house work is the most effective, and is the best reinforcement for pulpit and class work. Paul succeeded in Ephesus all the more for these home visitations. 6.—*They knew the character of his teaching.* It had been "repentance toward God and faith toward our Lord Jesus Christ" for the Jews as well as the Gentiles. He had made no discrimination as to classes. Never had he made it appear that the Jews needed less of a change than the Greeks. All alike were guilty before God. Note the order: he preached repentance toward God first, and then faith in the Lord Jesus Christ. It is useless to preach the last except as the first has been pressed home. No one will trust in a Saviour who does not feel that he has need of one.

Paul speaks with a directness concerning himself that, in many men, would have been boastfulness instead of humility. But no one would get the idea of self-praise from reading over his address. He mentions these things, not to exalt himself, but to stimulate them. He calls their attention to them, most especially of all, that his final words may have the more effect. All that he has to say of himself is with himself out of view. To speak of one's own

fidelity with reference to awakening in others a like spirit is perfectly consistent with the truest humility.

PAUL'S FUTURE (22–24).—That looked dark, so far as his own personal well being was concerned. He saw before him only black, lowering, threatening clouds. He was going "bound in the spirit" up to Jerusalem. There are differences of opinion on the meaning of that. The popular explanation is that he was constrained to go there by the Holy Spirit. Hackett interprets it as "constrained by an invincible impulse or sense of duty." The real sense seems to be that he felt himself under obligation to God—"bound in the Spirit"—to go. This consciousness of this obligation reads rather stronger than as if it were a conclusion as to duty which he had reached of himself. It sounds as if the Spirit had laid the obligation upon him. He was going up "not knowing" the things which might befall him, "save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Commentators variously suggest in regard to this that this testimony of the Holy Spirit was communicated by some prophet, or was an inward revelation. The true view, however, seems to be that Paul took the past as an indication of what the Holy Spirit intended for him in the future. "Bonds and afflictions" had awaited him everywhere—bonds and afflictions were sure to await him still.

But none of these things move me. Grand declaration! It came from no untried man, but from one who fearlessly had looked infuriated mobs in the face, and read in their looks the intention to slay. He was not moved by thoughts of his own peril, but oh, how quickly and powerfully was he moved at the thought of the danger in which the souls of men were placed! *Neither count I my life dear unto myself.* He does not say his life is valueless, but estimates it by its worth in serving God and in saving souls. He was willing to lose it in such service, feeling that for him to live was Christ and to die was gain. His only desire was to *finish* his course with joy, to complete his ministry, and to testify concerning the gospel of the grace of God. The figure is borrowed from the foot-race; and his main anxiety, it will be seen, is not to get the reward that awaits him at the goal, but simply to run the whole race. He did not want to leave any work undone. Like Christ himself, his meat was to do the will of him that sent him, and to *finish his work.*

PAUL'S FAREWELL (25–32).—His farewell is an affecting one. One can hardly realize how affecting it was, unless the imagination is suffered to dwell upon the close intimacy that sprang from those years of work—an intimacy made closer and its friendship more enduring by the toils and the dangers which beset them. How he knew that they would see his face no more—whether it was because of a prophetical glimpse into the future, or whether it arose from a conviction that sprang from his determination to "see Rome," and, henceforth, labor in that and in other regions more western still, we leave for the teachers to judge. It seems to us as if he uttered it as a presentiment, or even a desponding perception of the fate that lay before him. His solemn appeal to them to bear witness that he was pure from the blood of all men, was a metaphor that, very likely, was suggested by the fact that blood stains on the clothes of criminals have often led to their detection and conviction. He had in mind, of course, Ezek. 33: 7, 8. The only way that he could declare that to be true was that that he had not "shunned to declare unto you all the counsel of God," and had "ceased not to warn every one night and day with tears." Judged by his standard, how many could declare themselves "pure from the blood of all men"!

The object of all this talk about himself is discovered in his charge to them, *Take heed, therefore, unto yourselves and to all the flock.* One must take heed to himself first. The man that does not do

that is not fit to watch over others. The item under this charge is, *to feed* — or, rather, to shepherd, which includes the idea of feeding, but means more still — *the church*. The reasons given for this exhortation are: 1.— The church was purchased with Christ's blood. The higher the price paid for anything, the greater should be the care taken to keep it from being injured or destroyed. "Redeemed — with the precious blood of Christ." 1 Pet. 1: 18, 19. 2.—Grievous wolves shall enter in, not sparing the flock. False teachers from abroad, and yet within the church — not persecutors of it. Wolves in sheeps' clothing. 3.— "Also of your own selves shall men arise, speaking perverse things."

Therefore watch and remember. All depended upon the fidelity of the leaders. They could by vigilant care prevent these calamities from happening. But they did happen. Paul writes to Timothy concerning them. 2 Tim. 2: 17, 18. Says Abbott: "The wolves ravaged the flock, and the Christian temple of Ephesus rivaled in magnificence and superstition that of the heathen Diana." That which might have prevented it was "God and the word of his grace." They would have so built them up that they would have been fortified against these enemies.

The scene at parting is exceedingly touching. It is difficult to see how it could be better described than in the simple words of Luke: "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more."

Chippings.

1.—People always know "after what manner" Christians have been with them. The world is keenly watching them. How important, therefore, to be able to appeal to all to bear witness that one has done nothing unworthy of, but much that is good for, the Master. 2 Sam. 12: 14; Dan. 6: 4; Rom. 14: 13, 16; 2 Cor. 11: 12; Eph. 5: 15; 1 Tim. 5: 14; Tit. 2: 5, 8; 1 Pet. 4: 14, 15.

2.—Friendship has no severer test than complete fidelity of speech under all circumstances. It is very hard, ofttimes, to speak the rebuking truth instead of complaisantly keeping quiet—to follow Paul's rule of keeping back "nothing which is profitable." Ps. 141: 5; Prov. 27: 6; Matt. 18: 15; Col. 1: 28; 1 Th. 5: 14; 1 Tim. 5: 20; 2 Tim. 4: 2; Tit. 1: 13; 2: 15; Heb. 13: 22; Rev. 3: 19.

3.—We all go on "not knowing." Let us go on "bound in the Spirit," to finish our course with joy and not with shame, knowing this, if nothing more, that he who endures to the end the same shall be saved and shall receive his reward. John 12: 25, 26; 17: 4; Rom. 2: 7; 1 Cor. 9: 24-27; Phil. 3: 13-15; 2 Tim. 4: 6-8; Jas. 1: 13; 1 Pet. 1: 4, 10, 11; 5: 4.

4.—Though we do not know the specific things that are to happen to us, yet that fact need be no occasion for worry; for we are assured that all things, no matter how calamitous they may appear, shall work together for good to them that love God. Gen. 50: 20; Ps. 119: 71; Rom. 5: 3-8; 8: 28; 1 Cor. 3: 21, 22; 2 Cor. 1: 6; 4: 15-17; Heb. 12: 11; Jas. 1: 12.

5.—And no trials here need move us. They are only "a light affliction which is but for a moment," and which "worketh for us a far more exceeding and eternal weight of glory." Those whose all is in this world may despond in trouble—those whose eyes are fixed on the New Jerusalem should never be disheartened. Ps. 16: 11; 84: 5, 7; Rom. 8: 18; 1 Cor. 2: 9, 10; 2 Cor. 4: 17, 18; 5: 1; 12: 4; Heb. 11: 24-27; 13: 14; 1 John 2: 17; 3: 2.

HYMN.

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save.

Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide:
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Saviour has died.

BLACKBOARD.

PAUL

Ceased Not to Warn

EVERY ONE

NIGHT AND DAY.

Whom Have I Warned?

THE PRIMARY CLASS.

Perhaps the primary teacher will best succeed in interesting her class in this lesson by calling it "Paul's Goodbye to Ephesus." "Goodbye" is a word little ones all understand—"farewell" some of them might get puzzled over.

1.—Describe how he got there, pointing out his journey on the map or board. Tell about his sending for the elders, and their joy at once more seeing him. Describe where they were—probably on the beach, close by the sea. Tell what he said to them about what he had done for them (19-21), putting the items down on the board, and questioning from them until they are familiar. Ask them what sort of a man they think Paul was. *Teach:* One ought always to serve the Lord in the midst of all temptations.

2.—His farewell. Where he was going — what the Holy Ghost said he should suffer—his willingness to suffer—his charge and warning to them—his final parting, where they kissed him, sorrowing because they should see his face no more. *Teach:* Dare to do right and to speak the truth always.

HYMN.

Dare to do right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

BLACKBOARD.

DARE TO BE TRUE.

LESSON XXXIX.—SEPT. 30, 1877.—QUARTERLY REVIEW.

GOLDEN TEXT.—"For whatsoever ye do, do it heartily, as to the Lord, and not unto men."—COL. 3: 23.

TOPIC.—The Word Carried to the Gentiles.

HOME READINGS.

M. Acts 13: 1-13..Paul in Cyprus.
Acts 13: 26-41..Paul at Antioch.
T. Acts 13: 42-52..Turning to the Gentiles.
Acts 14: 8-20..Paul at Lystra.
W. Acts 15: 22-31..The Yoke Broken.
Acts 16: 1-15..Paul sent to Macedonia.
Th. Acts 16: 22-34..Paul and Silas in Prison.
Acts 17: 1-14..Thessalonians & Bereans.
F. Acts 17: 22-34..Paul at Athens.
Acts 18: 1-11..Paul at Corinth.
S. Acts 19: 1-12..Paul at Ephesus.
Acts 19: 17-28..Power of the Word.
S. Acts 20: 17-32....Paul at Miletus.

SCHOLARS' QUESTION HELPS AND SUGGESTIONS.

SEPARATED FOR SERVICE.—How came Paul and Barnabas to be missionaries? 13: 1-3. Who sent them forth? 4. To what island, first? What sorcerer withstood Paul, and what happened to him? 8-11. Who was converted by it? 12. Where did Paul next preach? 14. What did he tell the people there about Christ? 26-37. How did he tell them they could be forgiven and justified? 38, 39. What warning did he give them? 40, 41. Who wanted to hear the same sermon? 42. How many came to hear it again? 44. How did they treat Paul? 50, 51. Whom did Paul heal at Lystra? 14: 8-10. What did the people think of him and Barnabas on account of it? 11-13. How did Paul and Barnabas stop the people from worshiping them? 15-18. What was done to Paul afterward? 19, 20.

LIBERTY IN SERVICE.—What was the occasion of sending a letter to the church at Antioch from Jerusalem? 15: 24, 25. What message was in the letter? 27-29. How was it received? 30, 31. Whom did Paul circumcise? 16: 1-3. What vision did Paul see at Troas? 8, 9. What did he do on account of it? 10-13. Who was his first convert at Macedonia? 14, 15. How did Paul and Silas come to get into prison? 17-24. What did they do there? 25. How did they get out? 26. Who believed, then and there? 27-32. In Thessalonica how did Paul prove Christ to be the Messiah? 17: 1-3. What did those who did not believe do? 5-7. How much better were those at Berea? 11, 12.

FAITHFUL IN SERVICE.—How did Paul show the people of Athens who their "unknown God" was? 22-31. What three classes of hearers did he have? 32-34. What did Paul do in the house of Aquila, at Corinth? 18: 1-3. What in the synagogue? 4-8. What vision did he have? 9, 10. How long did he stay there? 11. At Ephesus, of what important gift were some disciples ignorant? 19: 1-4. When they received it what did they do? 6. What special miracles were wrought here by Paul? 11, 12. What happened to those who tried to imitate him? 13-16. What effect did that have? 17-20. How was an uproar here stirred up? 23-28. At Miletus what did he tell the elders of the church at Ephesus about his past with them? 20: 17-21. What about his future? 22-27. What charge did he give them? 28-32.

QUARTERLY REVIEW EXERCISE.

CENTRAL THOUGHT.—**Faithful Service.**

Hymn.—"Oh, where are the Reapers?"

Scripture.—James 2: 14-26.

PRAYER.

Hymn.—"Rescue the Perishing."

Recitation.—1. Titles; 2, Golden Texts; 3, Topics."

[Call for the Titles, putting their initial letters in a vertical line on the blackboard. In the same way put down the first two or three words of the Texts and Topics as catch words. Review these back and forth and irregularly until the school is thoroughly familiar with them.]

Hymn.—"What shall the Harvest be?"

QUERIES AND ANSWERS.

[All the school should be able to repeat the Golden Texts, and they should be recited in unison. The answers should be memorized—not read; and so thoroughly memorized that they can be repeated with unhesitating fluency. To secure this, assign each answer to two scholars, so that the memory of one will help the other, and so that, should one fail, the other will be ready. Assign the questions and answers by number, and call for the answers in the same way. Do not let the exercise lag. Rapidity always ensures interest.]

1.—Who wanted Paul and Barnabas to be missionaries?

13: 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

2.—Who attempted to oppose them?

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

3.—How did Paul rebuke him?

10 And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

4.—What did he say should happen to him?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

5.—How did this affect the deputy?

Golden Text.—"Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord."

6.—To whom did Paul at Antioch say the word of salvation is sent?

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

7.—Why did he say it was that Jesus came?

32, 33 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

8.—What did he say could be obtained through him?

38, 39 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

9.—Is there any danger in refusing this salvation?

40, 41 Beware therefore, lest that come upon you, which is spoken of in the prophets;

Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

10.—What sort of a message did Paul think it was?

Golden Text.—"And we declare unto you glad tidings."

11.—Who wanted, also, to hear "the old, old story" of the cross?

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

12.—How many came to hear it?

44 And the next Sabbath day came almost the whole city together to hear the word of God.

13.—How did the Jews behave during the sermon?

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

14.—How afterwards?

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

15.—How were Paul and Barnabas justified in offering salvation to the Gentiles?

Golden Text.—"And in his name shall the Gentiles trust."

16.—When Paul at Lystra healed the cripple at a word, what were he and Barnabas supposed to be?

14: 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

17.—How did they prevent the people from worshiping them?

14, 15 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

REVIEW CHART.—THE WORD CARRIED TO THE GENTILES.

GOLDEN TEXT.—"For whatsoever ye do, do it heartily as to the Lord, and not unto men." COL. 3:23.

	LESSONS.		FACTS.				APPLICATIONS.			
	NO.	TITLE.	WHEN.	WHERE.	WHO.	WHAT.	TOPICS.	TEXTS.	TEACHINGS.	
SEPARATED FOR SERVICE.	XXVI.	P. C.	A. D. 46.	Sala. Paphos.	Paul, Bar. Elym. Deputy.	Separation of Paul and B..their preaching at Salamis..blinding the sorcerer..conversion of dep.	To every one ——	"Then the deputy" ——	God chooses men to do his work .. punishes those who hinder.	HOLY SPIRIT CHOOSES.
	XXVII.	P. A.	"	Perga, Antioch.	P. and B. Jews, Gentiles.	Paul's address in syn..to you word sent..Christ unjustly slain rose..justified through him.	Salvation by ——	"And we declare"——	Justified from all things through Christ.	
	XXVIII.	T. G.	"	Antioch in Pisidia.	"	Gentiles want the gospel pr'ch'd to them—whole city to hear..persecution of P. and B.	Salvation for ——	"And in his name"——	Those who reject salvation are unworthy of it..joy of believing.	
	XXIX.	P. L.	"	Lystra.	P. and B. cripple, worshipers.	Healing of cripple..Paul and B. supposed gods..prevent people from worship'g them..P. stoned.	Not I but ——	" But the Lord"——	Takes faith to be healed..turn unto the living God.	
LIBERTY IN SERVICE.	XXX.	T. Y. B.	30	Antioch in Syria, Jer.	P. and B. ap'stl's, eld. Jud. Silas.	The letter from Jerusalem .. the necessary things..the letter read ..the joy.	Liberty in ——	" Stand fast"——	Liberty in essentials..compliance in non-essentials.	HOLY SPIRIT TRIES.
	XXXI.	P. S. M.	51	Der. Lys. Troas, Phil.	Tim. P. Man. Lyd.	Circumcision of Tim..delivering decrees..the vision at Troas..conversion of Lydia.	Preach the ——	" I came to Troas"——	Holy Spirit is our Guide..the missionary call.	
	XXXII.	P. S. P.	52	Phil.	Paul and Silas, Keeper.	Paul and Silas beaten..in prison, singing .. earthquake . . doors opened..conversion of jailer.	God is able ——	"And he hath put a new song"——	Joy in the midst of suffering ..God delivers from sin.	
	XXXIII.	T. & B.	"	Thess. Berea.	P. and S. Jason, Jews.	Paul preaching at Thess .. the uproar..Jason seized .. Bereans receive the word..persecuted.	Search the ——	" These were more noble"——	Power by the Word .. the Word makes some better and others worse.	
FAITHFUL IN SERVICE.	XXXIV.	P. A.	"	Athens.	P. Athenians, Dian.	Paul on Mars' Hill.."Unknown God".. he declares .. Godhead not like gold..Dionysius.	God re——	" For there is"——	God the maker of all things ..will be our father or judge.	HOLY SPIRIT ENDORSES.
	XXXV.	P. C.	52–54	Corinth.	Aq. Pris. Sil. Tim.	Paul working with Aq..pressed in the spirit..to preach..turning from the Jews.." much people."	I am with ——	" Not slothful in"—	Every one should earn his living..perseverance brings success.	
	XXXVI.	P. E.	55–57	Ephesus.	P. the 12 dis.	The 12 who had not heard of the baptism of the H.G..teaching in school of T..miracles f'm hdkfs.	The gift of ——	" For our gospel came not"——	All should receive the Holy Spirit if one does not accept gospel, he hardens.	
	XXXVII.	P. W.	57	"	P. Dis. Tim. Er. Demet.	Burning of the books..Tim. and E. sent into Macedonia..the tumult stirred up by Demet.	The sword of ——	" For the word of God" ——	Godly fear indicated by confession.	
	XXXVIII	P. M.	58	Miletus.	P. elders.	Paul's past faithful, humble service..his future..Holy Ghost witnesseth.."take heed," etc.	Faithful ser——	" For we preach not"—	Should always work .. be humble and faithful in work ..vigilant.	

"For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles." MAL. 1:11

18.—When they found out that Paul was no god, what did they do to him?

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

19.—Who was the real deity — God or Jupiter?

Golden Text.—"But the Lord he is the true God, he is the living God, and an everlasting King."

20.—What yoke did certain men try to put on the church at Antioch?

15: 1 And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye can not be saved.

21.—What did the Holy Spirit and the church at Jerusalem think about it?

28, 29 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

22.—Should we ever obey such false commands?

Golden Text.—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

23.—What did Paul do with this letter?

16: 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

24.—How was he led to preach the gospel in Macedonia?

9, 10 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.

And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

25.—Who was his first convert there?

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

26.—Who opened the door to Macedonia for him?

Golden Text.—"I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord."

27.—How were Paul and Silas treated while they were in Philippi?

22, 23 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them.

And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.

28.—In prison how did they feel?

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

29.—How were they delivered?

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

30.—What was the first question of the keeper?

29, 30 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

31.—What song will do the most good?

Golden Text.—"And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear and shall trust in the Lord."

32.—How did Paul prove that Christ ought to have died?

17: 2, 3 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

33.—What false charge did the Jews make against Paul and Silas?

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also.

34.—In what respect were the people of Berea better than those of Thessalonica?

Golden Text.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

35.—How did the people of Athens worship God?

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

36.—Why did he say that men ought not to worship idols?

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device.

37.—How many gods are there?

Golden Text.—"For there is one God, and one Mediator between God and men, the man Christ Jesus."

38.—How did Paul shame all idlers?

18: 1-3 After these things Paul departed from Athens, and came to Corinth;

And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)

39.—Besides working in the week, did he do anything on the Sabbath?

4 And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

40.—When the Jews would have frightened him, how was he encouraged?

9, 10 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

41.—What three things did Paul want people to be?

Golden Text.—" Not slothful in business, fervent in spirit, serving the Lord."

42.—Of what most important gift did Paul find some people in Ephesus ignorant?

19: 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

43.—What did they do when they received it?

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

44.—What wonderful miracles were here wrought through him?

11, 12 And God wrought special miracles by the hands of Paul:

So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

45.—In what way did the gospel come to them?

Golden Text.—" For our gospel came not unto you in word only, but, also, in power, and in the Holy Ghost, and in much assurance."

46.—What good effect did the scourging of a sorcerer by an evil spirit have?

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

47.—What was done by the people to show that their repentance was sincere?

18, 19 And many that believed came, and confessed, and shewed their deeds.

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

48.—What was the result of this?

20 So mightily grew the word of God and prevailed.

49.—How did the Ephesians act after Demetrius stirred them up to anger against Paul?

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

50.—What sort of a weapon is the Word of God?

Golden Text.—For the word of God is quick and powerful, and sharper than any two-edged sword.

51.—How had Paul behaved in Ephesus?

20: 18, 19 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.

52.—What had he taught?

20, 21 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

53.—What did he expect at Jerusalem?

22, 23 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

54.—Was he afraid?

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

55.—What did he charge them to do?

28–31 Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

56.—What did he say would help them?

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

57.—What was Paul *not* in the habit of preaching?

Golden Text.—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Hymn.—" What are you going to do, Brother."

PRAYER.

RECITATION (for whole school): *Golden Text.*—" And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

BENEDICTION.

SUNDAY SCHOOL CHITCHAT.

The good things for this department are constantly accumulating. It is not so much of a task to get them as to decide what had better go in, or, rather, what should be left out. To those who have feared these tid-bits would not hold out, we would re-assure them by saying that we have about a year's supply already on hand. The funnel is smaller than the stream that runs into it.——— The *New England Journal of Education* has this paradox in regard to text books: "As a rule, it may be stated that a teacher is not prepared to use text books most

wisely until he is able to dispense with them entirely in the unfolding of any topic or study." If a teacher in the class is dependent on his lesson help, he is hardly any further advanced than his pupils and, probably, could find some among them with whom he ought to swap places.——"Not every child," sententiously remarks the *Sunday School Times*, "enjoys singing, appreciates blackboard exercises, prizes books and papers, or has good taste, to be gratified by a fine room and its appointments. But every child is glad to be loved. Love is the one thing sure to hit everybody in the Sunday-school. The school where love seems to be lacking is a poorly furnished school, whatever else it has."——The *Sunday School World* esteems accurate definitions of certain great Bible truths, such as sin, redemption, justification, sanctification, and the like, to be of great importance. It thinks that the teacher or scholar who has many of these at his command will "naturally be more accurate in statements of truth and have a far clearer perception of it than without 'the form of sound words.'" It is well that that paper adds: "This will be particularly true when the meaning of the word is also well understood." It is a good deal easier to understand the doctrines than some of the "sound" definitions of them. ——We occasionally find some queer "expositions" of the lessons among our exchanges. Relative to Elisha's crossing the Jordan a fanciful expositor thus exposed: "Elisha's 'mantle' was a sheepskin, and derived its power from the fact that the sheep that was slain prefigured the sacrifice of Christ"! That expositor ought to have just such a mantle.——To our comment: "There are no two things so important about a lesson as its beginning and its end—except, perhaps, its middle," *Kind Words* adds: "We think those teachers ought to be ashamed, too, who to the *beginning*, *middle*, and *end* of the lesson tack on an *addendum* of five or ten minutes of yawning and disorder, because they've got through." We gapingly consent to the amendment.——Joseph Cook, at the anniversary of the Maine Bible Society, held at Portland, comparing other religious books to the Bible, declared that "The Bible is the survival of the fittest." By the way, that term is likely to give place to Clarence King's phrase: "The survival of the plastic." He says that in the crushing upheavals that which "survived" were those "plastic" forms that could accommodate themselves to the "environment." That suggests that it was not always the "fittest" that outlived the crises. "Plastic" insignificances, no doubt, squeezed through. From our experience in Sunday-schools, we know how hard it is to kill off these "plastic" chaps.—— "No teacher," says the *Sunday Guest*, "has the right to ask, or can long retain, the attention of his class, unless he lays before them some ideas within the range of their comprehension, such as they have not previously grasped." To which we grimly add that he not only has not the right, but won't obtain it. ——The artists for the "Primary Leaf Cluster" had better take care what pictures they make for children. One that was meant to illustrate Elijah fed by ravens, a child declared to be: "An old woman with whiskers throwing stones at the birds."

Sunday School News.

The Bible is being printed at the rate of more than a million of copies every year, or about five copies for every minute of working time. Every twelve seconds, therefore, this wonderful book is being issued. The largely increased demand is, no doubt, due to the uniform system of study, which has covered the Old Testament as well as the New, and so substituted a demand for the Bible.

as a whole instead of the one for the New Testament only.———Old South Church, of Boston, claims to have had "Mother Goose" in its membership. Her maiden name was Elizabeth Foster, and her spouse was Mr. Isaac Goose. She lived to be ninety-two years old. The idea of "Mother Goose" belonging to the church and attending prayer-meeting and singing hymns is funny. No child could conceive of her doing anything but trot babies and sing those jumbled but fascinating rhymes.——— The Reformed Church School, at Bergen Point, N. J., sets a good example as to benevolence. It is supported entirely by the church, and, as it does not have to think of itself, it cares for others, and, in twelve years, has contributed $5,000 to charitable purposes. Any church that will pay the expenses of its school, and thus help it to be benevolent, is entitled to be called a "reformed church."——The Chinamen in North Adams, Mass., are proving to be apt scholars in the Sunday-school. At the close of one session twenty-five, belonging to Miss Burlingame's class, came forward and sang several hymns, accompanied by one of their number on the organ. They readily learn to read, and easily acquire Scriptural knowledge. They are docile and peaceable, and Sunday-school instruction and influence are more needed for those who stone and mob them in this country even than for themselves.———Rev. J. O. Foster got up quite a picnic normal class convention near his home in Blackberry in this state. The programme included the first thirteen Chautauqua Normal Class lessons, with a full array of lectures, etc. It lasted over three days, and was said to be both enjoyable and profitable.———Many Sunday-schools of the South this year planted "missionary corn," some of them raising quite a crop. While the corn is coming up the missionary spirit is growing, also.——— Chautauqua, this year, again publishes its *Assembly Herald*. It was quite good last year. Those who can not go to the assembly *can* take the *Herald* and get the cream of the things from that.——— The Presbyterian Sunday-school of Bloomington, Ohio, has had the same superintendent for twenty-eight years, the same teacher of its adult Bible class for thirty years, and supplied thirteen men for the ministry.———Col. Robert Cowden, so long secretary of the Ohio Sunday School Union, now is to devote his time to the Sabbath-school interests of his denomination, the United Brethren. A good many outside of his denomination are "united" on him.—— The "Evangelical Mission Bible School" of Lebanon, Pa., must have it in a very cheerful atmosphere. This is the way it announced its recent anniversary: "The joyous celebration of the Third Anniversary of one of the happiest schools in the world." The very notice raises one's spirits.

Sunday School Methods.

[Any contributions to this department that show "How to do it" are welcome. Experiences, however, are desired, not theories; and they should be short and to the point.]

— The "Papyrograph" is being employed to good advantage in many ways. E. W. Jones, of Taunton, Mass., uses it to give his class an analysis of the lesson as he means to teach it. He, also, by it is enabled to furnish each one with the references that he wishes them to look up. Another teacher often writes his class a letter on the coming lesson, calling their attention to certain points, and showing what things there are of special interest in it. This is a matter of no great labor, because the papyrograph, by reproducing any number of copies of any letter, renders it unnecessary to write more than one. A class

that is thus frequently reminded of the lesson and of their teacher's interest in it, and in them, can not fail to have an absorbing interest in the lesson and in the teacher.

—Each teacher of the Foster Mission Sunday-school, of this city, recently received notice that a number of the teachers had resolved to meet at the school-room early on Sunday morning for the purpose of visiting the families of Foster Mission district, and asking that the rest join them in the good work. The mission is located among the very poor, and the teachers are men and women who would find it pretty hard to make such a visit during the week. Other schools similarly circumstanced will find this a good plan. The visiting ought to be done, and Sunday morning is vastly better than no time at all.

—One superintendent encourages the daily reading of the Bible by his scholars by keeping a record of those who faithfully follow the practice. The record is made public monthly and quarterly. The children will not be apt to read it unless some one shows that he thinks they ought to do it.

—When teachers are absent there is always some time lost in discovering the fact and in filling their places after the opening exercises are over. It is usually long enough for the class to get pretty thoroughly demoralized. Mr. John Freeman, of this city, has invented something to overcome this serious trouble. It is a register, on which are the names of all the teachers and officers. A "P" or an "A" indicates whether any one is present or absent. This is placed in the vestibule, and each teacher, as he comes in, pushes the "P" over the "A" to show that he has gone to his class. The assistant superintendent, therefore, has only to go to this register during the opening exercises and see what classes need teachers and fill the vacancies before they are over. In this way the teaching can begin without interruption. The larger schools especially will need such a register. It is a good incentive to those desirable things—order, regularity and punctuality of attendance.

—We are furnished the following excellent Bible Reading by H. A. Underwood, of Denver, Col.:

THE ME'S OF JESUS.

WITHOUT ME

Ye can do nothing. John 15: 5.

LOOK UNTO ME.

Is. 45: 22; Num. 21: 8.

Connect with John 3: 14-16; Zech. 12: 10; Heb. 12: 2.

COME UNTO ME.

John 1: 35-39.

What a b'essed visit! Jesus invites *every one* to come and see him.

Him that cometh to me I will *in no wise* cast out. John 6: 37; Matt. 11: 28; Is. 1: 18; 55: 1-3; John 7: 37; Rev. 22: 17.

Even backsliders are invited. Is. 31: 6; 44: 22; Jer. 3: 12; Hos. 6: 1; Rev. 2: 5.

John 5: 40. Is that true of me?

LOVEST THOU ME?

John 21: 17.

Can we answer as Peter did?

MARKS OF LOVE TO JESUS:

John 14: 15; 15: 12; 1 John 3: 14; (Ps. 119: 63; 2 Cor. 6: 14-17); 1 John 3: 8-10; 3: 3; 5: 4; 4: 13; Rom. 8: 14-16; 1 John 5: 10 (first clause).

ABIDE IN ME.

John 15: 1-7, 10; 1 John 3: 24; Col. 2: 6, 7; Eph. 4: 15, 16; Col. 2: 20.

LEARN OF ME.

Matt. 11: 29; John 13: 13-15.

Go and do thou likewise. Luke 10: 37; 14: 21-23; Phil. 2: 5-8; 1 Pet. 2: 21-24.

Song.—"I gave my life for thee."

FOLLOW ME.

Matt. 4: 19; 8: 21, 22; 9: 9; 19: 21.

Follow thou Me. John 21: 22; Mark 16: 15, 16; Matt. 21: 28.

Peter followed afar off. Matt. 26: 58, 69-75; Luke 9: 61, 62, 23; John 8: 12.

WATCH WITH ME.

Matt. 26: 40, 41; Mark 13: 33-37 (note verse 37); Eph. 6: 18; 1 Pet. 4: 7; 5: 8.

Blessed is he that watcheth. Rev. 16: 15.

BE WITH ME.

John 14: 1-3; 12: 26; 17: 24; 1 Th. 5: 9-11.

Ever with the Lord. 1 Th. 4: 13-17.

BELIEVETH ON ME.

John 6: 35, 40, 47; 11: 25, 26; 12: 46; 14: 12; 3: 18, 36; 1: 12.

How are we to believe? Rom. 10: 10.

Warning to unbelievers. John 8. 24.

By faith these precious Me's of Jesus may be ours (Heb. 6: 12), then we can say with Paul: "I can do all things through Christ which strengtheneth *me.*' Phil. 4: 13.

IN ME IS THY HELP, saith the Lord. Hos. 13: 9.

LITERATURE.

Gail Hamilton's first attempt at a novel is an entertaining and spicy affair. The first-class novelist depends very little on the striking character of the plot. It is the persons that interest, and not the thrilling situations in which they are placed—it is what they say, and not what they do. Judged by this, Gail Hamilton is a first-class novelist; for her plot is utterly devoid of all dramatic interest. The title of her book is *First Love is Best*. The young lady falls in love with an *ideal 'ooking* young man, whom she feels obliged to throw overboard after a while, because there is no manliness in him to correspond to his looks. Soon, on account of her father's failure and death, she gets into greater trouble than she is even aware of, and an old lover, more prosaic in appearance than any young lady likes to think of, comes along and swoops down upon her and marries her, whether she will or no. And after he has done this she comes to love him. That is the way that Gail proves that first love is best! Her little fling against orthodoxy is to be borne with what patience one may. In this instance it is not very powerful, nor does it take up much space. On the whole, the book is very enjoyable. Boston: Estes & Lauriat. Chicago: Hadley Bros. & Co. $1.50.

Frank Beard, whom Vincent facetiously styles "The Chalk-talk Chief," has written a treatise on *The Blackboard in the Sunday School*. Beard is an artist whose exhibitions at the great Sunday-school assemblies have been the astonishment and delight of the multitude. And yet, though an inimitable artist, he has written a practical book on using the blackboard! He furnishes many hints that every superintendent will find of service, whether he means to become a "blackboard artist" or not. There are many things in the book that the average user of the blackboard would not think of trying to follow, and yet the most of the work is quite commendable. By a study of it one ought to be able to draw simple figures without much difficulty, and to avoid the ridiculous, which Mr. Beard so happily takes off. There is one of his definitions which we think it probable that he will find it difficult to explain; and that is, that "vanishing lines are parallel lines, not parallel with the plane of the picture, which *meet* in a vanishing point." That is contrary to *our* geometry! New York: Jesse Haney & Co. Chicago: Western News Company. $1.50.

With that peculiar charm that characterized all his writing, Hawthorne put in fascinating form some of the tales of ancient mythology. Without the spell which his genius threw around everything he touched, Augusta Larned has taken up the same task on a larger scale, and has produced a work which, while it does not have his charm, still is quite interesting, and, in many respects, is better for young people. The title of her volume is *Old Tales Retold*. In the form of a conversation, called "Talks Around the Fire," she communicates the facts of that wonder-realm. Our principal criticism is that she gives them too much in the style of dry school-room facts, and that her "talks" are a little too verbose. She has done one thing, however, that deserves commendation, and that is, she has well brought out the moral lessons that lie concealed in all the accounts of the creations of the gods and their wondeful acts. New York: Nelson & Phillips. Chicago: Hitchcock & Walden. 498 pp.

We have another collection of remarkable answers to prayer, called *The Wonders of Prayer*, by Henry T. Williams. The first question that arises in the mind of one who takes up such a book is, whether the instances presented are really well authenticated or not. What the testimony is that convinced the author, in each case, that the incident was as he has reported it, of course the reader can not know. Still, there are enough instances, vouched for by such men as Newman Hall, Martin Luther, Charles Muller, Dr. Adams, Dr. Patton, Dr. Prime, Dr. Cullis, Bishop Simpson, and many others, to make one feel tolerably restful in reading it. If one will only take the undoubted instances, they will help materially to strengthen his faith. This and the work by Dr. Patton undoubtedly will do much good. New York: Henry T. Williams.

An absorbing book for children is that written and illustrated by Mary A. Lathbury. It is a series of fairy stories, written with a charming grace and illustrated with an equally charming pencil. The first story, *Fleda and the Voice*, gives the title to the book. Her stories are not written merely for the sake of delighting the imagination in the fairy wonder-world, but have in them a delicate moral running all through, though not in so pronounced a way as to destroy the relish for the story. For a fairy book it is an exceedingly healthy one. New York: Nelson & Phillips. Chicago: Hitchcock & Walden.

In a country where one is liable to be called upon to preside at some deliberative assembly, it is quite necessary that one should be somewhat posted as to the rules that govern such bodies. And yet few know even the commonest Parliamentary rules. *Mell's Manual of Parliamentary Practice* is a convenient pocket guide for those who do not wish to master the mysteries of *Cushing's Manual*. New York: Sheldon & Co.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—OCTOBER, 1877.—No. X.

EDITORIAL MISCELLANY.

We hope that our readers thoroughly appreciate the extreme care that is taken by the publishers to exclude every advertisement concerning which there is a particle of suspicion. Of course, they have not entirely escaped being deceived, but, so far as they have been able, they have been vigilant to prevent their readers from being imposed upon. The consequence is that our friends have not had before them the seductive, but illusive, offers of the "coupon" premium humbugs, concerning which, just now, so many of our exchanges are finding it necessary to rise and explain. Neither have they been wiled into "Texas" land speculations, or induced to invest in worthless pistols. Everything that has promised to give something for nothing, our publishers have refused on the plain principle that it must be a swindle. The extraordinarily liberal way that such humbugs are always advertised seems to have blinded the eyes of many of our contemporaries.

We shall altogether miss our guess if the subscribers to THE TEACHER and its lesson paper do not give an enthusiastic welcome to the new, bright-faced periodical called "THE SCHOLAR'S WEEKLY," which our publishers send out to them this month. A mere glance will show how much superior it is to any lesson paper. It is intended to be as complete a help on the lesson for the scholar, as this magazine is for the teacher. It will immediately commend itself for several reasons. 1.—It is twice the size of the lesson paper, and, for the same space of time, contains but little less matter than the "Scholars' Quarterlies." 2.—It is very thorough in its treatment of the lesson, directing the attention of the pupil to it, in all its phases. 3.—It is a marvel of cheapness. The price of the "Quarterlies" is 25 cents per year; this will be furnished at the rate of 9 cents only—just a trifle over the price of the average lesson paper. 4.—It can be distributed every Sunday if desired. The trouble with the monthly lesson paper, and, still more, with the Quarterlies, is that they are soiled, torn, or lost, before the month or quarter is over. This will give to each scholar a clean attractive sheet each week. We anticipate a great demand for "THE WEEKLY" because it so perfectly answers to the wants of the day.

Those who are keen-eyed will detect a slight change, also, in THE TEACHER. The questions for the scholars are omitted for the very good reason

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON Pub. Co., in the Office of the Librarian of Congress at Washington.

that they now are so numerous that they would materially trespass upon the space devoted to the teacher. Hitherto they have been given, partly that the teachers might see to what the minds of the scholars had been directed, partly to afford examples of questioning, and, partly, because of immemorial custom. The latter, probably, was not one of the least of the reasons. Inasmuch as we could give, in THE TEACHER, only an inconsiderable part of the material now afforded the pupil, it seems best to refer the teacher who wishes to ascertain what that is, to THE WEEKLY, rather than mislead by publishing only a very small portion of it. If the teachers miss the questions for the scholars, they will find themselves more than remunerated by the increased material that is furnished for their own use.

Our readers have a treat in this number, in the poem, "Elijah in the Wilderness," by Mary G. Brainard, who will at once be recognized as the real author of "Not Knowing"—the hymn, at first, so generally supposed to be the last composition of P. P. Bliss. Any one on reading the present poem can easily see that her pen wrote the other, and that it is still likely to trace out verses so good that, if she only gives the thieves half a chance, they will be trying to get the credit, also, of some of her future productions away from her. We suggest to those who would like to be known as the composers of "Not Knowing," that they wait until Miss Brainard is about through writing, and then swoop down and claim *all* her poems. It is hardly worth while to steal only one.

Our friends across the water desire us to unite with them in observing the 28th and 29th days of this month as days of supplication in behalf of Sunday-schools. As the good results of these days of prayer have been increasingly manifest from year to year, the annual recommendation has grown in favor. We trust that the days chosen will be conscientiously kept by the constituency of THE TEACHER. The programme which they suggest, subject, of course, to such amendment as the circumstances of each school may point out, is as follows:

That on Lord's day morning, October 28th, from 7 to 8 o'clock, all Christians in private offer prayer on behalf of Sunday-schools.

That the opening engagements of the morning school be preceded by the teachers meeting together for prayer.

That ministers be asked to preach special sermons upon the claims of Sunday-schools.

That in the afternoon the ordinary exercises of each school be shortened, and that the scholars be gathered for devotional exercises, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at some time during the evening the teachers, in union with other teachers, meet for thanksgiving and prayer.

That on Monday morning, October 29th, between the hours of 7 and 8, teachers should devote time for bringing the scholars in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving.

That in the evening each church or congregation be invited to hold a meeting at which the interests of the Sunday-school should form the theme of the prayers and addresses.

We are glad to note the spirit of enterprise among the county fairs, which Josh Billings calls "Agriculteral Hoss-Trot Associations." Kendall County, in this state, just now, is rather taking the lead in new and striking conceptions. It not only offers a premium for the largest squash, the fattest porker, the wooliest sheep, the fastest nag, the juiciest watermelon, and the biggest calf, but, also, $100, in five premiums, of $30, $25, $20, $15, and $10, respectively "for the largest and best organized Sunday-school." If there are any good schools in Kendall County, we hope the superintendents will "trot 'em out."

What a marvel Vincent is! He promises for Chautauqua a new hotel—"a good hotel—a big hotel;" a children's temple "that will hold thousands;" a large alumni pavilion; an auditorium large enough to hold the Chautauqua

audiences in wet weather, (he is doing this so that he can get us to lecture there once more); a ministers' retreat; a library of scientific and Biblical works; a complete model of all Bible lands, in another "pavilion," with mountains and cities easily pointed out from the encircling gallery; the model of Palestine is to be covered with soil, and rocks, and trees, brought over from the Holy Land; and, not finally, for he hints of other things yet, a "post-graduate" course is to be gotten up for the two years' graduates, who will be allowed to compete for a higher prize in a severer course of study. With true Mohammedan devoutness we exclaim: "Great is Chautauqua—there is only one Chautauqua—and great is Vincent, its prophet!

A new flag runs at the masthead of the *Sunday School Times*. The name of John Wanamaker, as publisher, has been taken down, and the names of H. Clay Trumbull and John D. Wattles, as owners, are flying in its place. Mr. Wanamaker took it several years ago, when it was on the high-road to bankruptcy. We understand that yearly it has been no small drain on his pocket, its income by no means being equal to its outgo. Its readers have been indebted to the private beneficence of Mr. Wanamaker for so good a paper. This having been the case, we are glad to note that the new proprietors say that the reason of his withdrawal is that he now sees that the paper is "firmly established on a substantial and permanent basis." It is such a gallant craft, so well managed since Trumbull took the helm, that we are pleased to be assured that there is no danger of its foundering. There are many papers that we could spare better than the *Sunday School Times*.

Our friends, when they come in town, can readily find the office of THE TEACHER. It is immediately over one of the best appointed beer saloons in the city! What were the reasons that determined the location of the saloon right under us, we leave our readers to decide. Perhaps the proximity of the *Advance* had something to do with it! But since it has been established, we have been enforced spectators to its methods of drawing custom. It is a little off from the great thoroughfare (we wanted a quiet office!) and more than the usual attractions have to be employed to obtain patronage. But the proprietors are enterprising, and show a perseverance worthy of a better cause. "Free lunches," of course, and better things than those. Every noon we are entertained, as well as interrupted, with the very best of music. Such playing and singing as can be heard in the city, usually, only at the cost of a dollar admission, is there to be enjoyed every day for nothing—always excepting, of course, the cost of the beer that one may be inclined to order. No Y. M. C. A. rooms offer such musical attractions. The songs *they* sing to lift men up are not to be compared to the splendid solos and choruses which these people render with consummate art to drag them down. The consequence is that the beer saloon, from noon on, is always crowded with the very class that the Y. M. C. A. would like to reach, while its rooms are comparatively empty. And yet something ought to be done to counteract the influence of these saloons. The young man goes into them, first, to gratify his love of music, and, afterwards, to indulge his appetite.

The compositors of the *Golden Rule* unwittingly have brought the laugh upon themselves and their editor. They made him say a good deal about the city of *Borea* and the noble *Boreans!* "Noble Bore-ans" is a joke that Mr. Murray will not soon shake off. According to our experience, these are *not* "more noble" than those in Thessalonica. The *Christian Mirror* advises Mr. Murray to call his printers into his Bible class and help them search the Scriptures whether these words are so.

ELIJAH IN THE WILDERNESS.

BY MARY G. BRAINARD.

Oh, the weary long day's journey!
Oh, the welcome wilderness!
Oh, the juniper's glad shadow
O'er a spirit in distress!
Boughs that roofed a little temple
For the suppliant sheltered there,
For the presence of an angel,
For the answer of a prayer!
Oh, that prayer of wild complaining,
That exceeding bitter cry:
"I'm not better than my fathers—
'Tis enough, Lord, let me die"!

God has heard; his servant slumbers,
While the grass-blades thrill and stir
At the footsteps of an angel
Close beside the juniper.
Wake! he touches thee, sad prophet;
See how heaven for thee is moved;
How, while thou art lost in sleeping,
God provides for his beloved.
See what servant spreads thy table;
Rise, and eat, and take thy rest;
For, since earth is very lonely,
Thou shalt be an angel's guest.

Once again he sleeps. The angel
Bends above him, 'neath the tree;
Watches his unconscious breathing,
Pondering what sleep can be;
Bends yet lower in the study
Of the moveless, wearied face,
Wondering how forgiven sinners
Ever can distrust God's grace.
Yet, the infinite compassion
On his face and in his touch,
Fill those waking eyes with wonder
That he comprehends so much;—
Wonder at the unreproachful
Pleading of the words and tone:
"Eat, thou canst not take the journey
In the strength that is thine own."
Ate the prophet "hidden manna"?
(Man lives not by bread alone)
Drank he of that living water
Which proceedeth from the Throne?

Thou shalt go alone, strong pilgrim,
In the strength of angel food,
Forty days and nights of trusting,
Till thou reach the "Mount of God."

Oh, the weary, long day's journey!
Oh, the lonely wilderness!
Oh, the shadow God spreads daily
Over spirits in distress!
Oh, the prayer that daily rises
Hardly uttered in a cry:
"I'm not better than my fathers—
'Tis enough, Lord, let me die"!

When our feet are tired with straying,
And "the journey is too great,"
When we stumble in our praying,
Weak, and sad, and desolate,
Send the angel whose compassion
Ministered by touch and word
To thy disappointed servant,—
Send that angel to us, Lord.
Send him when some night of weeping
Overwhelms a prospered day;
When exultant shouts of gladness
On our ears have died away.
Send him when hopes newly cherished
Take them wings for sudden flight;
When the glories of our landscape
Darken into gloom and night;
When our day's work in the vineyard
Seems to us a thing of nought,
Stamping our discouraged faces
With a poor "Behold, I thought."
Send that angel, bright and holy,
To o'ershade us with his wings;
Let those calm and radiant features
Shame us into better things.
Send him when we sleep for sorrow,
Weary with a fruitless strife;
Let him interrupt our dreaming—
Let him touch us into life.
Let him bend o'er us with pity,
Let him feed us with thy word;
Strengthened by such grand communing
We shall reach the Mount of God.

"SMOTE THRICE AND STAYED."

BY HOPE LEDYARD.

"AND he smote thrice and stayed." Does not the result of this king's want of perseverance speak very clearly to those of us who are teachers? The using of the bow and arrows which were put in his hands was not enough; the aiming just where he was directed was not enough. He should have smitten

five or six times instead of thrice, and, because of his want of perseverance, his victory was not complete.

Is not this a parable in which we can read the history of our own success or failure? The prophet — superintendent or pastor — gives us a certain class or work. We take up our task willingly, with enthusiasm, but, after some earnest efforts, many of us, seeing no results, or, alas! ever *seeing* the result, grow lax and stay our hand. We must have steady, earnest aim at one mark in our teaching if we would have our work effectual.

Those of us who teach our little ones through the week, often get some hints as to how we ought to teach our Sunday-school scholars. I find that to be successful with children it is best to have one end in view. When you teach a child history, arithmetic, and geography, you must decide which of these branches shall have the lead in your teaching, and let every thing point towards that. For instance, I have chosen history, and let the geography and arithmetic be quite secondary, for this year, with my little boy. The aim of all the lessons is a clear understanding of English history — the geography is taught with that aim in view. Arithmetic, even, helps it along by making sums of the different dates in history. Just in this way I find we must teach our Sunday-school scholars. What is your aim? Is it to teach the gospel, letting the history of Elijah, Elisha, Jonah, and Paul be secondary to that? Or do you, after aiming one or two arrows, stay your hand and rest satisfied with a merely historical lesson? If every teacher in the land would take this lesson to heart and resolve that in the future he or she would strive to realize what failure may result from staying our hands in the work, I know we should have such a record of revival work in our Sunday-schools as has never yet been recorded.

There is another thought about these verses that so many of us have considered. The first arrow was shot upward and to a distance, but then the king was told to "smite upon the ground." I find it is often so in teaching. Perhaps at first, or at certain times, we get a very favorable opportunity with this or that scholar. We see a wide prospect before us, and the very view is encouraging; but, again and again we must "smite upon the ground" — the hard ground. It seems dreary work, this low shooting, but let us learn by the words of the prophet to beware of staying our hand. Take the arrows — the arrow of warm, personal love — the arrow of social intercourse with your scholars — the arrow of a living example — the arrow of God's word — and, making the conversion of your scholars your aim, shoot steadily and stay not your hand.

International Sunday School Lessons.

GEOGRAPHICAL.

ANTIPATRIS (Acts 23: 31).—A town on the direct road from Jerusalem to Cæsarea. The Jerusalem Itinerary makes it twenty miles south-east of Cæsarea and forty-two miles north-west of Jerusalem. A short route by Gophna made the distance somewhat less. Though the site of Antipatris is not accurately known, yet Dr. Robinson has fixed the approximate location at Kefr-Saba, a term for a district rather than a city. Josephus says that the old name was Capharsaba, which Herod changed, when he rebuilt the city, to Antipatris, in honor of his father, Antipater. The remains of Roman military

roads are found in the vicinity of the supposed site. The distance is not too great for the time in which the march is said to have been made.

CÆSAREA (Acts 23: 23, 33). — See TEACHER for September.

CILICIA (Acts 15: 23; 21: 39; 23: 34). —A maritime province in the south-east of Asia Minor, separated from Syria by Mount Amanus, and from Pamphylia, Lycaonia, and Cappadocia by the Anti-taurus. There are only a few difficult passes through these mountains. The level district in the east was remarkable for its beauty, fertility, and luxurious climate, and hence was a favorite residence of the Greeks, after its incorporation into the Macedonian empire. Its capital, Tarsus, was famous for its school of philosophy, and was the birthplace of Saint Paul. See TEACHER for July

---

COOS (Acts 21: 1.)—Cos, now called Stanchio or Stanko, *i. e.* "es-tan-Co," toward Cos, an island in the Ægean, twenty-three miles south of Miletus,—hence the "straight course" — and famous for its light woven fabrics, its wines, and a temple to Æsculapius. Its position, at the entrance of the Archipelago from the east, gave it consequence. Josephus says that the Jews stored a great amount of treasure here during the Mithridatic war; that Julius Cæsar issued an edict in their favor; that Herod the Great conferred many favors upon the island, and that Claudius gave it the privileges of a free state. The chief town, Cos, was on the north-east side of the island. It was probably at this town that Paul stopped for the night.

CYPRUS (Acts 21: 3, 16).—A large island in the north-east part of the Mediteranean, south of Cilicia, and about sixty miles from the coast of Palestine. It was the birth-place of Barnabas, early sent out Christian laborers, and was the first place visited by Paul and Barnabas in their missionary work. For a fuller description see TEACHER for July.

DAMASCUS (Acts 22: 5).—One of the most ancient and important of the cities of Syria. It is situated in a plain of great fertility about thirty miles in diameter, which lies on the edge of the desert, just east of the Anti-Libanus. "From the edge of the mountain-range," says Stanley, "you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of the whole secret of its great and enduring charm, that which it must have had when it was the solitary seat of civilization in Syria, and which it will have as long as the world lasts. The river is visible at the bottom, with its green banks, rushing through the cleft; it bursts forth, and, as if in a moment, scatters over the plain, through a circle of thirty miles, the same verdure which had hitherto been confined to its single channel. Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus. On the right towers the snowy height of Hermon, overlooking the whole scene. Close behind are the sterile limestone mountains — so that you stand literally between the living and the dead."

Olive-trees are a principal feature of the scene. Walnuts, pomegranates, figs, plums, apricots, citrons, pears, and apples are among the produce of the plain. The rivers flow on through the desert, and into a lake almost fifteen miles east of the town. Josephus says that Damascus was founded by Uz, son

of Aram, and grandson of Shem. It is prominent throughout the whole of the Old Testament history, from Abraham to Jeremiah. It has retained it old prominence under the Caliphs, the Saracens, and the Turks. It is a city of 150,000 inhabitants now. It still is, and always has been, a great centre for trade, the depot of exchange for the overland trade between Phœnicia and the east. Our word damask recalls the influence of the products or manufactures of Damascus. The street "Straight" still runs through the city. The house of Ananias and the "window on the wall" are still pointed out to the credulous.

JERUSALEM (Acts 21: 13). — See TEACHER for July.

JUDEA (Acts 21: 10). — The most southern of the three parts into which Palestine was divided. It was separated from Galilee by Samaria. It extended from the Jordan and the Dead Sea on the east to the Mediterranean on the west. Its southern boundary was the desert. "It embodied the original territories of the tribes of Judah and Benjamin, together with Dan and Simeon, being almost the same with the old kingdom of Judah, and about one hundred miles in length and sixty in breadth." The term was sometimes applied to the whole country of the Canaanites. Even Matthew (19:1) speaks of "the coasts of Judea beyond Jordan," and Luke (23: 5) reports the chief priests as saying that Jesus "stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." See TEACHER for July.

PATARA (Acts 21: 1).—A city of Lycia. A province in the south-west part of Asia Minor, on the left bank of the Xanthus, and the port of the city of Xanthus, which was ten miles inland. In the heathen world it was famous for an oracle of Apollo. The coast of Lycia is here very mountainous and bold. Patara was opposite the island of Rhodes. It was an important maritime city, and its commercial eminence is hinted at in the fact that here Paul found a ship going to Phœnecia, and took passage in it for Tyre. "The old name," says Howson, "still remains on the spot, and there are still considerable ruins, especially a theater, and some baths, and a triple arch which was one of the gates of the city. But sand-hills are gradually concealing these ruins and have blocked up the harbor."

PHŒNICE (Acts 21: 2).— A tract of country of which Tyre and Sidon were the principal cities, to the north of Palestine, between the Mediterranean and the range of Lebanon. Its name probably came from the *phœnix* or palm-tree, with which it may have abounded. Phœnicia proper was a narrow plain, twenty-eight miles long, and from two to five miles wide. Sidon was in the north, and Tyre in the south, not more than twenty miles distant. The longer district was about one hundred and twenty miles in length and twenty wide. The region was well watered and fertile, but its chief importance lay in its harbors, and in the boldness and enterprise of its seamen. The word Phœnicia occurs but three times in the New Testament (Acts 11: 19; 15: 3; 21: 2), and not at all in the Old Testament. See TEACHER for July.

PTOLEMAIS (Acts 21: 7).—The ancient Accho (Judges 1: 31), the modern *Acre*, and situated on the coast of Phœnicia, about midway between Tyre and Cæsarea. In the Macedonian period it was the most important city on the coast, but in the Roman period it was eclipsed by Cæsarea. Paul must have passed through the place on all his journeys along the coast-road which connected Cæsarea and Antioch. Acts 11: 30; 12: 25; 15: 2, 30; 18: 22. In Acts 21: 7 it is mentioned as containing a Christian community, whether composed of Jewish converts, or Gentile, or both, we can

not tell. Its harbor is still good, and the population of the place is about 10,000.

RHODES (Acts 21: 1).—One of the most famous of all the islands in the Ægean, at the south-west extremity of Asia Minor. It was celebrated for its fertile soil and its climate. There was a proverb that the sun shone every day in Rhodes. Here were a temple of the sun, an idolatrous temple erected by a Jew, and the colossus, the chief of the seven wonders of the world, which, when thrown from its place by an earthquake, lay in ruins on the margin of the port for more than nine hundred years. The eminence of the island dates from the founding of the city of Rhodes on its northern coast, B. C. 400. As we approach the Roman period Jewish residents multiply. "Under Constantine it was the metropolis of the 'Province of the Islands.' It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the knights of St. John." Paul touched at the island, but does not appear to have left the ship and gone ashore.

SYRIA (Acts 21: 3).—See TEACHER for July and September.

TARSUS (Acts 21: 39; 22: 3).—"The word means 'wing.' The chief town of the province of Cilicia; it is principally illustrious as having been the birth-place of Paul, although it was 'no mean city.' It must have been of great extent, since the river Cydnus, a remarkably cold and swift stream, which then flowed directly through the city dividing it in two wings, thus accounting for its name, is now more than a mile away; and recently discovered ruins show that it is the city which has shrunken, and not the river which has changed its course. It was a free city, *i. e.*, though under Roman rule, it made its own laws and chose its magistrates. This freedom did not confer the right of citizenship; and though Tarsus subsequently became a colony, and so was entitled to that right, it was not until after the time of Paul. In matters of education and learning it was the rival of Athens and Alexandria, and many famous men were educated there. It was also important commercially. The broad mouth of the river was artificially widened and docks constructed. After having been called by several different names, the place is now called Tersous, and contains some 30,000 inhabitants. It is no longer a place of wealth and learning, but a den of poverty, filth, and ruins. There is some reason to believe that Paul preached the gospel effectually at the time of this visit, and that it was during this ministry that there were gathered into the Christian church some of those Christian kinsmen whom he mentions in Rom. 16: 7, 11, 21."—*Abbott.* The apostle was probably at Tarsus at the beginning of his second and third missionary tours. Acts 15: 41; 18: 23.

TYRE (Acts 21: 3, 7).—Its Hebrew name, "Tz-or," or "rock," exactly describes its position, on a rocky peninsula, which was formerly an island. It is frequently mentioned in the Old Testament (Josh. 19: 29; 2 Sam. 24: 7; Is. 23: 1; Ezek. 26: 15; 27: 2), as a city of great commercial importance. "The coasts of Tyre and Sidon" was a term well understood in the time of our Saviour. Tyre was consecrated to the worship of Hercules, whose temple is said to have been the oldest in existence. Hiram, its king, aided Solomon in building the temple. The Tyrians were skillful workmen in wood and metals. 1 K. 7: 13-45. They were good sailors. Ezekiel (chapter 27) gives an interesting description of the city and of its trade. The city was besieged both by Shalmaneser and Nebuchadnezzar. Though this last siege lasted thirteen years, it is not certain that it was successful. In some way, Tyre and Sidon became subject to Persia. It furnished cedar wood for the building of the second temple. Tyre

was visited by Herodotus, probably about B. C. 450. Alexander laid siege to it, and with success, B. C. 332. This siege lasted seven months. Alexandria in Egypt became a serious rival, but in the time of Augustus its prosperity had again become very great. It was noted for its dyes, the Tyrian purple being famous in history. Pliny says the city was nineteen miles in circumference. If so, it was the largest city which our Saviour visited. It was not more than thirty miles from Nazareth.

The city was flourishing in the time of Jerome, in the fifth century. In the seventh century (A. D. 633–638), the Khalif Omar conquered all Syria and Palestine, and yet Tyre did not lose its prosperity. It was large and powerful when surrendered, during the Crusades, to the Christians, A. D. 1124. The turning point in its history came in March, A. D. 1291, when the Sultan of Damascus and Egypt invested Ptolemais. "On the day of its fall, after two months' siege," says the ancient chronicle, "the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased." This was eighteen hundred and seventy-nine years after the capture of Jerusalem by Nebuchadnezzar. Tyre had survived Carthage, its oldest and most renowned colony, fifteen hundred years. It had outlived Egyptian Thebes and Babylon. It had seen the Grecian cities rise and fall; but its days of decline had come. In A. D. 1751, Hasselquist, who visited its site, says: "Here are about 10,000 inhabitants, Turks and Christians, who live by fishing." Mr. Porter, in his Syrian Handbook, says that "the modern town or village contains from 3,000 to 4,000 inhabitants." The city was in its pride and glory when Paul "landed at Tyre." The gospel had been preached to the Jews residing within its limits at the time of the "persecution which arose about Stephen." Acts 11: 19.

THE WILDERNESS (Acts 21: 38).—The desert, the region between Palestine and Egypt, whither the Egyptian impostor would naturally betake himself.

BIOGRAPHICAL.

AGABUS (Acts 21: 10, 11).—A prophet who confirmed the predictions of Philip's four daughters concerning the captivity which awaited the apostle at Jerusalem. He is probably the Agabus of Acts 11: 28, who is there mentioned among the prophets who came from Jerusalem to Antioch. These two passages furnish us all the information we have of him.

ANANIAS (Acts 22: 12).—"A certain disciple" dwelling at Damascus (Acts 9: 10), "devout according to the law, and having a good report of all the Jews which dwelt there." He is chosen by the Lord to introduce Paul to the Christian church. He was prepared for his work by a vision in which the fact of Paul's conversion was revealed. It being the apostle's object to conciliate the Jewish audience he is now addressing from the castle stairs, he "renders prominent whatever was most Jewish in his own biography, and even in his mode of professing Christianity, especially his being introduced to the church, not by a Gentile minister, but by the hands of one whom all the Damascene Jews might be said to have endorsed as a devout and exemplary member of their body." — *Alexander.* Tradition makes Ananias first bishop of Damascus.

ANANIAS, the High Priest (Acts 23: 2; 24: 1).—According to Josephus (Ant. 20: 5, 2) "he was the son of Nebedæus, succeeded Joseph son of Camydus (Ant. 20: 1, 3), and preceded Ismael son of

Phabi. Ant. 80: 8. He was nominated to the office by Herod king of Chalcis A. D. 48, and in A. D. 52 sent to Rome by the prefect Ummidius Quadratus, to answer before the Emperor Claudius a charge of oppression brought by the Samaritans. He probably did not lose his office at this time, but was deposed shortly before Felix left the province. Ant. 20: 8, 8. He still had great power, which he used violently and lawlessly (Ant. 20: 9, 2), and was at last assassinated by the sicarii — a band of desperadoes, so called from the sica or short sword which they carried—at the beginning of the last Jewish war." Josephus' Jewish Wars, 2: 17, 9. It is doubtful whether Ananias was at this time the actual high priest, or had usurped the office during a vacancy, or merely held a place among the many who had been appointed and deposed by Roman intervention.

"THAT EGYPTIAN" (Acts 21: 38).—One well known, and from the question of verse 37 evidently unable to speak Greek. Paul was arrested by the chief captain, on the assumption that he and the Egyptian were identical. Paul's knowledge of the Greek language was the first thing that showed Lysias his mistake and suggested his enquiries and subsequent conduct. The affair of the Egyptian was of recent occurrence, and therefore in every one's mind. He was an imposter, but a man of great personal influence. Josephus says (Wars of the Jews 2: 13, 6) that a juggler, whom he also calls "the Egyptian," having procured for himself the reputation of a prophet, led a great multitude of about thirty thousand men out of the desert to the Mount of Olives, and promised them that the walls of Jerusalem would fall down at his command; but Felix fell upon them, the Egyptian fled with a small number, most of his followers were slain or taken prisoners, and the rest of the crowd dispersed. In his Antiquities 20: 7, 6, he states that this Egyptian came to Jerusalem, persuaded the populace to go out with him to the Mount of Olives, where he would exhibit to them the wonder before mentioned; and then he speaks of the attack of Felix, and in that connection says merely that *four hundred* of the Egyptian's people were slain, and *two hundred* were taken captive, without any further addition. "Here now," says Tholuck, "Josephus has in all appearance contradicted himself in the most glaring manner: for in one case the greater part of thirty thousand people are slain or taken prisoners; in the other the number of the slain amounts to only four hundred, and that of the prisoners to only two hundred. This example serves to illustrate an important rule of criticism, so often violated by skeptical writers in relation to the Bible; and that is, that if the general credibility of an historian be acknowledged, we are bound to reconcile an apparent difference by interpretation or combination. The application of this principle here enables us to view the matter thus. The man had at first a band of sicarii, and a rabble had also attached themselves to him. These people he leaves behind on the Mount of Olives, and leads thither out of Jerusalem an additional crowd, so that the entire multitude might amount to about thirty thousand men. As usually happens in such cases, curiosity merely had drawn together most of them. Only a smaller company belonged to the train of his followers, and among these were the sicarii. The attack of the Romans was directed properly against these, of whom Felix slew four hundred, and made two hundred prisoners. With a small number, *i. e., with the four thousand of whom Luke speaks*, he escaped into the desert; the remaining mass, of which the first passage of Josephus speaks, dispersed. In this, or in a similar way, the Jewish historian may be reconciled with himself, and with the writer of the Acts."

FELIX (Acts 23: 24, 26).—The procurator of Judea, and appointed to his office

A. D. 52 by Claudius. Originally a slave, he was a man of energy and talent, but avaricious, cruel, and licentious. Tacitus says of him (Ann. 12: 54), "that relying upon the influence of his brother at court, the infamous Pallas, he acted as if he had a license to commit any crime with impunity. . . . He was one of the most corrupt rulers ever sent into Judea; and yet he displayed some energy in putting down bands of robbers with which the country was at that time infested. His procuratorship was one series of disturbances, false Messiahs, sicarii, and robbers, and civil contests." He was recalled (A. D. 60) and accused by the Cæsarean Jews, but acquitted at the instance of his brother Pallas. Ant. 20: 8, 10. He procured the death of Jonathan, the high priest, at whose instance he obtained his office. Such was the governor before whom, and his equally guilty wife, Drusilla (Acts 24:24), Paul "reasoned of righteousness, temperance, and judgment to come." Acts 24: 25, 26.

GAMALIEL (Acts 22: 3).—A Pharisee, a doctor of the law, a man of reputation among all the people, whose speech is given in Acts 5: 35–39. He was president of the Sanhedrin under Tiberius, Caligula, and Claudius, and was the most eminent teacher in the famous Rabbinical school of Hillel. "Hillel was the father of Simeon, and Simeon the father of Gamaliel. It has been imagined by some that Simeon was the same man who took the infant Saviour in his arms and pronounced the *Nunc Dimittus*. It is difficult to give a conclusive proof of this; but there is no doubt that this Gamaliel was the same who wisely pleaded the cause of St. Peter and the other apostles, and who had previously educated the future apostle St. Paul. His learning was so eminent, and his character so revered that he is one of the seven who alone among Jewish doctors have been honored with the title of 'Rabban.' As Aquinas, among the school men, was called *Doctor Angelicus*, and Bonaventura, *Doctor Seraphicus*, so Gamaliel was called the 'Beauty of the Law'; and it is a saying of the Talmud that 'since Rabban Gamaliel died the glory of the law has ceased.' He was a Pharisee, but anecdotes are told of him which show that he was not trammeled by the narrow bigotry of the sect. He had no antipathy to the Greek learning. He rose above the prejudices of his party. Our impulse is to class him with the best of the Pharisees, like Nicodemus and Joseph of Arimathæa. Candor and wisdom seem to have been the features of his character; and this agrees with what we read of him in the Acts of the Apostles, that he was 'had in reputation of all the people,' and with his honest and intelligent argument when Peter was brought before the council. It has been imagined by some that he became a Christian; and why he did not become one is known only to Him who understands the secrets of the human heart. But he lived and died a Jew; and a well-known prayer against Christian heretics was composed or sanctioned by him. He died eighteen years before the destruction of Jerusalem, about the time of St. Paul's shipwreck at Malta, and was buried with great honor. Another of his pupils, Onkelos, the author of the celebrated Targum, raised to him such a funeral-pile of rich materials as had never been known, except at the burial of a king".—*Dean Hewson.*

JAMES (Acts 21: 18).—The most prominent man in the church at Jerusalem at the time of Paul's visit, and first mentioned in Acts 12: 17, and afterwards referred to as a person of great influence. Acts 15: 13; Gal. 1: 19; 2: 9, 12; 1 Cor. 15: 7. He was called James the Younger to distinguish him from James the Elder, son of Zebedee, and brother of John, (Matt. 4: 21; 10: 2; 20: 23; Mark 1: 19,) whom Herod beheaded. Acts 12: 2. Dean Alford believes him to have been one of the "brethren of the Lord," mentioned in Matt. 13: 55; John 7: 5; Acts

1: 14; 1 Cor. 9: 5. A real son of Joseph and Mary, and an apostle, as Paul and Barnabas, but not one of the twelve; and so distinct from James the son of Alphœus. Matt. 10: 3. He is probably the author of the Epistle of James. In church history he is known as James the Just, and is said to have been appointed bishop of Jerusalem by our Lord himself. Tradition makes him austere and ascetic, in sympathy with the Hebrew party in the church, and therefore a man whose opinions would with them have great weight.

LUKE (Acts 21: 1).— The use of the first person implies that the writer was an eye-witness of the events here related. This person first occurs in chapter 16: 10, is dropped at the close of that chapter, and is resumed at the beginning of chapter 20, and is used throughout the remainder of the book. The writer is Luke (Acts 1: 1) the author of the third gospel, who probably joined Paul at Tarsus, (Acts 16: 10,) and went with him into Macedonia, remained at Philippi in care of the youthful church, while Paul and Silas and Timothy proceeded on their journey, joining them again at Philippi at the close of their journey, and proceeding with them through Miletus, Tyre, and Cæsarea to Jerusalem. Acts 20:5; 21:18. His personal history we are compelled to gather from references in the Acts, and in Col. 4: 14; Philemon 24, and 2 Tim. 4: 11. Says Dean Alford: "From Col. 4: 11, 19 it would appear that he was *not born a* Jew, being there distinguished from those who are of the circumcision. It is, however quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *physician;* he is called the 'beloved physician" by Paul. Col. 4: 14. A very late tradition, generally adopted by the Romish church, makes him also to have been a *painter*, but it is in no respect deserving of credit. His birthplace is said by Eusebius and Jerome, to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius. Acts 13:1. (Lucas - Lucanus, not Lucius.) Tradition as delivered by Epiphan, Pseudo-Origen, Theophylact, Euthymius, etc., makes him to have been *one of the seventy* (Luke 10: 1); but this is *refuted by his own testimony*, in his preface, where he by implication distinguishes himself from those who were eye-witnesses and ministers of the word. It seems to have arisen from *his gospel alone containing the account of their mission.*

Luke appears to have attached himself to Paul during the second missionary journey of the apostle, and at Troas. Acts 16: 10. This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (verse 8) they came down to Troas, he proceeds (verse 10), "we endeavored to go into Macedonia." He thence accompanied Paul to Macedonia, remaining, perhaps, at Philippi until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts 20: 5) we find him again accompanying Paul to Asia and Jerusalem (21: 17), being apparently with him at Cæsarea during his imprisonment (24: 23), and traveling with him to Rome. 27: 1–28: 16. There we also find him remaining with the apostle to a late period, very nearly till his martyrdom. See 2 Tim. 4: 11.

Of the time and manner of his death nothing certain is known, and the traditions are inconsistent with one another; some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death

---

MNASON (Acts 21: 16).—"An old disciple." Perhaps one of those converted at Pentecost, or even from personal intercourse with the Saviour. He was a native of Cyprus, and may have been one of the Cyprian Christians who "came to Antioch preaching the Lord Jesus." Acts 11: 19, 20. He was well

known to the Christians of Cæsarea, who took Paul to his house at Jerusalem.

PHILIP (Acts 21: 8).—The evangelist, and one of the seven deacons of the church at Jerusalem. Acts 6: 5, 6. At the persecution which arose upon the death of Stephen (Acts 8: 1), he seems to have left Jerusalem and given himself to the work of an evangelist, with headquarters at Cæsarea, which had now become the residence of the Roman governors. He came to Cæsarea at the close of the tour which resulted in the conversion of the eunuch, an account of which is given in Acts 8. Here we lose sight of him for eighteen or nineteen years. "He may have been there," says Prof. Plumptre, "when the new convert Saul passed through on his way to Tarsus. Acts 9: 30. He may have contributed by his labors to the eager desire to be guided further into the Truth which led to the conversion of Cornelius. We can hardly think of him as giving up all at once the missionary habits of his life. Cæsarea, however, appears to have been the center of his activity. The last glimpse of him in the New Testament is in the account of St. Paul's journey to Jerusalem. It is to his house, as to one well known to them, that St. Paul and his companions turn for shelter. He is still known as 'one of the seven.' His work has gained for him the yet higher title of Evangelist. He has four daughters who possess the gift of prophetic utterance, and who apparently give themselves to the work of teaching instead of entering on the life of home. Acts 21: 8, 9. He is visited by the prophets and elders of Jerusalem. At such a place as Cæsarea the work of such a man must have helped to bridge over the ever-widening gap which threatened to separate the Jewish and the Gentile churches. One who had preached Christ to the hated Samaritan, the swarthy African, the despised Philistine, the men of all nations who passed through the seaport of Palestine, might well welcome the arrival of the Apostle of the Gentiles."

TROPHIMUS (Acts 21: 29).—See TEACHER for September.

JEWISH SECTS.

PHARISEE, (Acts 23: 6).—"The separated." So called on account of their resolute determination to resist the adoption of Grecian customs, and the slightest departure from the requirements of their own law. They were compelled to take this stand by the efforts of Antiochus Epiphanes to break down the barriers between the Jews and his other subjects. They were Christ's bitterest enemies. He denounced them in the bitterest terms. They believed in the authority of the oral law, and thus by their tradition made the "Word of God of none effect." They said that "Moses received the oral law from Sinai and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." As an illustration of the bondage of their system, of the "weak and beggarly elements" to which they turned, the following quotation from the Mishna is of interest: "With what sort of wick and oil are the candles of the Sabbath to be lighted, and with what are they not to be lighted? They are not to be lighted with the woolly substance that grows upon cedars, nor with undressed flax, nor with silk, nor with rushes, nor with leaves out of the wilderness, nor with moss that grows on the surface of water, nor with pitch, nor with wax, nor with oil made of cotton-seed, nor with fat of the tail or the entrails of beasts. Nathan Hamody saith it may be lighted with boiled suet; but the wise men say, be it boiled or not boiled, it may not be lighted with it. It may not be lighted with burnt oil on festival days. Rabbi Ishmael says it may not be lighted with

the train-oil because of honor to the Sabbath; but the wise men allow of all sorts of oil, with mixed oil, with oil of nuts, oil of radish-seed, oil of fish, oil of gourd-seed, of rosin, and gum. Rabbi Tarphun saith they are not to be lighted but with oil of olives. Nothing that grows out of the woods is used for lighting but flax, and nothing that grows out of the woods doth not pollute by the pollution of a tent but flax: the wick of cloth that is doubled, and has not been singed, Rabbi Eleazar saith that it is unclean, and may not be lighted withal. Rabbi Akelah saith it is clean, and may be lighted withal. A man may not split the shell of an egg and fill it with oil and put it in the socket of a candlestick, because it shall blaze, though the candlestick be of earthenware; but Rabbi Jehudah permits it. If the potter made it with a hole through at first it is allowed, because it is the same vessel. No man shall fill a platter with oil and give it place next to the lamp, and put the head of the wick in a platter to make it drop the oil; but Rabbi Jehudah permits it."

As a religious body they acquired vast influence, yet through austerity and self-denial rather than through wealth, luxury, or self-indulgence. They were great proselyters (Matt. 23: 15), and intense in their love of form. Says Stanley: "They were the true children of the age." They "were the religious world." It was a matter both of principle and policy to multiply the external signs by which they were distinguished from the Gentile world or from those of their own countrymen who approached towards it. They styled themselves "the sages," or "the associates." "Tassels on their dress; scrolls and small leather boxes fastened on forehead, head, and neck, inscribed with texts of the law; long prayers offered as they stood in public places; rigorous abstinence; constant immersions; these were the sacramental badges by which they hedged themselves round."

Josephus, who was himself a Pharisee, says (Ant. 18: 1, 3): "Now, for the Pharisees, they live meanly, and despise delicacies in diet, and they follow the conduct of reason; and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again, on account of which doctrines they are able greatly to persuade the body of the people, and whatsoever they do about divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also." In the Wars of the Jews, 2: 8, 14, he adds: "The Pharisees are those who are esteemed most skillful in the exact explication of their laws. These ascribe all to fate (or providence) and to God, and yet allow that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment." It was in such a system of

religion as this that Paul was born and educated, and from it converted to Christianity. Phil. 3: 5, 6.

THE SADDUCEES (Acts 4: 1; 5: 17; 23: 6, 7, 8).—As a party they denied that the oral law was a revelation from God. They rejected the traditions of the Pharisees, accepting only the written law as of divine authority. They are not mentioned in the Gospel of John, and only on one occasion (Matt. 16: 1–6) are they denounced by the Saviour in the same bitter terms in which he denounces the Pharisees. They do not seem to have been prominent in causing his death, and yet they were full of hatred against the apostolic church (Acts 5: 17), which on one occasion was defended against them by no less a personage than Gamaliel, the head of the Pharisaic party. Acts 5: 34, 39. The origin of the sect is obscure. The term seems to come from Zadok, and may be connected with that Zadok whom Solomon put into the place of Abiathar the high priest, and whose sons are spoken of with peculiar honor, as those who kept the charge of the sanctuary of Jehovah when Israel went astray. Ezek. 40: 46; 43: 19; 44: 15; 48: 11. It has been thought that this explains the statement in Acts 5: 17 that "the high priest rose up, and all they that were with him, which is the sect of the Sadducees," and thus furnishes a clue to the origin of the name. It is more probable that the name is connected with *Zadikah*, "righteousness," and that it represents the virtue upon which they who took the name prided themselves. The Sadducees denied what the Pharisees believed, that the Israelites were in possession of an oral law transmitted from Moses. They denied the immortality of the soul, the resurrection of the dead (Matt. 22: 23; Mark 12: 18; Acts 23: 8), and in consequence the doctrine of future rewards and punishments. They laid great stress on the freedom of the will, and man's responsibility for his actions. It is not probable that they rejected all Scripture, except the five books of Moses, as is sometimes charged, for Josephus does not allude to this, and speaking of John Hyrcanus, who died about B. C. 106, beginning his life as a Pharisee, but ending it as a Sadducee, he says: "He was esteemed by God worthy of three of the greatest privileges, the government of the nation, the dignity of the high priesthood, and prophecy. For God was with him, and enabled him to know future events." Ant. 13: 10, 7.

The statements of Josephus as to the opinions of this sect are of great interest, though it must not be forgotten that he was a Pharisee, and hostile to it: "And for the Sadducees, they take away fate, and say there is no such thing, and that the events of human affairs are not at its disposal, but they suppose that all our actions are in our own power, so that we are ourselves the causes of what is good, and receive what is evil from our own folly." Ant. 13: 5, 9. "But the doctrine of the Sadducees is this, that souls die with the bodies; nor do they regard the observation of any thing beside what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; but this doctrine is received but by a few, yet by those of the greatest dignity. But they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them." Ant. 18: 1, 4. "The Sadducees are those who take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil, and they say to act what is good or what is evil is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and

rewards in Hades. Moreover the Pharisees are friendly to one another, and are for the exercise of concord, and regard for the public; but the behavior of the Sadducees, one toward another, is in some degree wild, and their conversation with those that are of their own party is as barbarous as if they were strangers to them." Wars of the Jews 2:8, 14.

The sect disappears at the close of the first century. At the time of Christ it embraced the wealthiest and most influential among the people. It adherents are often called the materialists and the infidels of their age.

ANTIQUITIES.

"BOUND WITH TWO CHAINS" (Acts 21:33).—The Roman mode of guarding a prisoner was to chain him to his keeper. "The soldier who was appointed to guard a particular captive had the chain fastened to the wrist of his left hand, the right remaining at liberty. The prisoner, on the contrary, had the chain fastened to the wrist of his right hand. The prisoner and the soldier who had the care of him, were said to be *tied* to one another. Sometimes, for greater security, the prisoner was chained to two soldiers, one on each side of him."—*Dict. of Antiq.* This was the case with Paul at Jerusalem, and shows how dangerous a man he was supposed to be.

"BOUND HIM WITH THONGS" (Acts 23:25).—That is, preparatory to scourging, which was a violation of Paul's civil rights, as well as a statute of Augustus, still preserved, which forbade beginning the process of trial with torture. According to some authorities "Paul *was stretched forth for the thongs*," *i. e.*, was made to lean forward in order that the stripes, which were inflicted on the bare back, might be more effective. The *thongs* would be the lashes or whips of which the scourge was composed. According to others the thongs were a sort of leathern gear, with which the prisoner, after being bent forward, was tied to a post.

"BOUND UNDER A CURSE" (Acts 23:12), "BOUND WITH AN OATH" (Acts 23:21).—As Abbott suggests, it seems almost incredible that more than forty persons should form such a conspiracy against a prisoner, and especially against one who had the rights of a Roman citizen, and then gravely ask the civil authorities to help them make their conspiracy successful; but the following quotation from Philo shows how bitter was the hate against those who apostatized from Judaism, and to what extremes this hate was carried: "It is highly proper that all who have a zeal for virtue should have a right to punish with their own hands, without delay, those who are guilty of this crime; not carrying them before a court of judicature, or the council, or, in short, before any magistrate; but they should indulge the abhorrence of evil, the love of God, which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things, senators, judges, praetors, sergeants, accusers, witnesses, the laws, the people; so that, hindered by nothing, they may without fear, and with all promptitude, espouse the cause of piety." For other examples of oaths taken in order to bind one to the performance of a certain act, see 1 Sam. 24:21. Conspiracies were made against the life of our Saviour (John 7:19; 8:40; 10:39), and perhaps with oaths on the part of those who entered into them.

CASTLE (Acts 21:34; 22:24; 23:10).—Either the camp or barracks attached to the tower of Antonia, or that portion of it occupied by the troops. The *stairs* (Acts 21:35, 40) upon which Paul stood to speak, were steps leading up from the temple area into the castle of Antonia.

"This tower was situated at the corner of two cloisters of the court of the temple, of that on the west and that on the north. It was erected upon a rock of fifty cubits in height, and was on a great precipice. It was the work of King Herod, wherein he demonstrated his natural magnanimity. In the first place the rock itself was covered over with smooth pieces of stone, from its foundation, both for ornament and that any one who would either try to get up or to go down it might not be able to hold his feet upon it. Next to this, and before you came to the edifice of the tower itself, there was a wall three cubits high; but within that wall all the space of the tower of Antonia itself was built upon to the height of forty cubits. The inward parts had the largeness and form of a palace, it being parted into all kinds of rooms and other conveniences, such as courts and places for bathing, and broad spaces for camps, insomuch that by having all conveniences that cities wanted, it might seem to be composed of several cities, but by its magnificence it seemed a palace; and as the entire structure resembled that of a tower, it contained also four other distinct towers at its four corners: whereof the others were but fifty cubits high; whereas that which lay upon the southeast corner was seventy cubits high, that from thence the whole temple might be viewed. But on the corner where it joined to the two cloisters of the temple, it had passages down to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters with their arms, on the Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for their temple was a fortress that guarded the city, as was the tower of Antonia a guard to the temple; and in that tower were the guards of those three."—*Wars of the Jews* 5: 5, 8.

"CHIEF PRIESTS AND ALL THEIR COUNCIL" (Acts 22: 30).—The council was the Sanhedrin. It consisted of the *chief priests*, or heads of the twenty-four courses into which the priests were divided, (Luke 1: 5), including, probably, those who had been high priests of *elders*, men of age and experience, and of *scribes*, who were sometimes called lawyers, on account of their skill in Jewish law. Matt. 26: 57, 59; Mark 15: 1; Luke 22: 66; Acts 5: 21. The nearly unanimous opinion of the Jews is, that that this court consisted of seventy-one members. The council-room was not now in the temple, as in the time of Christ, but in the upper city, and near the foot of the bridge which leads across the ravine from the western cloister of the temple. No Gentile like Lysias would have been permitted to enter into the sacred precincts of the temple itself.

"COMMANDMENT TO HIS ACCUSERS" (Acts 23: 30).—An indication of the spirit of justice which pervaded Roman law. Not only was the chief captain, as a subordinate officer, required, in sending a prisoner to the proper magistrate for trial, to send with him a written copy of the charges made against him, but to send his accusers also, or those who had appeared against him. Every charge had to be heard anew. The governor of a province was not permitted to give implicit credit to the document which accompanied the prisoner, but was required to institute an independent examination of the case himself.

"DEVOUT ACCORDING TO THE LAW" (Acts 22: 12).—The law is the law of Moses. Ananias was devout or pious, according to the principles of the Jewish religion. The Jews at Damascus bore witness to the fact. The word *devout* means circumspect, cautious with reference to the requirements of the law, or the commandments of God. Simeon (Luke 2: 25) was a devout, that is, a God-fearing man, and doubtless there were many such among the Jews.

"THE ELDERS WERE PRESENT" (Acts 21: 18).—The elders, or presbyters, were the officers of the local church. The *brethren* (verse 17) were the lay members of the church. The apostles were probably absent at the meeting which then took place.

"THE ESTATE OF THE ELDERS" (Acts 22: 5).—The original is *all the presbytery*, *i. e.*, the whole Sanhedrin. The same word is found in Luke 22: 66; 1 Tim. 4: 14. The letters which they issued to the Jews at Damascus were Saul's religious passport, his protection, as a Turkish firman now is in countries under Turkish rule. Nehemiah bore letters from Artaxerxes to the governor of Palestine. Neh. 2: 7, 8.

"EXAMINE BY SCOURGING" (Acts 22: 24).— Literally by *scourges*, "which," says Alexander, "was a species of judicial torture, intended, like the similar but worse devices of the Inquisition and some other civilized but barbarous tribunals, to supply the want of proof or information, by extorting a confession or compelling a prisoner to accuse himself. From this use torture has acquired a euphemistic name, the application of the rack, the iron boot, the thumbscrews, and a hundred other hellish cruelties, being known in history as putting men (or women) to the *question*. In comparison with these refinements there was something merciful in the Roman practice of examining by scourges."

"THE GENTILES WHICH BELIEVE" (Acts 21: 25).—There were two classes of Christians in the early church, those who were Jews prior to their conversion and those who were Gentiles. The apostles and the elders at Jerusalem (Acts 15: 28, 29) only asked these latter to abstain from those things which were unavoidably offensive to Jewish believers.

"GIRDLE" (Acts 21: 11).—"Agabus, like the ancient prophets, accompanied his prediction with a symbolic act, which served to place the event foretold more vividly before them; the scene being thus acted out before their eyes was rendered present, real, beyond what any mere verbal declaration could possibly have made it."—*Hackett.*

Similar symbolical actions are frequent in the history of the Old Testament prophets. 1 K. 22: 11; Is. 20: 2; Jer. 13: 1: Ezek. 4: 1. The girdle was worn both by men and women. It was worn around the loins or under the breasts. It was fastened by a clasp or tied in a knot. It was made of leather (Matt. 3: 4; 2 K. 1: 8), or of linen embroidered with silk or gold or silver thread. Jer. 13: 1; Ezek. 16: 10; Dan. 10: 5; Rev. 1: 13; 15: 6.

"HEBREW TONGUE" (Acts 21: 40).—The Hebrew dialect, that is the Syro-Chaldæic or Aramæan, which our Lord used. This was not the pure Hebrew of Moses, or even of David, but the corrupt vernacular of the Palestine Jews of the first century. Other Jews living in Palestine and speaking Greek were called Hellenists. Acts 6: 1.

"HEROD'S JUDGMENT HALL" (Acts 23: 35).—This was the prætorium of Herod, and was in the palace which he built for himself at Cæsarea, and which was now occupied as the residence of the Roman governors. "The prætorium was originally the commander's tent in an encampment (from the ancient military sense of prætor), but the term was afterward applied to the official residence of governors, and finally to any large, palatial building."—*Alexander.* Though a place of confinement, it was evidently not a common prison.

"HIGH PRIEST" (Acts 22: 5).—The most important officer of the later Jewish state. He usually presided at the sessions of the Sanhedrin. The office was for life, though the Romans vacated and filled it at their pleasure. The high priest was regarded as the lineal descend-

ant of Aaron, was formally inaugurated, wore a peculiar dress, and "went once a year into the holy place." Heb. 9:25. The high priest here referred to was Theophilus, brother and successor of Jonathan, who succeeded Caiphas. He was living at the time Paul was in Jerusalem, and was therefore appealed to as one who was willing to bear testimony to the apostle's early zeal for Judaism.

"KEEP THEMSELVES FROM THINGS OFFERED TO IDOLS" (Acts 21:25).—The prohibitions are the same as those mentioned in the "decrees" of Acts 15:28, 29, and there called "necessary things." They are the things that were offensive to Jewish believers, and were therefore to be given up on the ground of Christian expediency. For a Jew it was a sin to eat meat which had been offered to idols or strangled, and which, therefore, retained its blood.

"PROPHESY" (Acts 21:9). The gift of prophecy was peculiar to the early teachers of the church. As instructors, or preachers, the prophets ranked after the apostles, and before the teachers. 1 Cor. 12:28. "They seemed to speak from sudden and immediate revelation, either as regards future events or the mind of the Spirit, while 'the teachers" spoke in a calm, connected, didatic discourse, adapted to instruct and enlighten the hearers."—*Robinson.*

Nothing is known of the four daughters of Philip except what is here said. Whether they prophesied in public or private, their inspiration was in accordance with the prediction of Joel. Joel 2:28, 29.

"POLLUTED THIS HOLY PLACE" (Acts 21:28).—"Jerusalem, the seat of the theocracy, and more especially the temple, as the heart and center of the ceremonial law."—*Alexander.*

The specific charge was Paul's supposed introduction of Trophimus the Ephesian into the inner court of the temple, from which all foreigners were excluded on pain of death. "The second court, or that of the Israelites, was surrounded by marble pillars, on which, as Philo states, was inscribed in Latin and Greek: "On penalty of death let no foreigner go further."—*Hackett.*

"PURIFY THYSELF," etc. (Acts 21:24).—It is probable that the vow, (v. 23) which the four men had assumed was the Nazaritic vow, which, according to Num. 6:2–8, bound those who assumed it to let their hair grow, abstain from strong drink, and in other respects lead a life of ascetic rigor. The duration of the vow was optional, but among the Jews of Paul's period it was at least thirty days. "When the time specified in the vow was completed, the Nazarite offered a ram of a year old for a burnt-offering, a sheep of the same age for a sin-offering, a ram for a thank-offering, a basket of unleavened cakes, and a libation of wine. His hair was shaven off at the gate of the sanctuary and cast into the fire where the thank-offering was burning. He offered as a wave-offering to God the shoulders of the thank-offering and two cakes, which were both given to the priest."—*Jahn.*

Paul was asked to go through the same course of abstinence and religious consecration as the men upon whom the vow rested. This would show the Christian Jews that their accusations against him were unfounded. The *charges* (Num. 6:13–18), which Paul was asked to pay, may have had reference to the poverty of those under the vow. "As in some instances the Nazerites had not sufficient property to enable them to meet the whole expense of the offerings, other persons, who possessed more, defrayed the expense for them, or shared it with them, and in this way were made parties to the vow." "The Jews looked upon it as an act of special merit to assist a Nazarite in this manner. Josephus says (Ant. 19:6), that Agrippa the First, on his arrival at Jerusalem, after having obtained the sovereignty of Palestine, paid the expense of numerous

indigent Nazarites who were waiting to be released from their vows. He intended it as a thank-offering for his good fortune."—*Hackett.*

The head was shaved to indicate that the vow was fulfilled.

"REVILEST GOD'S HIGH PRIEST" (Acts 23:4).—The question was based on the law in Ex. 22:28. "Thou shall not curse the ruler of thy people," which Paul recognizes as binding and just. He seems to deny having done any wrong; probably on the ground that Ananias, though in the high priest's office, was not, by the law of Moses, entitled to the place. Or, knowing that another man was formerly in the office, he may have been ignorant of his removal by Roman authority, and the substitution of Ananias in his place.

"SMITE HIM ON THE MOUTH" (Acts 23:2).—"The mouth must be shut that declared: 'I have lived in all good conscience before God until this day.' An apostate from his religion could not be permitted to assert his innocence. To smite on the mouth is the present mode of enjoining silence in the East."—*Hackett.*

"SMITE THEE THOU WHITED WALL" (Acts 23:3).—"Whited wall" is a term for a hypocrite, originating in the annual white-washing of the sepulchres, "which were clean without, but full of dead men's bones." Matt. 23:27. As Ananias met his death at the hand of an assassin, some have thought that Paul's words were designed to predict his fate.

"TEMPLE" (Acts 21:26).—The restored and enlarged temple of Herod the Great, the center and light of the Jewish religion. Though of the most costly material, its plan was simple, consisting of a series of courts, "the court of the Gentiles, the court of the women, the court of Israel, and the court of the priests." To pass through all these courts one must be a priest. The Gentile was punished with death, if found beyond the outer court, which, in Christ's day, was the court of the money changers, and of those who sold doves. Matt. 21:12.

"THREW DUST INTO THE AIR" (Acts 22:23).—This was an act of impotent rage. The outer garments were also cast off, and probably trampled under foot; as is often done now in the East, in order to indicate anger and scorn. This action was probably designed to influence the populace.

"TOOK UP OUR CARRIAGES" (Acts 21:15).—This is one word in the Greek, and is translated by Alford, "*having packed up;*" by Robinson, N. T. Lex., "*having made ourselves ready;*" by Hackett, *having packed up our baggage*," *i. e.* having placed it upon the beasts of burden. The meaning is the same with either translation, and presents a vivid picture of the way in which the apostle sometimes traveled, either on horse back, or on camels, or in rude carts.

"TRANCE" (Acts 22:17).—An ecstacy or "rapture, whereby the apostle was transported out of himself and put into a mental state in which he could discern objects beyond the apprehension of man's natural powers." See Acts 10:10, 11:5. He was under the special influence of the spirit, and in direct communication with the Lord Jesus.

LESSON XL.—OCT. 7, 1877.—PAUL AT CÆSAREA.

SCRIPTURE.—Acts 21 : 8-15. Memorize 10-14; Primary Verse, 13.

8 And the next day we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

GOLDEN TEXT.—"But none of these things move me; neither count my life dear unto myself."—Acts 20: 24.

TOPIC.—"The will of the Lord be done."

HOME READINGS.

M. 2 Cor. 5 : 1-21....Willing to be Absent.
T. Heb. 11 : 22-40 Not Accepting Deliverance.
W. Rom. 8 : 14-39 "More than Conquerors."
Th. 2 Cor. 4 : 1-18...."Alway Delivered to Death."
F. Matt. 6 : 1-21...."Thy Will be Done."
S. Matt. 26 : 20-45...."Not as I Will."
S. Rom. 5 : 1-21 ..."We Glory in Tribulation."

TOPICAL ANALYSIS.

Good Society,	8, 9.
A Warning Sign,	10, 11.
Faithfully Steadfast,	12-15.

TIME.—A. D. 58 (Summer). PLACE.—Cæsarea. RULER.—Nero. Felix, governor of Judea.

BIBLICAL LESSON OUTLINE.

AN INFLEXIBLE SERVANT.

"Christ shall be magnified in my body, whether it be by life or by death." PHIL. 1 : 20.

GOOD SOCIETY.

Entered into the house of Philip. 8.
We took sweet counsel together. Ps. 55: 14.
Use hospitality one to another. 1 Pet. 4: 9.
Especially unto—household of faith. Gal. 6: 10.

Had four daughters, virgins, which did prophesy. 9.
Miriam the prophetess—took a timbrel. Ex. 15: 20.
Your sons and your daughters shall prophesy. Joel 2: 28.
And there was one Anna, a prophetess. Lu. 2: 36.

A WARNING SIGN.

Came down from Judea a certain prophet. 10.
Signified by the Spirit—great dearth. 11: 28.
Men of God spake—moved by the Holy Ghost. 2 Pet. 1: 21.
First apostles, secondarily prophets. 1 Cor. 12: 28.

Bound his own hands and feet. 11.
Zedekiah—made him horns of iron. 1 K. 22: 11.
Walking naked and barefoot. Is. 20: 2.
Go and get thee a linen girdle. Jer. 13: 1.
Prepare thee stuff for removing. Ezek. 12: 3.

So shall the Jews—bind the man, etc. 11.
Holy Ghost witnesseth—bonds. 20: 23.
Commanded him to be bound. 33.
They bound him with thongs. 22: 25.
I, Paul, the prisoner of Jesus Christ. Eph. 3: 1.

FAITHFULLY STEADFAST.

Besought him not to go up. 12.
Said, through the Spirit, should not go up. 4.
Peter took him—began to rebuke. Matt. 16: 22.
Not unwise—understanding—will of L. Eph. 5: 7.

Ready not to be bound only, but, also, to die. 13.
None of these things move me. 20: 24.
To live is Christ—to die is gain. Phil. 1: 21.
I am crucified with Christ. Gal 2: 20.

He would not be persuaded. 14.
I press toward the mark. Phil. 3: 14.
Let us lay aside every weight. Heb. 12: 1.
Be ye steadfast, unmovable. 1 Cor. 15: 58.
Finished my course—kept the faith. 2 Tim. 4: 7.

The will of the Lord be done. 14.
In earth as it is in heaven. Matt. 6: 10.
Not as I will, but as thou wilt. Matt. 26: 39.
Rather be in subjection to the Father. Heb. 12: 9.

NOTES AND COMMENTS.

THE CONNECTION.—Henceforward we study no longer Paul's missionary journey, but his trials, his persecutions, his imprisonments, his death. Early on his homeward trip he seems to have had, not, indeed, a clear revelation, but a strong presentiment, of a disastrous fate awaiting him at Jerusalem. While at Corinth, in his letter to the Romans, he besought them to strive in their prayers

"that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints." Rom. 15:31. It is evident from this that he feared the hatred of the Jews and the opposition of the Judaizing believers of the gospel. The tone of the request sounds almost despondent. In the last lesson we learned how, though he did not know what specially should befall him, yet that he was aware that the Holy Spirit intended "bonds and afflictions" for him in Jerusalem the same as in other cities. The nearer he came to the city of his destination the clearer became the revelation of what was going to happen. At Tyre some of the disciples, enlightened by the Holy Spirit, warned Paul against going up to Jerusalem. The inspiration of the Spirit, plainly enough, dictated only the information they gave, and not the advice they proffered. And yet, through all this, he remained steadfast to his purpose and to his feeling of obligation to God. "None of these things," indeed, moved him. He went forward with a steadiness that was simply heroic. The warnings, or, as they would seem, the prohibitions of the disciples of Tyre had no effect in turning him from his path. Like Christ, when the time came for him to be received up, he "steadfastly set his face to go to Jerusalem."

GOOD SOCIETY (8, 9).—The disposition of every Christian man to associate with other Christian men is well illustrated by his "finding" the disciples at Tyre and those at Ptolemais, and by his sojourning at the house of Philip at Cæsarea. "Brethren," and especially brethren of the faith, like to associate with each other. The visit at Tyre had a solemn and affecting close. The disciples there, with their wives and children, accompanied him outside the city, and, kneeling down upon the shore, commended the apostle to him who worketh all things after the counsels of his own will. It is clear that they did not expect to see the beloved Paul again. The presence of the children in this farewell service is a pleasant thing to note; for it argues that Paul was beloved by them as well as by their parents, and that they, as well as their elders, were included in his ministrations.

At Cæsarea he had company after his own heart. After his toilsome journeys, his conflicts and his persecutions, his stripes and his imprisonments, and his long wearying voyage, it is delightful to think of his entering into such a haven of rest, before the turmoil upon which he soon was launched. It was a place where, unconsciously, he was laying in strength for his coming trials. How much he was helped by these days of friendship and of delightful intercourse none may estimate, though all can feel. The first attraction here, we may presume, was Philip, the evangelist. An "evangelist," literally, was the bearer of good tidings, and, probably, was distinguished from a pastor or teacher in that he was an itinerant. See 2 Tim. 4:5, where Timothy is exhorted to do the work of an evangelist. Philip had been one of the "seven"—all of whom were chosen, according to the directions of the apostles, because they were "men of honest report, full of the Holy Ghost and of wisdom." The last that we read of Philip concerned his wonderful work in Samaria, and his teaching the Eunuch who was on his way to Egypt from Jerusalem. While Philip was laboring with the Ethiopian on this southward road, at about the same time Saul was journeying on the one leading northward to Damascus, breathing out threatenings and slaughter against all who dared to identify themselves with those of "this way." Years bring the two together, both now of that same "way," and both strong friends. Talking with him could not help but have been a great refreshment to Paul, for Philip was filled with the Holy Ghost and of varied and rich experiences in the service of the Master. Paul, we may be sure, learned all about *them*. No hint of work was lost on this man who was so

eager to work. And the two, doubtless, rehearsed, each for the other's benefit, the stirring scenes through which they had passed, and became more enthusiastic and more zealous still to do than ever before.

The next attraction were the four daughters who had the gift of prophecy. This was a realization of the prediction uttered by Joel, and, on the Day of Pentecost, repeated by Peter: "And it shall come to pass, in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Joel 2: 28; Acts 2: 17. "To prophesy" in the New Testament does not always, nor even most frequently, mean to foretell, but, rather, to teach with inspiration — to deliver messages of warning, of comfort, and of instruction. The root idea of the word is "to boil" or "bubble over,' as from an inward fountain of inspiration. It is not easy always to tell when it includes the gift of prediction. Alexander suggests that in this case it did, and that, like the prophets at Tyre, they also revealed to him the danger there was in his going up to Jerusalem. This seems not only possible, but very probable, so many having been granted an intimation of his approaching affliction. It was as if the coming trial of the apostle was regarded in heaven itself as no trivial affair, and so word was sent down to this and to that one, to give those living upon earth a hint of the interest that was taken in the event on high!

We pause just here to note the remarkable fact that there were four daughters that were endowed with the gift of prophecy. For one family that was certainly a large number. The reading would imply that these were all the daughters and, in fact, all the children he had, and that suggests how the character of the father was perpetuated in his children, how well they had been brought up in the nurture and the admonition of the Lord, and how family prayer and adoration had so enlarged their natural receptivity that they could take in this gift of the Spirit. Had not Philip been a faithful evangelist, they had not been prophets! In an atmosphere like this, no wonder that Paul stayed "many days." His hurry was over. Contrary to his expectation he had arrived in Palestine in ample time for the feast, and, now that he was within easy reach of Jerusalem, it was natural that he should tarry where all his needs were so fully met. Tarrying at Cæsarea was the best preparation for the arena at Jerusalem.

A WARNING SIGN (10, 11).—Hitherto the thickening warnings have been vague and indefinite; now comes Agabus, with a clearer revelation than had been granted to others, and exactly indicates what his trial is to be. His plain prediction of what was to occur was made more impressive by the symbolic act that accompanied it. In a similar way, Isaiah "walked naked and barefoot three years, for a sign and a wonder upon Egypt and Ethiopia," to indicate what would be the condition of their inhabitants when the Assyrian king should come and lead them captives. Is. 20: 1–4. See also the case kindred to the one we are considering, in Jer. 13: 1–9, when the linen girdle was rotted in the ooze of the Euphrates, to show how God would cause the strength of Israel to decay, and her pride to crumble. And for other instances of sign prophecy, consult 1 K. 22: 11; Ezek. 5: 1–4; 12: 1–12, etc.

It has been supposed by the majority of readers, that it was Paul that Agabus bound with the girdle. But in the original it is very clear that Agabus bound *himself* with it. He made the act an object lesson, on which Paul could *look*, instead of one which he could merely feel. The method of Agabus was very similar to that of the Old Testament prophets, but in one thing he diverged very widely from them. They would have exclaimed: "Thus saith the Lord"—*he* declared: "Thus saith the Holy Ghost." The variance contains within itself all the differences

between the old and the new dispensations!

The prediction of Agabus was not technically fulfilled. The Jews did not, literally, bind him, and hand him over to the Gentiles. Speaking with exact precision, it was the Gentiles themselves that rescued him from the Jews, and then bound him. 27–33. But although not fulfilled in the exact letter, it was in the spirit of it, for the Jews compelled his binding by the Gentiles, in order that the latter might save his life. It fully answers the prophecy when one does, or causes to be done, the thing which is predicted of him.

FAITHFULLY STEADFAST (12–16).—This acted prophecy brought upon Paul the great trial of his life. To a nature like his it was far easier to resist the threats of enemies, than the affectionate fears and entreaties of friends. How sorely he was pained is more manifest in the original than in our translation; for there it is not: "What, *mean* ye to weep and break my heart," but, "what *do* ye, *weeping and breaking* mine heart?" The stress was already upon him — he was not fearing that it would come.

And now, in order properly to appreciate the heroism that rose above this severe temptation, let us note the elements that make it almost irresistible. First, there were the forebodings that had caused him such despondency, and which had found expression in his letter to the Romans, and in his farewell at Miletus, to the elders of the church at Ephesus. Second, there was the protestation of the disciples, at Tyre, against his going — a protestation that must strongly have reinforced his own melancholy presentiments of evil. Third, came the prophesying of the daughters of Philip, if we take the view that they predicted his captivity. Fourth, was the prophecy of Agabus, set forth in such a way as to shake him from his purpose if any thing would, for Paul was eminently a man of activity, strongly disliking quietude of any sort. And yet the vision that Agabus brings up before him is of himself, bound, lying for many months, and perhaps years, in prison. It takes more courage patiently to endure, than bravely to act. He reached the very climax of heroism in his life, when he silenced his friends with the solemn, yet joyful, declaration: "I am ready, not to be bound only, but also to die, at Jerusalem, for the name of the Lord Jesus." Fifth, was the weeping entreaty of his dearest friends. Luke was one of the companions who joined in imploring him to turn aside from his intention. Philip, the evangelist, by implication, was among those of Cæsarea who besought him to recall his resolve. These men were men whose lightest word would be valued by Paul, and whose weeping solicitations could not but stir his very inmost nature. It was exceedingly hard to be firm as against such an assault through his affections.

What made him so tenacious of his purpose? Nothing but his own knowledge of his duty. He met their revelations as to what he should suffer with an inward consciousness, which was, also, a revelation, that the Holy Spirit intended him to suffer for the name of Christ. In the case of Stephen, he had seen how that the cause might receive more impetus from the death of a good man than from his life. Paul in prison, by the will of God, could accomplish more than Paul out of prison, contrary to his will. If he did not realize this just at this time he did later, when he wrote to Timothy: "I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound." 2 Tim. 2:9. The armor, which even the entreaties of friends could not pierce, was loyal devotion to Jesus, who had met him on the way to Damascus. Nothing could prevent him from following the command of that Master. For that name he was willing not only to be bound, but also to die. Paul has not been the only one so tempted. Luther, with a heroism that fully matched that of Paul, when *his* friends attempted to

pursuade him from going to the Diet at Worms, exclaimed, in words that have become almost equally famous with those of the apostle: "Although there were as many devils in Worms as there are tiles on the housetops, I will still go thither."

The hard-fought battle was over. The submission of the disciples to what, now, very apparently, was the will of the Lord, is almost as remarkable as the apostle's unyielding persistence in obedience to the inner mandate of the Spirit. It is not always the one who goes to battle who suffers the most in parting. One can easily see that it may have been harder for these affectionate and, to a certain extent, dependent friends, to say, "the will of the Lord be done," than for Paul himself to do so. For him to die was gain — but to them his loss was irreparable. Their acquiescence in the divine will, therefore, is to be commended along with his striking devotion to it. It may be well to notice, right here, that the very thing which the Christians at Cæsarea thought would take Paul away from them forever, and from which they were, therefore, specially anxious to deter him, was, actually, soon the means of again bringing him back in their midst, and giving them two years of uninterrupted intercourse with him. 24:23.

Having submitted to the will of the Lord, they did not sit down in idle resignation, but were helpful in those little attentions that so well show thoughtful sympathy and affection. We need hardly say that "carriages" is mistranslated, and should be rendered "baggage." Turnouts in those days were unheard of. The sense, too, was not "took up," but "packed up"— whether to take with them, or to leave it stored, is one of those little points on which scholars have differed. We need not concern ourselves with it. Some of the disciples of Cæsarea went up to Jerusalem with Paul, braving whatever fate might be incurred by being in his company, and brought him to the house of Mnason, who, from the way in which he is spoken of, may have been a disciple in the time of the Lord himself. The Cæsarean brethren, by thus accompanying him, and securing for him a place to lodge, showed how deep and sincere was their interest in the apostle. Paul wonderfully succeeded in making devoted friends.

Small Shot.

1.—The intensity of one's Christian experience may be pretty fairly measured by one's desire to be with the brethren. "We know that we have passed from death unto life, because we love the brethren." Matt. 25:40; John 13:34; Eph. 1:15; 1 Th. 4:9; Heb. 13:1; 2 Pet. 1:7, 9; 1 John 3:14, 23; 4:7, 8, 12, 21; 5:2.

2.—It is a blessed fraternity, this brotherhood of saints. It is made up of "an innumerable company of angels," of "the general assembly and church of the first born," of the spirits of just men made perfect," and of Jesus the Mediator of the new covenant." Dan. 7:10; Luke 2:13, 14; John 17:24; 20:17; Rom. 8:16, 17; 2 Cor. 6:17, 18; Heb. 12:22-24; Rev. 5:11, 12; 14:1.

3.—All our trials here come from a "thus saith the Holy Ghost." They are not mere chance happenings, but are the proof of his most loving care and tender thought. He is our "guide," and, we may be sure, will not lead us over places too rough for our feet. Deut. 32:9-12; Ps. 25:8-10; Prov. 3:5, 6; Is. 42:17; Rom. 5:3-5; 1 Cor. 10:13; 2 Cor. 4:15-17; 2 Thess. 3:3; Heb. 12:11.

4.—The fact that a certain course may be fraught with danger is no indication that it is not the path in which the Holy Spirit would have one walk. The question should be, What is the will of God in this matter? If one has in him the purpose that "Christ shall be magnified in my body, whether it be by life or by death," he will have no great trouble in deciding questions of duty. Ps. 25:9; 32:8; Is. 30:21; Hos. 6:3; Matt. 6:5; John 7:17; 14:28; 16:13, 14; Rom. 14:7, 8; 1 Cor. 2:15; Phil. 1:20, 21.

5.—It is only the Christian that can say: "Thy will be done." What with others is simply endurance, with him is a cheerful submission to a Father's will, knowing that he causes everything to work together for good to them that love God. Deut. 8:5; Ps. 94:12; 119:75; Prov. 3:12; Rom. 8:28; Heb. 12:6-9; Jas. 1:12; 1 Pet. 5:6, 7; Rev. 3:19.

HYMN.

Stand up for Jesus, Christian, stand!
Firm as a rock on ocean's strand!
Beat back the waves of sin that roll,
Like raging floods, around thy soul.

Cho:— Stand up for Jesus, nobly stand!
Firm as a rock on ocean's strand!
Stand up, his righteous cause defend;
Stand up for Jesus, your best Friend.

BLACKBOARD.

BE YE STEADFAST,
UNMOVABLE,
Always Abounding in
THE WORK OF THE LORD.

THE PRIMARY CLASS.

The primary teacher will have no difficulty in interesting her class if she can only succeed in setting forth the facts with the vividness they deserve. There are in the lesson all the elements that attract both adults and little ones. Perhaps the most effective way of treating it would be to speak of it as "Paul's Great Temptation." Take that as the central thought, and group the others around it.

1.—Complete the voyage of Paul on map or board, telling why he was in such a hurry to get to Jerusalem. Wanted to be there in time of Pentecost. God had shown him that he must go there.

2.—Enumerate the temptations that tried to keep him from doing his duty. 1st, Felt some great trouble was to happen. Knew that bonds and afflictions awaited him. 2d, The endeavor of the disciples at Tyre to prevent him from going on. 3d, The pleasant home of Philip—how sweet to stay there!—how hard to leave it and face danger! The prophecy of the daughters of Philip—how *that* was another temptation to remain. 4th, The prophecy of Agabus. *Act* this out as nearly as may be, and add this to the list of obstacles put in his way. 5th, The entreaties of his friends—such dear friends as Luke and Philip. Picture their tearful supplications. It would seem as if the devil made use of every thing he could to prevent Paul from going up to Jerusalem.

3.—Paul's ready answer. Ready not only to be bound, but to die for the name of the Lord Jesus. What are *you* willing to do or to suffer for Christ? The submission of the disciples to God's will—journeying up to Jerusalem. Paul, in spite of everything, was in the city where the Holy Spirit told him to go.

HYMN.

Dare to do right! dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

BLACKBOARD.

DARE TO DO RIGHT.

LESSON XLI.—OCT. 14, 1877.—PAUL AT JERUSALEM.

SCRIPTURE.—Acts 21 : 27-39. Memorize 30-36; Primary Verse, 36.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

GOLDEN TEXT.—"The servant is not greater than his Lord. If they have persecuted me they will also persecute you."—JOHN 15: 20.

TOPIC.—"Blessed are they which are persecuted for righteousness' sake." MATT. 5: 10.

HOME READINGS.

M.	John 15: 1-27	Persecutions Foretold.
T.	2 Tim. 3: 1-17	The godly to Suffer.
W.	1 Pet. 3: 1-22	If ye Suffer, Happy are ye.
Th.	1 Pet. 4: 1-19	Partakers of Christ's Sufferings.
F.	Jas. 1: 1-17	Blessed is he that Endureth.
S.	2 Cor. 4: 1-18	Troubled yet not Distressed.
S.	Rev. 2: 1-11	Be Faithful unto Death.

TOPICAL ANALYSIS.

Beaten,	27-32.
Bound,	33-36.
Brave,	37-39.

TIME.—A. D. 58—Feast of Pentecost. PLACE.—Jerusalem. RULER.—Nero.

BIBLICAL LESSON OUTLINE.

"BONDS AND AFFLICTIONS."

"The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." 20: 23.

BEATEN.

Stirred up the people. 27.

Stirred up the people—elders—scribes. 6: 12.
The devout and honorable women. 13: 50.
Jews stirred up the Gentiles. 14: 2.
Jews—persuaded—stoned Paul. 14: 19.

Teacheth—against the people, the law, etc. 28.

Ought not to circumcise their children. 21.
Ceaseth not to speak blasphemous words. 6: 13.
A mover of sedition among all the Jews. 24: 5.

Hath polluted this holy place. 28.

An Ammonite or Moabite—not enter. Deut. 23: 3.
Heathen—should not enter. Lam. 1: 10.
Trust not in lying words, saying, The Temple! Jer. 7: 4.

And all the city was moved. 30.

Multitude rose up together against them. 16: 22.
Whole city was filled with confusion. 19: 29.
All the city was moved. Matt. 21: 10.
Not to send peace, but a sword. Matt. 10: 34.
A stumbling stone—rock of offence. Rom. 9: 33.

They went about to kill him. 31.

Away with such a fellow from the earth. 22: 22.
Saul was consenting unto (Stephen's) death. 8: 1.
Killeth—think he doeth God service. John 16: 2.

BOUND.

They left beating of Paul. 32.

In stripes. 2 Cor. 6: 5.
In stripes above measure. 2 Cor. 11: 23.
Five times received I forty stripes. 2 Cor. 11: 24.
Thrice was I beaten with rods. 2 Cor. 11: 25.

Commanded him to be bound. 33.

So shall the Jews—bind the man. 11.
Holy Ghost witnesseth—that bonds. 20: 23.
Sleeping between two soldiers, bound. 12: 6.

People followed—crying, Away with him. 36.

Away with this man. Luke 23: 18.
Away with him! Crucify him! John 19. 15.
Made as the filth of the world. 1 Cor. 4: 13.
It hated me before it hated you. John 15: 18.

NOTES AND COMMENTS.

PRELIMINARY.—At last Paul stands in Jerusalem ready to meet the fate which, for so long a time, has menaced him from afar. His first experience is not an unpleasant one. The brethren receive him gladly—not all the brethren, of course, but those, especially, whose approval he most coveted. It was one of his main objects in visiting Jerusalem to present a report of his work among the Gentiles, in order to remove the false impressions concerning it, and to dissipate the prejudice against it existing among "the Pharisees which believed." The report was given in detail to the official board, if it might be so called, consisting of James, the Lord's brother, and the elders. When they heard what marvelous things the Lord had wrought by his hand, they "glorified" the Lord—probably had a service of praise, on account of them. But although they were satisfied, and even rejoiced over his work, still they were fearful of how he would be received by those Jewish disciples who, though believing the gospel, still held to the ceremonies of the law, and whose minds had been poisoned against Paul, by reports that he had been teaching that all the Jews who were among the Gentiles should forsake the customs of Moses. The number of believers had so greatly increased that the elders could say to Paul: "Thou seest, brother, how many thousands of Jews there are

which believe." These Jews, while they had admitted that the Gentiles should not be compelled to be circumcised, or had, at least, submitted to the decision of the council called to consider the matter, still looked upon the movement with jealousy, and was disposed to resent any intimation that the Jews themselves ought not to be bound by the rite. The victory at the council was only half a one.

The Jews who had unsuccessfully opposed Paul in the cities where he had labored, had been industrious in circulating false reports as to the character of his teachings. He had never advocated that the Jews should not circumcise their children. His circumcision of Timothy was a complete refutation of that charge. But he *had* taught that neither circumcision nor uncircumcision availed anything; that no Gentile should feel that he ought to become circumcised, nor any Jew uncircumcised. He had taught that the rite was of no value, so far as salvation was concorned. Gal. 5:6; 6:15; 1 Cor. 7:18, 19. And so, while it was technically untrue that he had instructed the Jews to forsake the customs enjoined by Moses, yet, in fact, he had done so in that most effective way—by saying that it was of no consequence. He had circumcised Timothy, not because of respect to the law of Moses, but "because of the Jews." It was wholly an obedience to expediency, instead of to law. Among the ways in which he had shown his emancipation from the customs of the law was in his familiar intercourse with uncircumcised Gentiles. For his cowardice in this same matter—for his endeavoring to conceal the fact that he, also, had eaten with Gentiles—Paul had openly rebuked Peter. The apostle, spiritually, was thoroughly unshackled. Travel had broadened his ideas, and the witness of the Spirit in the hearts of men was, to his eyes, a better sign of consecration than the marks of circumcision, and the observance of customs.

Paul's advent in Jerusalem was too important an event to be concealed, even if the brethren had wanted to conceal it. A public meeting, on account of the desire of the multitude to see and hear him, was an inevitable thing. In order to prepare them favorably to hear what he had to say, the elders recommended that he should join certain Christians in the observance of what was probably a Nazaritic vow. It was a vow usually taken in times of sickness, or of danger, and, according to the Rabbins, lasted not less than thirty days. From the directions given concerning it, Num. 6, it is plain that it involved considerable expense. This was sometimes borne by the richer who wished to share in the honors of its performance — to obtain the credit, without the pain, of its sanctity. So had Agrippa I. done only a short time before, on his arrival from Rome, to take possession of his throne. "And what the king had done for popularity," says Howson, "it was felt that the apostle might do for the sake of truth and peace." The argument of the elders was, that if the people should see, as they could not fail to see, the apostle in the act of carrying out one of the most severe of all of the customs of Moses, a Nazaritic vow, and should also know—and they would take pains to see that it was known—that he was bearing the expenses of the other four engaged in the same act, these facts would wipe out the prejudice against him. The scheme is so much like the politic recommendation made to the Gentiles concerning circumcision (15:13–21), that, evidently, it was born in the brain of James. We know that it is said that "they" did it, but such advice is always the voice of a single man, before it becomes the deliverance of a body. Their request was strengthened by their reference to the circumstance that they had recognized the fact that no such thing could be required of the Gentiles. It was as if they had said: "We have done that much for you; now do this much for us."

Paul's impressions had proved to be

correct. His anxiety about how "the saints" would pronounce upon his work was too well founded. The semi-rebuke and recommendation of the elders showed to him how large was the hostile element arrayed against him. The observances of such rites were nothing to the apostle. He was willing enough to perform the vow, if, by this, he could cease being a stumbling block to others. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." What they wanted him to do for the sake of policy, he was willing to do for the sake of souls. He counted the bargain cheap, if, by the observance of this vow, he could the more win his opposers to Christ.

BEATEN (27—32).—It is rare that mere policy wins a perfect victory. So far as the Jewish Christians were concerned, they may have been placated, but this step proved to be the means of bringing upon him a fate worse even that his friends had feared. They had been afraid of prejudice, but this threw him into the grasp of hate. *When the seven days were almost ended.* What seven days are here referred to is not quite clear. They are supposed to be the final seven days in which the vow would be completed. *Jews which were of Asia.* The hatred which had been foiled at Ephesus had a sudden and better opportunity granted it at Jerusalem. The Jews from that city saw, and recognized, their old opponent, and, unhesitatingly, made use of unscrupulous means to rid themselves of him forever. Adroitly cloaking their spite in the guise of zeal for the temple, they raised the cry that he was polluting that holy place, by bringing into it an uncircumcised Gentile. Nothing would so quickly rouse the anger of a Jewish mob, as to suppose that in their midst was an apostate Jew, guilty of such a sacrilege. A mob is not apt to stop to investigate any such charges. The savage element in men is so strong, that those skilled in managing people know that, as a hunter sets on his hounds, they have only to put the prey in their sight, and give them the signal, to awaken in them a fierce appetite for blood.

And these men proved themselves to be adepts in the art of arousing the rage of the populace. The character of the accusations against Paul are worthy of a little attention. They were, first,—That he was teaching all men everywhere against the people, the law, and the place. This charge is remarkably like that which was brought against the martyr Stephen, whose death Paul "was consenting unto." How often Paul had occasion to think of Stephen! When the stones were raining thick upon him at Lystra, then, most vividly, must the last moments of the martyr have been present in his thought. And now, again, when his life is once more put in extreme peril, it is upon the same false charge through which he perished. The fate of Stephen seemed constantly to rise and confront him, a reproachful and humbling reminder of the part he took in it.

The allegation was true in neither case. Both Stephen and Paul, in the best sense, had spoken for the temple, instead of speaking against it; for they had declared that the Lord of the temple had come. As a throne is never so glorified as when the king is sitting upon it, so the temple never could be so exalted as when the people might see in it, not merely a beautiful building, but a reminder, at first, of the Lord whose coming it was meant to foreshadow, and, afterwards, of the fact that he had come.

The second charge, that he had caused the temple to be polluted, had no other foundation than that they had seen Trophimus, of Ephesus, in his company, and "supposed" that he had brought him within the sacred precincts. It is not likely that the men who made the accusation believed it. There were those who did, however, on the ground stated. To associate thus familiarly

with a Gentile was sufficient reason to believe anything to be true that was alleged against him. When one has, in one instance, overstepped the line of morality, as laid down by "good society," what a host of offenses are soon laid at his door, and find ready credence! The old saying is: "Give a dog a bad name," etc. The populace were just in the temper to accept as true anything that might be imputed to Paul. The sort of affront of which they deemed him to be guilty was a very aggravated one, in their estimation, for, on the marble pillars that surrounded the court of the Israelites was the inscription: "On penalty of death let no foreigner go farther." Of course, if the trespassing foreigner were deemed worthy of death, much more the false Jew who made it possible for him to trespass.

Drew him out of the temple. So that it might not be desecrated by their purposed act of violence. The regard for the proprieties, under such circumstances, is a keen satire on human nature. Many would never think of offending against *them*, who, unhesitatingly, transgress in the weightier matters of the law. *Forthwith the doors were shut.* It has been suggested that they were closed to prevent his fleeing to the altar for refuge. But this is hardly probable. They were most likely shut by the priests, with the same intent that one would now shut a church in the time of such a disorder. *Went about to kill him.* That is, *trying* to kill him. Weapons were not at hand, and so they were seeking to accomplish their end by beating him.

BOUND (33–36).—The sudden appearance of the Roman soldiery put a stop to their murderous proceedings. The Roman government knew that its throne in Palestine was seated over a volcano, which was liable, at any time, to break forth, and, hence, they kept a large force at hand, ready to quell any popular uprising. Especially were they watchful during the progress of a feast like that of Pentecost, for, then, great numbers assembled from all parts of the world, more bitter in their hatred of the Roman rule, even, than those who had constant experience of it. On this account, therefore, there was a guard more than usually large, and more than usually vigilant in the tower of Antonia. The watchman, looking down upon the court, easily could see the commotion that had arisen, and, in a moment, it was filled with Roman soldiers. Like the mob at Ephesus, they knew that they were liable to be called in question for that day's uproar, and the thought of this, as well as the sight of the disciplined ranks of the soldiers, had something to do with the alacrity with which they left off beating Paul. *Ran down.* To the mob it looked as if the soldiers were going to charge upon them. The Romans were a little more prompt and merciless in dealing with a mob than our authorities lately were.

Bound with two chains. To two soldiers, just as Peter was bound, when sleeping in prison. His arms only being prisoned, he was able still to walk. When thus pinioned, he scarcely could have helped thinking of the prophecy of Agabus, and of its quick fulfillment. It is an old heathen motto that "The mills of the gods grind slowly," but, sometimes, they grind exceeding fast. When God is ready there are no delays.

The endeavor of the captain to ascertain the offense of which, he took it for granted, Paul was guilty, was unsuccessful. Like the similar riotous assembly at Ephesus, "the more part knew not wherefore they were come together." A blind rage had given them the voices of Babel. No two agreed as to the cause of their assault upon the prisoner. Despairing of finding out what his crime was, he commanded him to be carried into the "castle," or, rather, barracks.

BRAVE (35–39).—In all this there was much to try one's nerve. It takes a courage which but few possess, unblenchingly to face an enraged mob. He, already, had had a taste of their anger,

and, now that he was surrounded by the guard, the multitude, disappointed of its prey, crowded so against the soldiers that the pressure lifted Paul off from his feet. It was in that way that he was "borne of the soldiers." A mob has not the claws and fangs of a beast of prey, but it is none the less dangerous and ireful when interrupted in its feast of blood. They could not get at him, but they could, and did, show their impotent spite, by crying: "Away with him!" It was the same cry that had spoken the doom of Christ, some thirty years before. And how did Paul bear himself in the midst of this terrible ordeal? In a way that compels our admiration. His courage never deserts him; he never loses even his composure. His behavior is simply heroic. His question to the captain indicates his self-command. That question, spoken as it was, in Greek, revealed the fact to the captain that he had been laboring under a mistake. He had taken Paul to be the Egyptian impostor who, Josephus says, led out a rabble on the heights near the city, promising them that, at his word, the walls of Jerusalem should fall down. His deluded followers were routed and scattered by Felix, but he escaped. Perhaps the captain was a little disappointed that Paul was *not* the Egyptian! His question, literally, is: "Then thou are *not* that Egyptian?" Upon learning whence he was, he treats him with more respect, and readily grants him leave to speak to the people. But this permission never would have been granted, we may be sure, merely from the fact that Paul was a citizen of Tarsus. His carriage in peril had commanded the respect of the soldier, who knew how to appreciate true courage. As the raging of the waters but the more clearly show how immovable is the rock against which they dash, so every trial but made the real greatness of the apostle the more conspicuous.

We think our friends will all agree that the lesson committee have chosen a queer place at which to close this lesson. They leave Paul just as he is ready to speak to the people. We shall have to wait a whole week for the sermon! In order to be effective, things usually have to make closer connections than that!

There is one good reflection that we can leave with our classes as a closing thought; and that is, that this arrest was God's way of answering Paul's desire to go to Rome! He put him on his way without expense to himself or to the churches, and that, too, without materially hampering him in his mission of preaching the gospel! No doubt that he would have chosen differently had a choice been given him—but would he have chosen so wisely? We see in this, as in so many of the instances we have studied, how "all things work together for good to them that love God," and how it is that the Lord can make the wrath of man to praise him.

Small Shot.

1.—It is well, in things unessential, to conform to the prejudices of the brethren, if that will bring about unity. But it is useless to try to conciliate the world by conforming to *its* customs; for nothing but an entire surrender will satisfy it. With it, it is better to lose one's life for principle than save it by policy. Matt. 6: 24; Rom. 12: 2; 2 Cor. 6: 14–17; Gal. 1: 10; Eph. 4: 17–24; Tit. 2: 12; Jas. 4: 4; 1 Pet. 4: 2, 3; 1 John 2: 15–17.

2.—Those most zealous for the sanctity of the temple are not always the best upholders of its principles. The life outside tells more than the professions within the sanctuary. Matt. 7: 15–20; 25: 11, 12; Luke 6: 45, 46; Rom. 2: 13; Gal. 5: 22 23; Jas. 1: 22; 3: 17, 18; 1 John 3: 10.

3.—How few of the charges brought against Christian men are really true! In spite of all the slanders, the skirts of the church are generally acknowledged to be clean. The contrast between the church and the world is very great. Rom. 6: 1, 2; 8: 5; 1 Cor. 6: 11; Eph. 1: 4; 2: 2, 13; Col. 1: 21–23; 1 Th. 4: 7; Tit. 2: 12; 1 John 2: 16; 5: 19.

4.—"All the city was moved." It was the old hatred against Christ manifested against his follower. "If the world hate you, ye know that it hated me before it hated you." Matt. 10: 22; Mark 13: 13; Luke 6: 22; John 7: 7; 15: 8–20; 17: 14; Heb. 12: 2; Jas. 4: 4; 1 John 3: 1, 3, 12, 13.

5.—Paul's courage came from a consciousness that God was with him. This ally all can have. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Josh. 1: 9; Judg. 6: 14; Ps. 27: 1; 46: 7; 56: 3, 4; 118: 6; Rom. 8: 31, 37; 1 John 4: 4.

HYMN.

Fear not, I am with thee, oh! be not dismayed;
For I am thy God, and will still give thee aid:
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

BLACKBOARD.

THE LORD IS MY HELPER,
I will not Fear
WHAT MAN
CAN DO UNTO ME.

THE PRIMARY CLASS.

TOPIC.—*Paul in Danger.* Use it to illustrate the hate of the world for good men and courage for Christ in times of peril.

1.—Show how Paul got into danger. Wanted to make friends of those who supposed he was a bad man by doing as they thought he ought to do. Explain what he did, and how it was that it got him into peril. Tell, especially, who it was that started the cry against him. Describe the mob, its ferocity, its rage, and its terrible character, using the late mobs in this country as an illustration. State *what* they hated—Christ's Spirit in Paul. Make as real as possible the beating of Paul by the mob, and his rescue by the soldiers.

2.—Show, in the midst of all this danger, how fearless Paul was, and ask them what they suppose made him so brave. Then tell them about God's Spirit in the heart, how courageous it makes every one who has it. It is those who do wrong that are cowards. God can take from the heart all fear. There is nothing that one needs so much as this inward Helper.

HYMN.

Never be afraid to speak for Jesus,
Think how much a word can do;
Never be afraid to own your Saviour,
He who loves and cares for you.

BLACKBOARD.

FEAR NOT,
I AM WITH THEE.

LESSON XLII.—OCT. 21, 1877.—PAUL AND THE BIGOTED JEWS.

SCRIPTURE.—Acts 22 : 17-30. Memorize 17-21; Primary Verse, 22.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;
18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me:
19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:
20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.
21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.
22 And they gave him audience unto this word, and then lifted up their voices and said, Away with such a fellow from the earth: for it is not fit that he should live.
23 And as they cried out, and cast off their clothes, and threw dust into the air,
24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.
25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.
27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

GOLDEN TEXT.—"But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men."—MATT. 23: 13.

TOPIC.—"Cast down, but not destroyed."

HOME READINGS.

M. 2 Cor. 4 : 1-18....Troubled, yet not Distressed.
T. Ps. 37 : 1-24 . Not Utterly Cast Down.
W. Ps. 34 : 1-22 ...Lord Heareth and Delivereth.
Th. Ps. 33 : 1-22....He Delivers from Death.
F. Prov. 24 : 1-20....Falleth, but Riseth again.
S. Ps. 145 : 1-21....Preserveth His Saints.
S. Is. 50 : 1-11....Trust Ye in His Name.

TOPICAL ANALYSIS.

Directed,	17-21.
Denounced,	22, 23.
Delivered,	24-30.

TIME.—A. D. 58 (Summer). PLACE.—Jerusalem. RULERS.—Nero, Emperor of Rome · Felix, governor of Judea.

BIBLICAL LESSON OUTLINE.

A MALTREATED ROMAN.

"Is it lawful for you to scourge a man that is a Roman, and uncondemned?" 25.

DIRECTED.

Even while I prayed in the temple. 17.

While I was speaking in prayer. Dan. 9: 21.
Kneeled—three times a day. Dan. 6: 10.
He fell into a trance. 10: 10.
In the body—or out of—I can not tell. 2 Cor. 12:

They will not receive thy testimony. 18.

Not receive—depart out—city. Matt. 10: 14.
House of Israel will not hearken. Ezek. 3: 7.
Often—I have gathered—children. Matt. 23: 37.

They know that I imprisoned and beat. 19.

Saul—made havoc of the church. 8: 3.
Breathing out threatenings. 9: 1.
Punished them oft. 26: 11.

Was—consenting unto his death. 20.

Laid—their clothes at a young man's feet. 7: 58.
Children—that killed the prophets. Matt. 23: 31.
Have pleasure in them that do them. Rom. 1: 32.

I will send thee—unto the Gentiles. 21.

Chosen vessel—to bear my name. 9: 15.
Minister of Jesus Christ—Gentiles. Rom. 15: 16.
Gospel of the uncircumcision committed unto me. Gal. 2: 7.

DENOUNCED.

Away with such a fellow. 22.

Followed after, crying, Away! 21: 36.
Away with him! Crucify him! John 19: 15.
Killed—Jesus—persecuted us. 1 Th. 2: 15.

Cast off their clothes and threw dust. 23.

They gnashed on him with their teeth. 7: 54.
Being exceedingly mad. 26: 11.
High priest rent his clothes. Mark 14: 63.

DELIVERED.

Should be examined by scourging. 24.

Took Jesus and scourged him. John 19: 1.
Some of them shall ye scourge. Matt. 23: 34.
Had trial of cruel—scourgings. Heb. 11: 36.

Is it lawful—to scourge—a Roman? 25.

Beaten us—uncondemned, being Romans. 16: 37.
Fellow citizens with saints. Eph. 2: 19.
Toucheth you, toucheth—apple of—eye. Zech. 2: 8.

Take heed what thou doest. 26.

Shall not God avenge his own elect? Luke 18: 7.
Day of vengeance is in mine heart. Is. 63: 4.
Verily he is a God that judgeth. Ps. 58: 11.

NOTES AND COMMENTS.

Some of the commentators speak of the dignified and venerable appearance that Paul made when he stood upon the stairs to address the people. The facts must have been just the contrary. He had just come out from under the hands of the mob. His clothes must have been torn, his hair disheveled, his face bruised and bleeding, and his whole person covered with dust. He presented anything but the appearance of the ideal orator. Hampered in his gestures by his chains, and his aspect reduced to caricature, he, certainly, had none of those accessories that help to give an orator success.

And yet something gave him control over that infuriated crowd. Under such circumstances, their temporary subjugation is a great tribute to his wonderful power. How did he obtain this transient ascendency over his audience?

First, perhaps, by the very audacity of his attempt to speak to them under such conditions. Second, he addressed them in the Hebrew tongue—a speech that in itself was so sacred as to have a quieting and soothing influence. Third, he spoke to them respectfully, and even fraternally, despite the rough treatment he had just experienced at their hands. They could not have been looking for an address commencing with, "men, brethren, and fathers." Fourth, he dwells upon those facts specially, that show how thoroughly he was a Jew by birth and education. Though he was born in Tarsus, he was brought up in Jerusalem, at the feet of one of their most renowned scholars, and lived "after

the most straitest sect of our religion." 26: 5. Fifth, he shows them that he was formerly identified with them in their hatred of this despised sect, which they were persecuting in him. He had shown his zeal in oppressing them more than his auditors ever had done, pursuing them even to Damascus. Sixth, he indicated that he had not lost his respect and love for the temple by revealing the fact that it was in the temple where he had received his final commission to go to the Gentiles, and that he was in the act of praying there when the Lord spoke to him. Also, he speaks of God as "the God of our fathers," and of Christ under the unobjectionable term of that "Just One.' And, still further, he first received the announcement of his mission from Ananias, "a devout man according to the law, having a good report of all the Jews which dwell there." If anything could soften the temper and appease the anger of this multitude, this speech was admirably calculated to do it.

We have seen what were his methods of conciliation, and, now, let us look at the *object* of this speech. That was to give his divine authority for preaching to the Gentiles. This he does by narrating his conversion, and giving in detail the extraordinary circumstances that accompanied and were the occasion of it. What he wants to impress upon their minds is the overwhelming character of the divine revelations that sent him as an apostle to the Gentiles. His career of destruction was ended by the miracle that blinded him, and his mission of instruction was begun by the still greater miracle of his restoration to sight. Ananias, first, gave him his commission, but the Lord, himself, under circumstances peculiarly impressive, as to time and place, put his seal to it. All these facts ought to have been as convincing and as authoritative as the revelations to Samuel in the temple.

DIRECTED (17–21).—*When I was come again to Jerusalem.* Three years in Arabia intervened before that visit. Gal. 1: 18. Not only did his presence in the temple show that he had no prejudice against its customs and its worshipers, but his reluctance to accept the mission to the Gentiles, which the Lord pointed out to him, proves that the cherished desire of his heart had been to preach the gospel to his own people. So strong was that desire that he even argued the matter with the Lord! He thought there must be some mistake about it. When told that they would not receive his testimony, he is so genuinely amazed that he forgets that the One to whom he is talking can make no mistakes, and remonstrates with him on the absurdity of their not listening to *him*. He had done so much against "this way"—he had imprisoned and beat in every synagogue them that believed on the name of Christ, he had been standing by and not only consented to the death of the martyr Stephen, but even kept the raiment of them that slew him. In all this he had shown such a devotion to the cause of Judaism as against that of Christianity that he thought he had earned and secured the right to a fair hearing at the hands of the Jews. When *he* spoke he thought they *must* listen. He had the same innocent bigotry that every exceedingly wicked man has after he is converted, in supposing that the world, and especially his old comrades, must hear and be convinced by the facts of his regeneration. But though this has often happened, and still frequently takes place, yet the world has not laid down its arms nor lost its enmity to the cause of Christ. Paul, as so many others sorrowfully have done, found out that his old associates hated him all the more for the change that had taken place in him. While his own heart had been changed from ambition to win their applause to a love for their souls, theirs had been changed from admiration to animosity. He learned, as we all do, sooner or later, that the word of the Lord was true; for a plot was discovered by which the Grecian Jews

meant to slay him. He was compelled to get "quickly out of Jerusalem," the brethren taking him down to Cæsarea and sending him on to Tarsus. 9. 29, 30. *Thy martyr.* The original meaning of "martyr" is a witness. Except in Rev. 17:6, it is used everywhere else in the New Testament in this sense. It early came to have the signification that it now does, because so many witnesses sealed their testimony with their blood. The idea of witnessing became almost inseparable from our idea of martyrdom.

DENOUNCED (22, 23). — Very wisely he had kept back the hated word "Gentiles" until he was compelled to speak it. Not just at that word itself (for that is not the last word in the Greek), but at this plain declaration of his calling, occurred such a scene as discloses better than anything else could, how they abominated the idea that men of other nations could stand upon an equality with them before God. Their rage at the mere mention of the thing betokens how much more they were the children of the devil than the favorite children of God, as they claimed to be. They threw off their outer garments—not to stone Paul, for he was in the custody and under the protection of the Roman soldiery—but they did this, and threw dust up in the air, in the impotency of their rage. Their behavior indicates how they would have torn him limb from limb, if they only could have gotten hold of him. Their cry of "Away with such a fellow!" means more than that he should be carried out of their sight. Its meaning was "away with him out of this world." Just such a cry hurtled around the head of the divine sufferer, when he was faint with the scourging he had received, and when Pilate would have released him. John 19:15. Similar acts of anger and of contempt made thorny his road to the cross, and increased his anguish upon it. And that hostility will never be abated until the world bows down before the cross and its occupant.

One of the first causes of enmity to the new religion was the intimation, given by the Saviour, that he was sent to others besides the Jews. For this they would have hurled him over the precipice. Luke 4:24–29. Before this announcement many, perhaps the majority, were favorably disposed to the claims of Christ. But this was so inimical to their conception of the Messiah that, from that time forward, the line of separation began widely to diverge. Their idea of a Saviour was one who would exalt the Jewish nation, and make each son of Abraham more than the equal of the kings round about. He was to have unlimited wealth and power, and, hence, each Israelite looked upon the Gentiles, not as their equals, or possible equals, but as their inferiors, and their probable future servants. It was for contravening this cherished notion that Stephen suffered martyrdom, and, now, that Paul's life was put in peril. When an idea so pleasurable, and so self-flattering takes full possession of one, he is apt most bitterly to hate the one who attempts to dispossess him of it. In the case of Paul, the Jews declared that he was not fit to live. "Was" it should be translated instead of "is." What they meant to say, therefore, was that it was a shame that he had been rescued. It was the parallel of the fable where the wolf denounces the lamb.

DELIVERED (24–30). — Paul's effort, though grand in conception, and carried out with a force and a wisdom such as he only possessed, was still a failure. His daring idea had been not only to conciliate but, also, to win the Jews over to approval. This, of course, he was unable to accomplish — and no human being could have accomplished it. He had the satisfaction, however, of trying to do his full duty for his Master, and, we may rest assured that that, in Paul's case, was no small comfort. To have so tried and so failed, was in itself a glory. Better a thousand times such a failure than many men's successes!

But all this had been an enigma to the chief captain. He did not understand

Hebrew, and, therefore, was totally unaware of what had produced the commotion that he beheld. If one of his objects in letting him speak had been to find out what was the cause of the hostility against Paul, that sudden launching into Hebrew completely foiled him. He was no wiser at the close than at the beginning of Paul's speech. But, seeing the reprobation so strongly expressed, he could hardly avoid the conclusion that Paul must be guilty of some horrible offense, and so commanded him to be brought into the barracks again, that he might "examine" him by scourging. Torture has been resorted to in all ages to make men confess their crimes. It is not a very long time ago that the rack extorted many a confession and retraction from pain-wrung mortals that did not have a word of truth in them. That process they used to call "putting men to the question."

Bound him with thongs. It is uncertain whether this should be translated as it is, or, whether it should be rendered "bound before the thongs." If the latter, it means that he was pinioned to a post preparatory to scourging. If the former, it refers to the bent position he was made to assume so that his back might become the easy target of the lictor. As the whip was made up of thongs, this is not an easy matter to decide. But it makes no particular difference — especially as the scourge was never used upon him.

Before the cruel blows could descend, a talismanic word arrests all further proceedings. *Is it lawful for you to scourge a man that is a Roman and uncondemned?* The spell of that Roman name caused those thongs immediately to fall off. The centurion, when he heard that, became frightened, and went and warned the chief captain against pursuing the examination by the scourge any further. The chief captain, himself alarmed, immediately comes to see Paul to verify the report. And when Paul, in answer to his question, affirms his Roman citizenship, he does not think of doubting his claim, for no one would dare assume the prerogative who was not entitled to it. He not only finds that Paul is a Roman, but that he comes more honorably by his right than he himself does. As the text indicates, there were two ways of obtaining the privilege — by purchase, or by inheritance. In the time of Claudius, the right sold at a very high rate, but, afterwards, for a mere trifle. How Paul came to be free born is one of those questions that Paul's admirers have loved to discuss. No one can say more about it than that either Paul's father, or some ancestor, must have bought it, or had it given as a reward for some service to the Roman government.

But the right was an inestimable privilege. By the *Lex Porcia* and the *Leges Semproniæ*, no Roman could be scourged at all, whatever was his offense. That indignity was reserved for the backs of slaves. Neither was it lawful to degrade one with bonds before he was convicted of any offense. All violations of these immunities, on the part of magistrates or others, was punishable with death. The chief captain, therefore, had cause for fear. Without waiting to be dismissed, they "which should have examined him" departed. Paul, though not freed, still was the victor. Once more his presence of mind saved him from indignity and suffering. As ever, he was superior to the circumstances by which he was surrounded.

Debarred from proceeding in the forcible way in which he had intended, to find out the crime which he still assumed Paul had committed, he brought him before the Jewish Sanhedrin. But, before he did this, he loosed him from his bonds. He stood in the presence of the council unshackled, and, not only that, but with the whole power of the Roman government pledged to see that he was robbed of none of his rights. Paul before the council, invested with the inviolable prerogatives of a Roman citizen, is in a very different position from the unpro-

tected Jew who was, so short a time since, the subject of their hate.

In 1869, a man was taken up in Cuba under suspicious circumstances, and, by the Spanish authorities, was condemned to be shot. He was an Englishman by birth, and an American by naturalization, and the consuls of the two countries united in an effort to save his life. The authorities, however, were inexorable, and the man was taken out for execution. At this critical moment the English consul threw around the doomed man the British flag, and the American wrapped him in the folds of the stars and stripes, and both dared the Spaniards to fire upon those national emblems. That they did not care to do. Firing upon them was a very different thing from shooting at a single individual, whose death prevented all danger of retaliation. This incident, illustrating so closely as it does Paul's experience, suggests how thoroughly protected the sinner is who has wrapped around him the robe of Christ. And, further, that Paul had a better citizenship than that to which he appealed. He was a "fellow citizen with the saints and of the household of God." He belonged to the royal household of the Great King. If the chief captain was afraid because unwittingly he had bound a Roman citizen, much more reason had he for fear at having shown such indignity to an accredited ambassador of the Most High God. It is a mistake to suppose that he is indifferent to what is done to his subjects. "He that toucheth you toucheth the apple of his eye." No outrage upon a single one, even the most humble, of his servants, ever passes unnoticed or is unfelt by him. If those who give to his disciples a cup of cold water are sure of a reward, then those who oppress them are equally sure of punishment. "Shall not God avenge his own elect?" "I tell you," says Christ, "that he will avenge them speedily." And the fearfulness of that retribution—who can imagine it! Could it but be known, every arm that is now lifted against any one of his "little ones" would fall paralyzed. Let the oppressors of the saints, and the saints themselves, realize that no citizens of any human government are so jealously guarded and so fully avenged as those whose citizenship is of that better country, that is, the heavenly.

Small Shot.

1.—No matter what men may do to one, we must still remember that they are "men, brethren, and fathers." Love your enemies, etc. Matt. 5:44; 23:8; Luke 23:34; Acts 7:60; Rom. 12:20, 21; 1 Cor. 4:12, 13; Eph. 3:14, 15; 1 Pet. 2:23; 3:9.

2.—Be courageous. Seize every opportunity, not merely to win your enemies over to yourself, but, also, to your Master. If you fail, you still have the comfort of having fought the good fight and of winning the crown. 1 Cor. 9:25, 26; 2 Cor. 6:7; Eph. 6:10–18; 1 Tim. 1:18; 6:12; 2 Tim. 2:3; 4:7, 8; 1 Th. 5:8, 9; Rev. 2:10.

3.—Former service in sin begets no tolerance for those who have ceased to do evil and learned to do well. The friendship of the world is always enmity against God. John 15:19; 17:14; Gal. 1:10; Jas. 4:4; 1 Pet. 2:9–12; 4:3, 4; 1 John 3:12, 13; 4:5.

4.—Even a revelation from heaven will not turn men from their wickedness when their hearts are fully set in them to do evil. What now is wanted is not more messages from on high, but more obedience to those that we already have. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." John 3:19, 20; 12:10; Luke 16:31; 1 Cor. 1:18; 2 Cor. 4:3, 4; 2 Th. 2:10.

5.—Let us think more of our citizenship above. For we are strangers and pilgrims here, and, if we live aright, declare plainly that we seek a country, a better country, that is an heavenly; wherefore God is not ashamed to be called our God. John 14:2; 2 Cor. 5:1; Eph. 2:19; Phil. 3:20; Heb. 11:10, 14, 16; 12:22, 23; 13:14; 1 John 3:1.

HYMN.

How are thy servants blest, O Lord,
How sure is their defence!
Eternal wisdom is their guide,
Their help, omnipotence.

Our life, while thou preserv'st that life,
Thy sacrifice shall be;
And death, when death shall be our lot,
Shall join our souls to thee.

BLACKBOARD.

PERSECUTED,
BUT NOT FORSAKEN;
CAST DOWN,
BUT NOT DESTROYED.

THE PRIMARY CLASS.

1.—***Paul's Address.*** How he looked. What he wanted to do—make those furious men stop hating the Gentiles by showing that God had told him to preach the gospel unto them. To do that he told them about the way that the Saviour met him when he was going to Damascus to drag his servants up to Jerusalem and to put them into prison there. Describe, especially, the bright light, and tell about the voice, and the fear of those that were with him. Then, when he arose, he was blind! Next narrate how he received his sight, and what Ananias said to him. Finally, tell of the message in the temple.

2.—After all this, don't you think that the Jews ought to have believed that God wanted the gospel to be preached to the Gentiles? Is there any one so poor that he does not want the gospel preached to him? Tell how enraged they were when he told them this, *acting* out the throwing up of the outer garments.

3.—Paul taken to the barracks to be scourged. How the fact of his being a Roman citizen saved him. Use that to illustrate how the name of Christ protects the sinner when he comes before the judgment seat.

HYMN.

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

BLACKBOARD.

Whoso Putteth his Trust
IN THE LORD
SHALL BE SAFE.

LESSON XLIII.—OCT. 28, 1877.—PAUL BEFORE THE COUNCIL.

SCRIPTURE.—Acts 23: 1-11; Memorize 6-11. Primary Verse, 11.

1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.
3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
4 And they that stood by said, Revilest thou God's high priest?
5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.
6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
7 And when he had so said there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.
10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.
11 And the night following the Lord stood by him, and said, be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

GOLDEN TEXT.—"And they were not able to resist the wisdom and the spirit by which he spake."—ACTS 6: 10.

TOPIC.—"I am with you alway."—MATT. 28: 20.

HOME READINGS.

M. Jer. 1: 1-19....With thee to Deliver.
T. Matt. 28: 1-20....With you Alway.
W. Acts 18: 1-11....With thee to Protect.
Th. Acts 27: 1-25....Stood by me this Night.
F. 2 Tim. 4: 1-18....The Lord Stood with me.
S. Heb. 13: 1-21....I will Never Leave Thee.
S. Ps. 37: 1-25....The Righteous not Forsaken.

TOPICAL ANALYSIS.

A Vexation,	1-5.
A Variance,	6-9.
A Divine Visitor,	10, 11

BIBLICAL LESSON OUTLINE.

A WITNESS ENCOURAGED.

"Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness, also, at Rome." 11.

A VEXATION.

Men and brethren! 1.

And all ye are brethren. Matt. 23: 8.
Of whom the whole family—named. Eph. 3: 15.
Being reviled, we bless. 1 Cor. 4: 12.

I have lived in all good conscience. 1.

Herein do I exercise myself to have. 24: 16.
Our rejoicing—the testimony of our c. 2 Co. 1: 12.
Whereas—speak evil—be ashamed. 1 Pet. 3: 16.

Commanded—to smite him. 2.

Smote Micaiah on the cheek. 1 K. 22: 24.
Pashur smote Jeremiah, the prophet. Jer. 20: 2.
Smite the judge of Israel—on the cheek. Mi. 5: 1.
Struck Jesus with the palm. John 18: 22.

Commandest me to be smitten contrary to—law? 3.

Do no unrighteousness in judgment. Lev. 19: 35.
Justify the righteous—condemn the wicked. Deut. 25: 1.
Doth our law judge—before it hear? John 7: 51.

I wist not, brethren, that, etc. 5.

Spake unadvisedly with his lips. Ps. 106: 33.
Hear now, ye rebels. Num. 20: 10.
Be ye angry and sin not. Eph. 4: 26.

Shall not speak evil of the ruler. 5.

Nor curse the ruler of thy people. Ex. 22: 28.
Curse not the king, no, not in thy thought. Eccl. 10: 20.
Be subject unto the higher powers. Rom. 13: 1.
Be no brawlers, but gentle. Tit. 3: 2.
Presumptuous—speak evil—dignities. 2 Pet. 2: 10.

A VARIANCE.

Am a Pharisee, the son of a Pharisee. 6.

As touching the law a Pharisee. Phil. 3: 5.
Taught—perfect manner of the law. 22: 3.
Profited in the Jews' religion—many. Gal. 1: 14.
After the most straitest sect. 26: 5.

Of the hope and resurrection—called in question. 6.

For the hope of the promise made of God. 26: 6.
For the hope of Israel I am bound. 28: 20.
Raise unto David a Righteous Branch. Jer. 23: 5.
All the nations—shall be blessed. Gen. 22: 18.

There arose a dissension. 7.

Multitude of the city was divided. 14: 4.
Destroy, O Lord, and divide—tongues. Ps. 55: 9.
I came to send—a sword. Matt. 10: 34.
So there was a division. John 7: 43.

We find no evil in this man. 9.

Doeth nothing worthy of death. 26: 31.
Maketh even his enemies—at peace. Pr. 16: 7.
I find no fault in this man. Luke 23: 4.

A DIVINE VISITOR.

The Lord stood by him. 11.

Stood by me—the angel. 27: 23.
Spake the Lord to Paul in the night. 18: 9.
I am with you alway. Matt. 28: 20.
I am with thee—to deliver. Jer. 1: 8.

Be of good cheer, Paul. 11.

Ye shall have tribulation, but be of. John 16: 33.
Let not your heart be troubled. John 14: 1.
Who—separate us from the love of C. Rom. 8: 35.

NOTES AND COMMENTS.

A VEXATION (1–5).—In Paul's behavior before the council, we notice, first, *his composure.* He looked about him "earnestly"—not with trepidation. He was unawed by the fact that he was arraigned before the great council of the nation. The probabilities largely are that he was once a member of that same body himself. The fact that he was "consenting" to the death of Stephen and "gave his voice against" the followers of Christ, indicates that he must have had a vote in that assembly. 8: 1; 26: 10. If this be true, then, in his earnest scrutiny of the Sanhedrin, he must have looked into the eyes of some of his former associates, and, perhaps, some of those who gave him letters to the synagogues of Damascus empowering him to bind and bring Christians for trial to Jerusalem. If he did, he looked into eyes that, instead of approbation, expressed pitiless resentment. Alford thinks that his earnest beholding of the council refers to a straining of the vision to see, induced by his, supposed, poor eyesight. To our mind, however, it indicates that keen, penetrative glance that any one, under such circumstances, would cast around in order to probe the hearts of his judges, and, so, ascertain what were his chances for a fair trial. Second, *his mode of address.* "Men and brethren." There is no rancor in it. It is respectful without being servile. It claims respect as well as gives it. Third, *his claim.* He does not allege that he never has done anything for which his conscience rebukes him. His assertion is, rather, to be construed with reference to the charge that stands against him. That was that he taught against the people, the law, and the temple. 21: 28. He declares, with reference to this, that he has lived in all good conscience before God until this day. His asseveration amounts to a specific plea of "not guilty." But he would not have

been able to enter this plea, had he not, in other matters, "exercised himself to have always a conscience void of offence toward God and toward men." 24:16. One of the elements of his surpassing courage was this testimony of a good conscience. That always helps a man to stand upright before his fellows. It is the backbone of that incorporeal body which we call the spirit. Without it one is reduced to a quivering, jelly-ish mass of fear and apprehension. The sturdiness that made Luther such a power was the gift of a good conscience. It has been the main element of strength in every reformer. It gave to Paul his self-possession before the council. It is necessary to every man in order to obtain complete possession of himself. The man that is given over to fears has no self-mastery. It is worth while, just here, to note that Paul did not easily come by his good conscience. He "exercised" himself to obtain it. Naturally he was no better than other men. The probabilities are that he was worse than the average. His temper, at least, was fiery, and to get that under control must have cost no small inward contention and self-discipline. Speaking from his own experience, he enumerates, as the accompaniments of a good conscience, if not its sources, "charity" service, "faith," and a consistent life. 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; 1 Pet. 3:15, 16.

Fourth.—*His rebuke.* Paul's quiet and sincere assertion of his innocence brought down upon him the wrath of the presiding officer, who commanded him to be smitten upon the mouth. The indignity was one that was very trying to the temper. It was a wanton insult. The prisoner had said nothing to deserve such an affront. Not being as yet tried, he was amenable to no punishment. The command came from a ruffian rather than a judge. We do not know that he actually suffered the shame. His prompt rebuke may have saved him from this aggravation. His reprimand was a stinging one. Perhaps the venerable appearance of the high priest, his white hair and beard, his outward purity as contrasted with his inward corruption, suggested the idea of the "whited wall." From some hints that we get from history, it is pretty certain that Paul's characterization very closely fitted its subject. He had been sent to Rome by the procurator of Judea to defend himself against the charge of oppressing the Samaritans. Whether he had there been acquitted or not, we are not told, but the truth of the charge is altogether likely, and the fact was apparent that, at that time, he was wearing a soiled ermine. His behavior in the present instance, however, was enough, without anything else, to justify Paul's appellation. It is a little significant that those who stood by defended him only by throwing over him the mantle of his office. "Revilest thou God's high priest?" And the priest himself is silent! He had not calculated on so soon exchanging places with the prisoner!

I wist not, etc. Various reasons have been given why Paul says that he did not know this fact. First, that by reason of weakness of vision he could not distinguish him. (But he must have known him to be the ruler by the seat which, as presiding officer, he occupied.) Second,—this was an apology: "I did not, when I spoke so hastily, consider that he was the high priest." (The Greek verb will not bear this meaning.) Third, it was a denial of the right of Ananias to be high priest. (He then would have said: *I do not recognize*, etc.) Fourth, it was bitter irony: "I did not suppose that one who would conduct himself so cruelly and illegally could be the high priest." (This, again, is an ingenious but forced construction."

All of these speculations but show the advisability of adhering to the plain meaning of the text. It is not well to try to wring too much signification out of a sentence, even when it is spoken by Paul. The simple fact is that he was making an apology and not a cutting

retort. He was acknowledging an error —not seeking to discomfit his enemies anew. He did not know that Ananias was the high priest, and there may have been many reasons for his ignorance of the fact. First, the high priest, though frequently, was not always the president of the Sanhedrin. Second, Ananias was inducted into his office after Paul ceased to be a member of the council. Third, the body was very hastily assembled, in a place that permitted the presence of Gentiles, probably, and Ananias was not to be distinguished by his official robes. It is not necessary to go far to sustain the most obvious meaning of the text.

Paul's apology was based on the fact that he did not know that Ananias was the "ruler." He did not take back what he had said—but he admitted that it might have been better unsaid. And yet we feel that such plain language, that calls things by their right names, especially in these times, is very often needed. We apologize for sin when we speak of it in words that gloss over its real enormity. And yet one may go too far. The Scriptures enjoin reverence for those that are in authority. "Curse the king, no, not even in thy thoughts," is one of its mandates. The lesson is very much needed now, when public offices and their occupants are so frequently and causelessly held up to public ridicule. The logical result of such derision is that it is already becoming very hard to find good men that will take an office under any circumstances. They will not thus put their good character in pawn. Of course it is not meant that respect should be carried so far as to be a cover to corruption. The Scriptures nowhere seek to shield culprits in office or out of it. But we call our rulers "whited walls" before we really know anything against them, and the result is that our offices are filled by those to whom the epithet will well apply.

Paul's answer, undoubtedly, was a little hasty. He himself immediately regretted it. It was an outburst of righteous indignation, even, but it was not like the answer that Christ gave under circumstances that were almost the exact counterpart of these. When *he* was struck on the cheek with the palm of the hand, his reply was: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" When he was reviled, he reviled not again. Moses spake unadvisedly with his lips, and he was the meekest of men; Paul, the most self-contained of Christians, sometimes sinned in the same way—but Christ uttered no hasty words that demanded repentance. Admirable as was the character of each of these two eminent servants of God, they fall far below the example of him who not only "spake as never man spake," but, also, lived as never man lived.

But if the speech was a little overquick, the prompt acknowledgement of his error indicates the commendable spirit of the man. If his judges had been disposed to have noticed, it recorded several things in his favor. First, that he was willing to accept a just rebuke. Second, that he reverenced the very law that they accused him of making of none effect. Third, that he recognized the claims of rightful authority. But the council, as well as the high priest, were not, just then, bent on doing justice.

The declaration of the apostle, that God should smite the high priest, proved to be a veritable prophecy. Two years after he was deposed, and about five years subsequently, he was assassinated, in the beginning of the last Jewish war, in a tumult raised by his own son, his house first being reduced to ashes, and he, himself, dragged from an old aqueduct, where he had fled for refuge. Thus was the "whited wall" smitten.

A VARIANCE (6–9).—We notice, fifth, *Paul's strategem.* The first enquiry in the mind of every one is as to how far he was justified in making, like a cuttle fish, a cloud in which he would be lost

to the sight of his pursuers. The enmity between the Pharisees and the Sadducees had been of long duration. The former were the orthodox Jews of that time, and the latter were the infidels and free thinkers. The Pharisees were over strict in everything, and the Sadducees were correspondingly lax. Both sects were worse than their creeds; for the first rigidly enjoined all the precepts of the law, and the last admitted their binding obligation as necessary to making the most of one's life while here. The life of the Pharisees were full of fastings and prayers at which the others openly made mock. Their main point of difference, of course, was the doctrine of the resurrection. But around this had clustered many other hostilities. When denominations are antagonistic, they, somehow, never lack for plenty of causes! The hatred of these two sects was greater towards each other than towards Paul. Of this fact he unhesitatingly takes advantage.

There is such a thing as being too shrewd. Many men plume themselves on being sharp, who are simply dishonest. They are careful not to tell an absolute untruth, but they use the truth in a way so that it tells a lie. But it is possible to be keen and yet not be unfair. Paul declared himself to be a Pharisee, and in this thing he spoke the exact truth; for in becoming a Christian, he had abjured none of the distinctive doctrines that he formerly had held. In regard to those he was as much a Pharisee as ever. It was only when he said that he was called in question for the hope and the resurrection of the dead, that he kept back a part of the truth; for he was not called to account simply because he held that general belief, but because he used it to establish the Messiahship of Christ, whom both sects united in rejecting. He stated no untruth, but simply did not state all the truth. His act was as justifiable as any of those diversions by which a general draws the attention of his pursuers off from his retreating forces.

The effect of Paul's words were electrical. Instantly the house was divided into two belligerent parties. He came near losing his life between the Sadducees, who dragged him in one direction to slay him, and the Pharisees, who dragged him the other, to save him from being destroyed. In the heat of their sudden adoption of him, the latter did not realize how far they endorsed the whole scheme of Christianity by vouching for the credibility of the revelation that he had received! Neither did it occur to them that it was for narrating these same facts that they had shouted against him, only the day before, that he was not fit to live! But when swayed by passions, human nature never is, or tries to be, consistent.

The words, "let us not fight against God," are wanting in the best manuscripts. Omitting them leaves the sentence in which they occur in a very incomplete form, as if the rest had been broken off, or, as it probably was, lost in the uproar. It was just then, very likely, that the soldiers of Lycias again entered upon the scene, and, once more, took Paul out of danger.

A Divine Visitor (10, 11).—"After storm cometh rest." No matter how long nor how hard is the day of trial, night comes with its quiet and its peace. That, for the Christian, is the time to turn unto God for strength and for comfort. From the fact that God visited him, can we doubt that, by his hard pallet that night, Paul sought consolation and encouragement at the hands of his Redeemer? From the same fact it is evident that Paul was greatly downcast. All moral heroisms have their reactions, and leave their actors weak and craving for sympathy. And, that night, Paul specially must have needed solace. Apparently he had made no progress. He knew that his triumph was only transient. He saw no way out of his environment. No doubt that he had grave fears as to whether he had acted wisely. The more conscientious Christians are, the more they are liable

to be troubled with such fears. But such tender anxieties for the honor of the Master are to be welcomed, for they are sure to bring the Master himself that he may soothe them away. At other times, as to Paul on the sea, he may send an angel to be his minister, but, after such a trial, he will himself be the comforter.

Looking into the character of his encouragement to discover the nature of his despondency, we find that the reassuring words, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome," indicate that he had been despairing of ever seeing Rome and there testifying for the Lord. He was the apostle to the Gentiles, and his most cherished desire evidently had been to preach Christ in the chief Gentile city. How uplifting that assurance was! As Alford remarks, the comfort in these words raised him above all the uncertainty of his life from the Jews, the uncertainty of his liberation from the prison at Cæsarea, the uncertainty of his surviving the storm on the Mediterranean, and the uncertainty of his fate when arriving at Rome. God's words of comfort can last a long time and cover a multitude of cases.

Dear friends, this is a lesson for us who teach, as well as for those whom we teach. The one who stood by the imprisoned apostle is our comforter, also. And he is not one whose tender ministrations are to be had only upon extreme occasion, but his own affectionate assurance is: "Lo, I am with you always, even unto the end of the world." He is an ever present help in trouble.

Small Shot.

1.—A good conscience is not obtained without some pains. It comes from daily victories over the carnal nature that is constantly striving to obtain the mastery. "The flesh lusteth against the spirit, and the spirit against the flesh." Jer. 17: 9; Acts 24: 16; Rom. 7: 19, 22, 23; 8: 6, 7; Gal. 5: 17; Eph. 2: 3; Heb. 9: 14; 10: 22.

2.—Even our persecutors are "men and brethren." The brotherhood of man is limited only by the fatherhood of God. Therefore be patient with all men and to none render evil for evil. Prov. 17: 13; 24: 29; Matt. 5: 39, 44; 23: 8; Rom. 12: 14, 17, 19-21; 1 Cor. 4: 12, 13; Eph. 4: 32; 1 Th. 5: 15; 1 Pet. 3: 9.

3.—Be not over hasty in speech even when much provoked. It is easier to say words than to unsay them. He is most like the Lord whose speech is gentle and unretaliatory. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Matt. 11: 29; 12: 18-20; 2 Cor. 10: 1; Eph. 3: 14, 15; 1 Tim. 3: 2, 3; 2 Tim. 2: 24.

4.—Christian men not only owe it to their rulers to manifest and to inculcate reverence for them, but a higher duty even than that. They are enjoined, also, to "pray for all that are in authority." Perhaps no inconsiderable share of the corruption existing among our rulers may be owing to the neglect of this command. Ezra 6: 10; 7: 27; Neh. 1: 11; Ps. 20: 1-6; 72; 1; 105; 14; Pr. 17: 17; 21: 1; Jer. 29: 7; Rom. 13: 1.

5.—If the world only knew what a divine comforter we have in Jesus! multifold more would lay their weary heads upon his breast, and there find peace and rest such as they now know not of. "As one whom his mother comforteth, so will I comfort you." Ps. 86: 15, 17; Is. 51: 12, 13; 66: 13; Matt. 5: 4; John 14: 16-18; 2 Cor. 1: 3, 4; 7: 6; 2 Th. 2: 16, 17; Heb. 4: 15.

HYMN.

When cares and sorrows thicken round,
And nothing bright I see,
In thee alone can help be found;
To thee I turn, to thee.

Through all my pilgrimage below,
Whate'er my lot may be,
In joy or sadness, weal or wo,
Jesus, I'll turn to thee.

BLACKBOARD.

BE OF GOOD CHEER:
I have
OVERCOME THE WORLD.

THE PRIMARY CLASS.

1.—It is easy to enlist the sympathies of children in the fortunes of one treated so unjustly as was Paul. Put before them the assembling of the Sanhedrin, (if you read from a piece of paper the order from Lycias, it will make it more real), and describe how exultant the Jews felt now that they thought they had Paul where he could not escape. Call their attention to Paul's noble behavior, and the brutal order of the high priest. Then the rebuke and its fulfillment. In that God avenged

his own. But Paul spoke too hastily, and he had to apologize for it. Tell wherein he made his mistake, and teach that no such mistakes are made when one always follows the example of Christ.

2.—How do you suppose that Paul got away from them? Why, there were a part of them that believed that no one lives after death, and there was another part that believed that we all do. Paul had been accused because he had been teaching that Christ had risen from the dead, and, therefore, he called out that they desired to kill him because he had taught the resurrection of the dead. These two parties hated each other so much that when Paul said this they commenced to fight over him, one to kill him, and the other to save his life. They came so near tearing him in pieces that the captain sent down his soldiers and had him brought back to the castle.

3.—It will be easy to tell about Christ coming to Paul in the night, when he was weary and discouraged, and standing over him, bidding him to be of good cheer, for he should yet go to Rome and bear witness there for Christ. Paul was not so much afraid of his life as that he could not tell about Christ any more, on account of being shut up in prison. Do you want to speak for him as much as Paul did?

HYMN.

In our sickness and our health,
In our want, or in our wealth,
If we look to God in prayer,
God is present every where.

BLACKBOARD.

IN PRISON
OR OUT OF PRISON,
"I AM WITH THEE."

Sunday School Chitchat.

The statement made in this department, last month, concerning the number of Bibles printed yearly we find falls far short of the actual facts. We gave it, on the authority we then had, as something over a million, but we have since learned that the American and the British and Foreign Bible Societies alone issue in two hundred and fifty-two languages and dialects, over four million, of copies annually! This number must, of course, be largely increased by private enterprise, which, on account of the growing demand, has been greatly stimulated. The dear book is literally realizing the words: "The Lord gave the word; great was the company (army) that published it."——Prof. W. S. B. Mathews, drawing from his own experience as a musician, says: "Scholars come to us careless, inaccurate, and wrong in most of their habits of playing; but in a few quarters these same scholars are transformed into accurate, truthful, and sympathetic players. The musical conscience becomes so quickened that at length they are heartily shocked at the very habits they once indulged in without thought." By a teaching in the Sunday-school, just as exact and thorough, he thinks that "the average church member, instead of being the shouting, lop-sided saint that scoffers say he now is, will be, by sheer force of virtue, a pure, broad, sweet, and true man."——Joseph Cook, in one of his masterly lectures at Lake Bluff emphatically declared: "There is not a man of affairs, with large and level head, who does not know that the best, and in the last resort, the only effective police in a Republic is the Sunday, the Sunday-school, and the Bible." Joseph Cook has a "large and level head."——The course of lessons this year have received some just and amusing criticisms. One man complained to the *Advance* that the one on Jonah should have been entitled: "Jonah, with the Whale Omitted." No wonder that he calls it a "dry affair"! In the same way "Paul Before the Council," in this month, might well be termed: "Paul's Speech Before the Council, with Most of the Speech Left Out."——"Lord Bishop of Derry and Raphoe," wherever that may be, has had an unhappy experience with Sunday-schools. It affects us almost to tears to

have him call them "valleys of dry bones."———An acrid correspondent of the *Standard*, with a single effort of his pen, unsexes Mrs. Geo. Partridge by calling her "a newsboy and bootblack teacher from St. Louis." He ill-naturedly observes that "union meetings" are "spoken to death by some famous Sunday-school man or woman."——— Prof. Barbour, of Yale, says of the manner of teaching: "Every teacher should endeavor to enter school in the morning as though she had some good news to tell that would take all day in telling." The air of having good news is sure to beget a "hankering" to know what the good news may be. Children, like chickens, will run to the one who announces that she has savory bits for them. *Item:* therefore "scratch" for good things.———Rowland Hill once announced, relative to his text: "*First*, we will go into the subject; *secondly*, we shall go around about the subject; and, *thirdly*, we shall go away from the subject altogether." It is a method we have often witnessed followed by unprepared teachers in the Sunday-school.———At a convention Mr. Moody was asked: "How can you make people believe the truth?" His instant reply, that disclosed one of the secrets of his own great success, was: "Believe it yourself." Real faith is contagious.———The instances multiply that show that one should be careful to ascertain that even the simplest things are understood by the scholars. This, for instance, was the way a little girl got hold of a favorite text of Scripture: "If a man compel you to go with him a mile, go with him by the train"—a much more satisfactory way of travel than that contemplated in the actual mandate.

Sunday School News.

The great Sunday-school assemblies were not so much interfered with by the strike as was feared. Loveland suffered the most, commencing just as it did, at the very time when it had an iron grip on all the main lines of travel. Still the attendance there was sufficiently encouraging to cause the perpetuation of the organization, by re-electing Amos Shinkle as president, Rev. J. E. Gilbert as superintendent of instruction, and Col. Robert Cowden as secretary. On the last day they had a "musical jubilee," that was one of the most inspiring exercises connected with the Encampment. Chautauqua had a larger attendance than ever before, and Clear Lake, though not so large as was expected, still was really well attended, all things considered. It is yet too early positively to speak for the Parliament, but as Cook is down in the programme, it is safe to assume that that, also, was of larger proportions than last year. Lakeside, under Worden; Pitman Grove, under C. B. Stout; Round Lake, under Rev. Alfred Taylor; and Petoskey, under Rev. J. L. Hurlbut, all had more or less success, and won for their conductors enviable honors.———Some of the "districts" of this State are exhibiting evidences of the right sort of "push." The stirring call of C. W. Jerome, president of the Sixth District, shows how energetically and heartily *he* is at work. ———The Bible class, under the auspices of the Y. M. C. A. of Cincinnati, is reported as numbering from 600 to 800. It would be a good idea for all the Y. M. C. A. organizations in every city to lay their hands upon some competent Bible scholar, and commission him to do a like work. Their central location usually renders such a project quite feasible, and, generally those will attend whom the churches could not reach. ———A lady has presented to the Sunday-school of the First M. E. Church,

of Wilkesbarre, Pa., a hall, built in the style of that at Akron, Ohio. That Sunday-school building at Akron has been a model that a good many have imitated more or less closely.———Mrs. D. L. Moody, it is said, takes charge of a large class of adults in a Sabbath-school at Northfield, Mass. Of course she does. Her husband first fell in love with her as a Sunday-school teacher in the old North Market Mission, and, if we mistake not, she has had *him* for a scholar.———The business men of Evanston, a place near Chicago, of about 10,000 inhabitants, manifested their interest in the Sunday-schools of Evanston and New Trier townships, by closing their places of business when they united in a holiday. They will be none the worse for their abstinence from business, and the children, we feel sure, will be all the better for this evidence of regard.———In Dr. Cuyler's church is a Bible class that raised $1,248, during the past winter, for the local poor, without regard to race, color, or previous condition of denominational servitude. That is a manifestation of Christianity that all can applaud.———We, also, note the large missionary collection of the Fourteenth Street Presbyterian Sunday-school, of New York city, which, for last year, amounted to $1,163.16, and for the past twenty-one years to $19,690.86. We pray that such schools may be multiplied.———"Silver weddings" are beginning to appear in Sunday-school nomenclature. The St. John's M. E. Sabbath-school, of Newburgh, N. Y., leads off. It was an all-day affair—an address in the morning by a former superintendent, sermon by the pastor, historical sketch of the school in the afternoon, and an interesting account in the evening of the boys who had left the school to go to the war. There was so much of the affection of real wedlock about it, that we are inclined to think that the anniversary was rightly named.———At Chautauqua some two hundred and fifty Presbyterian ministers, laymen, and ladies signed a paper recommending the appointment of Rev. J. A. Worden, of Steubenville, Ohio, to the vacancy left by the retirement of J. Bennet Tyler, from the office of secretary of the Sunday School Department of the Presbyterian Board of Publication. We want to put our "word in" for him, also. He will make an energetic and efficient secretary.

Foreign.

It appears that in England they are not afraid of the demoralizing influence of the Bible in the public schools. Four thousand Bibles were recently distributed by the London School Board, as prizes for proficiency in the study of the Scriptures. Out of 150,000 children, 80,000 had voluntarily entered themselves for examination for these prizes. The "rights" of infidels, free-thinkers, and blasphemers are strangely ignored by that London School Board!——— The old Bible which Luther filled with foot-notes and comments was sold recently, among other things belonging to the estate of the late Dr. Kutze, of Kothen, for the sum of $2,000. The "Berlin Museum" was the purchaser. It was published in Basle in 1540.——— Sir Charles Reed, LL. D., is the president elect of the London Sunday School Union for the current year.——— There is an effort being made to introduce Sunday-schools into Athens. Sunday dinners and afternoon excursions are the main obstacles in the way, and these are proving quite formidable. The present infidelity among the Greeks is very nearly as bad as it was in Paul's time.———At Montevideo, in South America, is a Sunday-school of 250 to 300 scholars. The last annual picnic is

said to have been very largely attended, and was quite successful.———It is only about forty years since the Fiji Islanders were cannibals, with a peculiar relish for missionaries. Now there are 40,000 of their children in the Sunday-school, and thousands of the people themselves are consistent Christians. ———The Victorian Wesleyan Methodist S. S. Union is making arrangements to supply the Sunday-schools of Victoria and Tasmania with the international lessons. It is only another twig that is put out by this wonderful lesson tree.———Mr. Farnham, of China, writes that he now has twenty-five hundred subscribers to his Chinese Sunday-school paper. Our Sunday-school music and Sunday-school papers will captivate the little "heathen Chinee" if anything will.———At a recent examination in China, a little girl is reported to have repeated the whole Epistle to the Hebrews, without a single mistake. Besides this, she has committed to memory all of the rest of the New Testament but the Acts, and, also, all the Psalms, and portions of Isaiah. If her gratified teachers don't look out, they will break down her memory by overloading, and make an idiot of her.———Sunday-school work in China is rendered a little difficult on account of a somewhat prevalent belief that the missionaries want to steal the native children to make medicine out of their eyes! Just imagine the alarm a mother feels when her child is missing!

Sunday School Methods.

[Any contributions to this department that show "How to do it" are welcome. Experiences, however, are desired, not theories; and they should be short and to the point.]

—Few teachers realize what an opportunity they have directly after the school is over to reach the hearts of their pupils. A single kind word, spoken just as one is going out, when the scholar is off his guard, will often prove to be more effective than all that has been taught in the lesson. Each Sunday let some scholar go away feeling a warm pressure of the hand and carrying with him some affectionate words of warning, of exhortation, of sympathy, or of counsel.

—Mrs. Sangster had a class of young women, which, on account of being composed of the rich and poor, was very hard to harmonize. She solved the difficult problem of putting them all on a friendly and equal footing, by inducing the richer girls to take a practical and helpful interest in their less fortunate classmates. "Miss S——" or "Miss F——," she would say, "seems to be lonely. Would you not like to sit by her to-day? Could you not go with me to call upon her some day or evening this week? I want her to feel that she is among friends." After that there were no stuck-up noses, but an intelligent and sympathetic regard by the one class for the other, that will be of lasting benefit to both.

—Twice a year, in the school of H. M. Scudder, of Brooklyn, they have what they call a "rallying day"! There are no special exercises to distinguish it from other days, but the scholars are urged to see that, on that day, every class in the school has not a single absentee. These "rallying days" tend to keep the school full all the time.

—J. C. Bonnell, of Burlington, Iowa, takes what we consider the very best way to make his scholars remember the routes of Paul's missionary journeys. He makes a rough outline map of the countries visited by Paul in his

travels, and, then, by means of a colored cord pinned on the map, he marks, from Sunday to Sunday, the progress of his journey as shown in the lesson. Different colored cords distinguish between the first, second, and third journeys. The trouble with a complete map is that it is so filled with other matter as to leave only a blurred, indistinct impression on the mind of the scholars. The less one sees, the more thoroughly will he remember what he does see. Vividness of impression is best obtained by individuality of presentation.

LITERATURE.

Praying and Working is the title of a book by Rev. William Fleming Stevenson, of Dublin. It gives sketches of good John Falk, Immanuel Wichern, Theodore Fliedner, John Evangelist Gossner, and Louis Harms — all of whom were noted in their efforts to reclaim the outcasts of society. The methods of Falk, specially, in dealing with vagabond boys, are peculiarly interesting. He relied upon the two principles of Love and Occupation as his sole aids in bringing about a reformation. Punishment was never resorted to by him in a single instance. The efforts of the others are equally deserving of attention. Among the things which are worthy of note is the remarkable way in which the "Refuge Farm," under the care of Louis Harms, was supported, without solicitation of funds from any one, the necessary donations coming as a response only to prayer for aid. The history rivals in faith that of Mueller. New York: Robert Carter & Bros. Chicago: W. G. Holmes. 411 pp. $1.00.

Before the International Medical Congress held at Philadelphia in 1876, Dr. Ezra M. Hunt presented an admirable paper on *The Therapeutic Value of Alcohol as a Food and as a Medicine.* It has been published by the National Temperance Society in book form, and will be found to be a thorough presentation of the subject and a capital reinforcement to temperance men. New York: National Temperance Society. Chicago: C. R. Blackall. 137 pp. 60 cts.

The author of "Peep of Day"—a book, by the way, which had the marvelous run of over 400,000 copies — has done up in child's phrase *The Story of the Apostles.* No further hint, we take it, is needed to put it on the list of books for the next purchase for the Sunday-school library. New York: Robert Carter & Bros. Chicago: W. G. Holmes. 226 pp. $1.00.

SUNDAY-SCHOOL BOOKS.

From the National Temperance Society, New York; Chicago: C. R. Blackall.

Our Coffee Room. By Elizabeth Cotton. Tells how the coffee room came to be started as a counter attraction to the "public," and gives interesting incidents connected with the methods adopted in its warfare against rum and against sin. pp. 278. $1.00.

My Wife's Engagement Ring. By T. S. Arthur. A well-told story of how "moderate drinking" so clouded the judgment of a good business man as to bring upon him one failure after another, until he became a clerk, and, by means of drinking, worse than a brute. His restoration again to decent society, to successful business, and, best of all, to a happy, re-constructed home, follows upon his reformation from drinking. pp. 278. $1.00.

SONG BOOKS.

Crystal Songs. By J. W. Bischoff and Otis F. Presbrey. A very good Sunday-school song book, with mostly new hymns and tunes. Toledo: W. W. Whitney. $30 per 100.

Heavenward. By James R. Murray. Has the new and old favorites of P. P. Bliss. Is having quite a popular run. Cleveland: S. Brainard's Sons. $30 per 100.

Centennial School Singer, containing "Songs of patriotism and of peace." By Geo. Henry Curtis and Wm. Oland Bourne. New York and Chicago: Biglow & Main.

PAMPHLETS.

Kindergarten Guide. No. 1. By M. Kraus-boelte and J. Kraus. New York: E. Steiger.

The Bible in School. By Hon. J. B. Walker, author of "The Philosophy of the Plan of Salvation."

Responsibility of Parentage. By Rev. S. H. Platt. New York: S. R. Wells & Co.

The Chronology of Bible History, and How to Remember it. By Rev. C. Munger. New York: Nelson & Philips.

Speech of Hon. Henry W. Blair on the Constitutional Amendment relative to the manufacture and sale of intoxicating liquors. New York: National Temperance Society.

The Psychological Basis of Religion, considered from the standpoint of Phrenology. New York: S. R. Wells & Co.

Christian Union Extras. No. 1.—"Our Church Work," by Rev. Stephen H. Tyng, Jr., D. D. No. 2.—"How to Study the Bible," by Rev. Lyman Abbott.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—NOVEMBER, 1877.—No. XI.

EDITORIAL MISCELLANY.

For the coming year, we are looking for a large increase in the circulation of THE TEACHER. Our expectation of a harvest of new names is largely based on the warm approval that has been manifested for the late changes made in the conduct of the magazine. From one end of the country to the other, there seems to be but one opinion among those who receive THE TEACHER; and that is that it is altogether the most complete and satisfactory lesson help that is published. This enthusiasm for it we want to utilize. Now is the time for our friends to help us. The good words which, now and then, they can speak for it will do more to build it up than all the advertising that the publishers can put forth. So often have these been spoken that we believe they will not be wanting now. Let them be as frequent and as hearty as each one's convenience and inclination will allow, and our list will soon be so augmented that we will be able to introduce still other improvements that our hearts covet. With the means that we possess we have done all that we can for our friends — now let our friends do all that they can for us.

To us the pen is not only mightier, but more dreadful, than the sword. No one can wield it for an entire day without being made aware of the fact. The sword kills, but the pen tortures. It is the cause of more fatigue, more backache, more nervousness and irascibility than any other implement ever invented. After a day's diligent use of it, one must be a very saint, indeed, if he is decently social in his own family. It unfits almost any one to be a "man and a father." Hence it is that we welcome the type-writer. It is a moral necessity to every literary man. Since we have had ours, our temper has improved amazingly. We can sit erect now instead of being cramped over a desk. Instead of using the muscles of one hand until it aches, and gives notice of pen-paralysis, the fingers of both hands glide over beautiful, white, lettered keys, as free as those of a girl over the keys of a piano. Indeed, we catch ourselves often expecting music to follow from the touch of those keys. But it doesn't. The music of ideas is inaudible! Although we have had our type-writer but a little over a month, we find that we can already write faster with it than with the pen. And, instead of our cramped, crabbed handwriting, what we write now is plain print! How our compositors and correspondents chuckle over that! We do all, or nearly all, of

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON PUB. CO., in the Office of the Librarian of Congress at Washington.

our editorial work upon it, and it has become to us an inseparable companion and a daily joy.

But we imagine that the average letter writer would find it somewhat difficult to get along with the type-writer. He could not say, for instance, "I take my type-writer in hand to inform you," etc. It utterly spoils that old couplet:

My pen is poor, my ink is pale, etc.

Neither will it do to say: "Please excuse the bad writing." Nor can one adopt the expedient, so often resorted to when one is in doubt whether the *i* or the *e* comes first, of making them exactly alike, and then cleverly putting the dot between them! And worse than this, one can not misspell at all, or punctuate wrong, unless the type-writer advertises the blunder in the most conspicuous and annoying way! On the whole, we are afraid, inasmuch as one can not indulge on the type-writer in these innocent expressions and devices, and as one's errors are sure to be so disagreeably exposed, that the day is far distant when it will come into universal use.

The Yo Semite Assembly for 1879 is already looming up in the distance as grandly as the mountain peaks among which it is to be located. The first number of the paper issued in its interest is before us. In order that our friends may feel the full force of the seductive attractions offered in this enchanting valley, in sufficient time to begin to lay by money enough to go, we herewith give the programme that is to be realized in June of the year referred to:

On *Sabbath* a Sunday-school session and a Bible reading will be held, and sermons will be preached by eminent men.

Monday morning will be spent in normal "conversations. At 11 o'clock a lecture will be delivered on "The Geological Records of Yo Semite." In the afternoon, at half-past 3 o'clock, the tourists will make an excursion to the "Upper Yo Semite Falls," which at 8 o'clock will be brilliantly illuminated.

Tuesday's programme: 1. Normal "conversations." 2. Lecture at 11 o'clock. 3. Excursion in the afternoon to "Bridal Veil Falls." 4. Vesper service in the evening.

Wednesday: Full day recreation, with a trip to "Vernal" and "Nevada" Falls and "Clouds' Rest." Praise service at the last-named place, and in the evening the second vesper service.

Thursday: 1. Excursion to "Mirror Lake and "Lower Yo Semite Falls" in the morning. 2. Lecture at 2 P. M. 3. "Conversations" at 4 P. M. 4. Lecture and conference at 8 P. M.

Friday: 1. Normal "conversation." 2. Lecture at 11 A. M. 3. Excursion to "El Capitan." 4. Fire-works at half-past 8 o'clock from the summits of "South Dome," "North Dome," and "Eagle Point."

Saturday: Excursion to "Glacier Point" and "Sentinel Dome."

The second *Sabbath* will be a full day, the evening service closing the Assembly.

If one finds it possible to resist the allurements so deftly presented in the above programme, we feel sure that he will not be able to withstand the siren strains in which its conductor speaks of it. We shall have to go, or resort to the experiment of Ulysses, and put cotton in our ears; for this is what he says:

It will be an event in a lifetime to stand in the heart of that wonderful valley, and join with a multitude in a chorus of praise. It will be an inspiration to hear eloquent words from some of the most distinguished thinkers and speakers on the continent. It will be a memory which will last into eternity to walk to and fro among the wonders of that valley of wonders in the fellowship of the saints; and we trust that many a man and woman will from the Yo Semite meeting receive new inspirations and new impulses in the direction of noble and useful living.

In Buddhism there are some striking resemblances to Christianity. Its parables of the mustard seed and the sower infallibly remind one of the gospels. It has a Sabbath or "Uposatha," on the 14th, 15th, and 8th days of the lunar fortnight, which it enjoins all those to observe who are "of a pious mind." Singularly enough, its only commandment with promise has reference to duties to one's parents. Its injunction to every man to "maintain his father and mother in a just manner, and to practice a just trade," is coupled with the assurance: "The householder observing this with diligence reaches the self-shining gods." The eight com-

mandments of Buddha are as follows: "1. One should not destroy life. 2. One should not take what is not given. 3. One should not tell lies. 4. One should not become a drinker of intoxicating liquors. 5. One should refrain from unlawful sexual intercourse. 6. One should not eat unseasonable food at nights. 7. One should not wear garlands nor use perfumes. 8. One should sleep on a mat spread on the ground." Good as some of these are, they show how little it will do to range any other precepts by the side of the real ten commandments.

We would not at all wonder if the *United Presbyterian* were slightly satirical on a too prevalent method of Sunday-school teaching when it published the following:

Suppose my reader was visiting a public school, and the history class having been called up, the teacher would proceed to question the class after the following manner:

"When did the first Continental Congress meet?"

In an instant all the histories are wide open, and with nimble fingers the pupils turn the leaves until they come to the right page, when one of their number begins to read right glibly: "The first Continental Congress was called in Philadelphia, September 5th, 1774."

"Were all the colonies represented?" is the next question asked by the teacher.

Again all eyes are turned to the books. The fingers travel down the page until the proper answer is found, which is read aloud.

There is a horrible suggestion that comes to us through one of the dispatches from the North-west. The telegraph informs us that Sitting Bull belongs to the Jacobs family! The inference, of course, is that he looks upon himself as the Sunday-school bishop of all that benighted region to the north and west. Last year he held in his district several Sunday-school conventions and normal class institutes that were strikingly successful. Not only does the telegraph say that he is one of that remarkable family, but declares him to be "the real, original Jacobs" himself! It is that thought that is harrowing. Can it be that the Jacobs that we have honored so much in connection with the triumph of the uniform series of lessons is identical with this monster of the prairies? Has our B. F. J., when we thought him to be away attending some convention, or secluded in the privacy of his home, deeply cogitating some new scheme of international Sunday-school progress—has our B. F. J., we say, instead, actually been on a surreptitious expedition for scalps up in the Northwest? We fear, for his sake, to have this thing too closely investigated. We are afraid that the two are identical. Sitting Bull, they say, is a "hair-'em, scare-'em" sort of fellow, and that makes us feel solicitous concerning our own scalp. Now that he is thus exposed, we are apprehensive that he will throw off all disguise and swoop down upon us with a "real, original Jacobs'" war-whoop and capture it.

The *Christian Advocate* says that on a blank leaf in the Hebrew Bible of the late Prof. Tayler Lewis, there is written, in his distinct and beautiful handwriting, the following memorandum:

This Hebrew Bible was purchased in 1829. For a number of years it was read through twice a year, then once a year, and since repeatedly. Almost every difficult place has been made the subject of marginal or separate comment, every rare word noted, and every rare meaning preserved in marginal signs. It is much disfigured, but a much-studied, and to me a very precious, book.
Aug. 30, 1863. TAYLER LEWIS.

Such careful, pains-taking study would make even an English Bible just as valuable in the eyes of its possessor. The Bible that gathers dust on the shelf or the parlor table never occupies very much of the thought, or the heart, of its owner.

SOMETHING ABOUT METHODS.

BY ELLA M. DRINKWATER.

"YOU ask me to talk to you about methods," responded a gentleman, slowly rising to his feet, at one of our Teachers' Councils. "Now, I think we should not lay too much stress on methods. Teach the truth, (the truth will always bear its weight;) teach prayerfully, and hopefully, always relying on the Source of all wisdom and strength, and the truth will surely prevail."

He talked for half an hour, thereby disturbing all the order of our meeting, and this is the gist of his remarks.

Just as if a cord of Peruvian bark, or a ton of quinine should be thrown at a person sick with fever! It might be the genuine article, the only remedy for the disease, but the patient would be crushed, and not cured, whereas small portions in proper quantities, seasonably administered, would arouse him to strength and activity.

However one may disclaim the use of method, it is impossible for him to teach without one, for even having no method finally becomes a method, and, therefore, it behooves us to acquire the best possible method of presenting the truth to our classes.

In our desire to teach the "spiritual" meaning of the lesson, I am afraid we do not always satisfy ourselves that all of our scholars understand the meaning of all its words and phrases.

The growing inclination of my girls to ask questions often reveals to me blunders and confusions in their minds that I thought could not possibly exist there, because the subject is so plain for me. When studying Elijah's Translation, one asked: "Why was it necessary for Elijah's head to be separated from his body when he was taken up? You know it says: 'Thy master shall be taken from his head to day.'" Thoughtless reading, with the substitution of *his* for *thy*, greatly changed the manner of the prophet's ascent.

Another said: "Wasn't it strange for Moses to look so young when he was one hundred and twenty years old?"

"Where do you find that?" I asked.

"It says, "his natural face was not abated,' and that means his face looked young," she answered convincingly. And in order to shake her opinion, it was necessary to find the words in two Bibles: "his natural *force* was not abated."

A more unaccountable mistake was made by a friend, who said that some people could not help being wicked; that they were sorry for it all the time, yet kept on sinning, quoting as proof, "and now I tell you, even weeping that they are enemies of the cross of Christ," and it required a lesson in grammar and punctuation to explain that it should be read, "of whom I tell you even weeping, that they are the enemies of the cross of Christ."

A successful method of teaching the literal meaning of the text is, to distribute the verses among the class, according to their several abilities, allowing them to give a free rendering of the words, thus: "Then the boss of the island saw how this horrid old fellow got blind, he couldn't hold out any longer, being perfectly amazed at all the things that Saul told him about God;" which is exceedingly "free" for, "then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord;" but it proved that she understood what she was reading.

While we manufacture our own questions, it is well for us to look over the

lesson leaf, so that it may embody its questions in ours, otherwise, the scholars (for whose benefit alone it is prepared) may say, "where is the use of studying the questions if they are never asked?"

A good plan, especially for boys, who are never happy unless they are *doing* something, is taking the prominent verbs of the lesson, and questioning upon them. Thus: "and being *sent* forth by the Holy Ghost." Each one tell something about the persons who were *sent forth?* About the Person who *sent* them *forth?* The meaning of *sent forth?* About the place they were *sent* from, and *sent* to? How were they prepared for being *sent forth?* Are we ever *sent forth?* Who *sends* us? How do people generally set forth? Now, in all Paul's doings, let us watch to see the influence of his being *sent forth.* Are we *sent forth* for the duties of this week?

In another lesson, "shook off" formed the key to all Paul's doings at Antioch, in Pisidia.

A great improvement upon the lecture system is, to expect each of the class, at the close of the session, to give an original thought upon the message which the lesson brings to them. On The Yoke Broken, which we called "The Letter that broke a Yoke," the thoughts were:

(Mary.) "We should be thankful that we have the Bible to decide our duties for us, and need not run about to other cities to enquire the right way."

(Alice.) "The Holy Ghost should dictate all the letters *we* write."

(Letty.) "Letters give 'consolation' when written in the spirit this one was."

(Esther.) "If we obey Christ's commands every yoke will be broken."

(Hannah.) "I don't know; it was an awful hard lesson to find thoughts on, but I'll have one next Sunday."

But our method should never drive us into a rut; while our class has a general idea of our manner of procedure, we should occasionally whet their appetites with something new.

Our plan of the Quiz Class has met with favor in several states, and to me has grown indispensable. At stated times the order is reversed, all the questions being asked by the pupils, and answered by the teacher, and, in this way, they are induced to harder study, and a habit of questioning, while the teacher is dull indeed, if he do not take a new gauge of his pupils' minds.

International Sunday School Lessons.

CHRONOLOGICAL.

Though the dates of some of the most important events of St. Paul's life are uncertain, their is no disagreement of opinion as to the *order* in which they succeeded each other. The following note, made up from Hackett, Conybeare and Howson, and Dean Alford, may, therefore, be useful as showing that the apostle did not become suddenly prominent, or reach his eminence as a Christian leader till after years of earnest Christian service.

Placing the ascension with Dean Alford May 18th, A. D. 30, Paul's conversion probably took place A. D. 37. Of his age at this time we can only judge from the statement that he was a young man at the death of Stephen (Acts 7:58), and that when the saints were put to death, he gave his vote against them. Acts 26:10. He could hardly have been less than thirty years of age when sent to Damascus.

Reckoning the three years of Gal. 1:18 after the Jewish method of computing time, a part of the year 37, the

whole of the year 38, with a part of the year 39, were spent in Arabia and Damascus. In the year 39 or 40, Paul visits Jerusalem for the first time after his conversion. Remaining there fifteen days (Acts 9:26–30), he escapes to Tarsus, which he seems to make his headquarters for several years, preaching, most likely, in the whole region around-about. Conybeare and Howson extend this period from A. D. 38 to A. D. 43, inclusive, and place in it the two Roman, and the five Jewish scourgings, and the three shipwrecks, mentioned in 2 Cor. 11:24–27. Dean Alford, on the contrary, places the visit to Jerusalem in the year 40, and assigns A. D. 42 to the work of Paul and Barnabas at Antioch; thus putting the second visit to Jerusalem in the year 43, and the beginning of the first missionary tour in the year 46. Conybeare and Howson think that Barnabas brought Paul from his seclusion at Tarsus, to Antioch, early in the year 44, and that this is the "whole year" (Acts 11:26), which they spent together in that city. The visit to Jerusalem to relieve the famine then occurs A. D. 45. Acts 12:25. The remainder of the year 45, with the whole of A. D. 46 and 47, are assigned to work in Antioch; the first missionary tour beginning A. D. 48. This tour, with the stay in Antioch at its close, occupies two years, A. D. 48 and 49. On account of the statement in Acts 14:28, "there they abode long time with the disciples," it would seem better to suppose with Hackett and Dean Alford, that this journey covered the years 46 and 47. We should then have A. D. 48 and 49 for the "long time" referred to above.

Nearly all chronologists agree that the "council at Jerusalem" was held A. D. 50. Paul makes his third visit to Jerusalem in order to be present with Barnabas at this council. This was the visit which he says took place "fourteen years after" his conversion. Gal. 2:1.

The *second* missionary tour begins A. D. 51, with Silas and Timothy for companions, and extends into the year 54. Jerusalem was visited at the close of the tour, and immediately after the return to Antioch, in the autumn, the *third* journey began, traveling through "the upper coasts," in order to reach Ephesus this same year. Paul remained at Ephesus "two years" (Acts 19:10), *i. e.* 55 and 56. Late in the spring, or early in the summer, of A. D. 57, he leaves Ephesus for Macedonia, whence, in the autumn, he goes into Greece, where he spends the winter. Acts 20:3 Returning into Macedonia by land, he sails from Philippi, after Passover, B. C. 58. (Dean Alford says April 5.) Touching Troas, Miletus, Patara, Tyre, and Ptolemais, he reaches Jerusalem, by way of Cæsarea, a few days before Pentecost.

Within twelve days he is again in Cæsarea, a prisoner (Acts 24:11), where he remains for two years, or till the autumn of A. D. 60. Late in August, or early in September, of this year, he sails for Rome, is shipwrecked at Malta, passes the winter of A. D. 60 and 61 there, and reaches Rome in the spring of A. D. 61, where he preaches without molestation for two years. From this period, A. D. 63, all is uncertain, though it is generally thought that "the appeal" was successful, and that the apostle was granted five years more of service, before his martyrdom in the last year of Nero's reign, A. D. 68.

Legal.

The Trial of Saint Paul.—This trial did not differ, either in its nature or its methods, from the trial of any other Roman citizen in similar circumstances. Indeed it was the apostle's citizenship which delivered him from the hands of those who formed a conspiracy against his life, and compelled even the Sanhedrin to prosecute him under the forms of Roman law. What these forms were will appear in the progress of this note.

The trial falls into three distinct parts: The appeal, which was heard at Rome by the Emperor, and in regard to which we have no certain information, the examination before Festus, when the appeal was made, and the longer and fuller proceedings before Felix, which are prefaced in the New Testament by an account of the circumstances attending the arrest.

Paul went up to Jerusalem, "bound in spirit," knowing that bonds and afflictions awaited him there. Acts 20:22, 23. He went up against the earnest entreaties of friends at Tyre and Cæsarea, who knew better than he did the bitterness of his Jewish enemies. But he went up as a matter of duty, willing to die if need be for the cause of Christ. Acts 21:13.

Upon reaching the city, James, and the elders of the church there, advised him to make a concession to the scruples of a class of persons who had come into their fellowship from Judaism, and who, having misunderstood the apostle, were, therefore, prejudiced against him. As the request involved no violation of Christian principle, Paul assented, and assumed the expenses of four persons who had a vow, purified himself with them, thus enabling them to shave their heads, as a sign that the conditions of the vow had been fulfilled. It was while engaged in the discharge of this Christian charity, that his troubles began. "Certain Jews, from Asia," seeing Trophimus, an Ephesian, with him in the city, supposed that he had disregarded the traditions of their fathers, and taken him into the holy place. In horror, at what they thought to be a willful desecration of the temple, but without any legal right whatever, they laid hands on him, and cried out for help, and gathered a mob, which, in its excitement and rage, sought to kill him. Word of the disturbance was carried to the chief captain, or tribune, who was responsible for the peace of the city, who came with centurions and soldiers to quell the riot, and examine into its cause. He found the rioters beating the apostle, and, supposing that he must be a very dangerous man, ordered him to be bound with two chains, and carried to his head-quarters within the castle for thorough examination and subsequent punishment. The violence of the people compelled the soldiers to carry their prisoner upon their shoulders or in their arms, lest, in spite of their presence, he be torn in pieces. Upon reaching the entrance of the castle, Paul begged of the tribune the privilege of addressing his enraged countrymen on the matters in controversy between them. Surprised that he spoke in Greek, and learning that he was not the Egyptian who had recently made such an uproar, and destroyed so many lives, he granted his request. The speech was in Hebrew. Standing upon the castle stairs, in a position to command a view of the excited throng, Paul's words produced an instant and complete calm, which continued while he gave a history of his life prior to his conversion, the circumstances in which that conversion occurred, and his subsequent mission to the Gentiles. He would have spoken longer, but the mention of that word "Gentiles" broke the charm of his eloquence, and the mob again clamored for his death. Paul was brought into the castle, and a centurion, in obedience to orders, was preparing for his examination under the terrible process of scourging, when he quietly asked the officer in charge, if it was "lawful to scourge a man that is a Roman and uncondemned." That question put a new phase upon the matter. The chief captain, warned by his subordinate of the danger he was incurring, came to his side at once, and, in order to satisfy himself that there was no mistake, put the question directly, "Tell me art thou a Roman?" The answer was an unqualified affirmation. The captain was surprised, but satisfied. A false claim to Roman citizenship was a capital offence. Neither Lysias nor those who stood by doubted the truthfulness of the

apostle's word. Hence their fear at the preparations they had made for scourging him.

On the morrow he was brought before the Sanhedrin, which must have met outside the temple, or Lysias would not have been allowed to attend its services. But the insults of Ananias, and the dissension excited between the Pharisees and Sadducees, by the prisoner's appeal to his ancestral faith as a Pharisee, compelled Lysias, fearing lest Paul be "pulled in pieces of them," to send soldiers and bring him into the castle.

Baffled in their efforts thus far, more than forty Jews conspired together neither to eat nor drink till Paul were dead. The knowledge of this conspiracy came to Paul's sister's son, who lost no time in acquainting his uncle of its existence. Paul sent his nephew to Lysias, who at once took measures to protect the life of his prisoner, warning the young man as he went from his presence, to make no mention of what he had told him. That night a guard of two hundred spearmen, two hundred infantry, and seventy horsemen, received Paul under its protection, and started with him for Antipatris. The spearmen returned in the morning to Jerusalem; the remainder of the guard went on to Cæsarea, with a letter to the governor, which, according to Conybeare and Howson's translation, reads as follows, viz.: "Claudius Lysias sends greeting to the most excellent Felix, the governor. This man was apprehended by the Jews, and on the point of being killed by them, when I came and rescued him with my military guard: for I learned that he was a Roman citizen. And when I wished to ascertain the charge which they had to allege against him, I took him down to their Sanhedrin; and there I found that the charge had reference to certain questions of their law, and that he was accused of no offence worthy of death or imprisonment. And, now, having secured information that a plot is about to be formed against the man's life, I send him to thee forthwith, and I have told his accusers that they must bring their charge before thee. Farewell."

Five days later, Ananias, the high priest, with a delegation of elders, or presbyters, from the Sanhedrin, together with Tertullus, their lawyer, went down to Cæsarea to prosecute the case against the apostate Pharisee. Only twelve days had elapsed since he left the hospitable home and family of Philip, the evangelist, for Jerusalem, but they had been full of events of momentous importance. These days, according to Hackett, are to be thus reckoned: First, the day of arrival at Jerusalem (Acts 21:17); second, the interview with James (21:18); third, the assumption of the vow (21:26); fourth, fifth, sixth, and seventh, the vow continued, which was to have been kept seven days (being interrupted on the fifth); eighth, Paul before the Sanhedrin (22:30; 23:1–10); ninth, the plot of the Jews, and the journey by night to Antipatris (23:12–31); tenth, eleventh, twelfth, and thirteenth, the days at Cæsarea (24:1), on the last of which the trial was taking place. The number of complete days, therefore, would be twelve; the day in progress at the time of speaking not being counted."

"The beginning of any judicial action," says Geib, "consisted in the formal declaration on the part of the accuser that he wished to prosecute a particular person on account of a certain crime." This is what is meant by the words, "inform the governor against Paul." 24:1. This was done by the orator Tertullus, an advocate, who, though skilled in the forms of the Roman law, was yet willing, like others of his class, to practice his profession in the provinces, till he could command cases of distinction at Rome. Whether the proceedings were in Greek or Latin is uncertain. Either language could be used. The Greek was allowable even at Rome. The terms descriptive of the trial are all in Latin, as they naturally would be, as Dean Milman long ago remarked.

The law required that the prisoner should meet his accuser face to face, and hear from his own lips the charges for which he was on trial. Hence, when the governor "had called Paul forth" (24:2), Tertullus begun his accusations. They are three in number, sedition, or treason, heresy, and profanation of the temple, or sacrilege. Tertullus intimates that Lysias, the Roman officer at Jerusalem, had done a great wrong in wresting the prisoner from the hands of the Jews, who, but for his interference, would have dealt promptly and summarily with this violator of the public peace. He further suggests that if Lysias himself be examined, these accusations will be found true. The high priest and the elders confirm their lawyer's words.

It is the prisoner's turn to speak. Using none of the gross flattery of Tertullus in addressing the judge, yet recognizing his skill and ability in the matter brought before him, he proceeds to deny the charges which the prosecution has made, and to show why they can not be true. He intimates that his conduct can be traced during every one of the "twelve days" which have passed since he went up to Jerusalem to worship. It is impossible that he should be guilty of sedition. So far from exciting it, he has not even engaged in private discussion with any man since leaving Cæsarea. Nor has he excited the people at Jerusalem, either in their synagogues or in the city, as the court can easily learn by enquiry. The only thing of which he is guilty is his worshiping God after the way the Jews call heresy. And, yet, he is so far from being a heretic, that with his accusers he believes in the law and in the prophets, as well as in the resurrection, both of the just and of the unjust. For this reason he has been careful to have a conscience void of offence toward God and man. He leaves it to the court to decide whether it is likely that a man with these views would be guilty of sedition.

The charge of sacrilege, or profanation of the temple, rests on no better foundation. It rests on a rumor which originated with persons not present to substantiate it. For many years he has been engaged in bringing alms from distant parts of the empire to brethren belonging to the Jewish nation, and resident at Jerusalem. He has made offerings in the temple, in accordance with the law. He was purified in the temple, and was therefore observing the customs of the fathers, when the real authors of his arrest, "certain Jews from Asia," taking counsel of passion, rather than of reason, laid violent hands upon him. Yet, as they failed to appear, to specify the crime of which he was guilty, he leaves Felix to infer that when their rage subsided, they were willing to let the matter drop. Or, if this violation of law, this disregard of the rights of a Roman citizen can be overlooked, then let the high priest and elders from Jerusalem rise up and name the evil of which he had been found guilty when on trial in their Sanhedrin. To this challenge they make no response. The apostle's defense is complete. Even Felix is satisfied, and, yet, as there has been reference to Lysias, he yields to his love of procrastination, and to what seems to be expediency, and defers his decision till "the chief captain" shall come down, and enable him to "know the uttermost of the matter." The trial is a triumph for neither party, least of all for the high priest and the elders. In accordance with Roman custom, when a decision is held in suspense, the prisoner is recommitted to the soldier who kept him, but with a special order from Felix that his friends be permitted to visit him, and minister unto him as freely as they please.

"When an accusation was brought against a Roman citizen," says Howson, "The magistrate who had criminal jurisdiction in the case, appointed the time for hearing the cause, and detained the accused in custody during the interval. He was not bound to fix any definite time for the trial, but might defer it at his

own arbitrary pleasure; and he might also commit the prisoner to any to the several kinds of custody recognized by the Roman law. These were as follows: First, confinement in the public gaol, which was the most severe kind; the common gaols throughout the empire being dungeons of the worst description, where the prisoners were kept in chains, or even bound in positions of torture. Of this, we have an example in the confinement of Paul and Silas, at Philippi. Secondly, free custody, which was the mildest kind. Here the accused party was committed to the charge of a magistrate or senator, who became responsible for his appearance on the day of trial; but this species of detention was only employed in cases of men of high rank. Thirdly, military custody, which was introduced at the beginning of the imperial regime. In this last species of custody, the accused person was given in charge to a soldier, who was responsible with his own life for the safe keeping of his prisoner. This was further secured by chaining the prisoner's right hand to the soldier's left. The soldiers, of course, relieved one another of this duty. Their prisoner was usually kept in their barracks, but sometimes allowed to reside in a private house under their charge." It was in this last species of custody that Paul was left, with the order that it should be as mild as possible.

For two years this military detention continued. Meanwhile Paul addresses Felix and Drusilla upon righteousness, temperance and judgment to come, and has frequent interviews with the governor, who granted them, we are told, in the hope of receiving a bribe for his liberation.

At last, the inability or unwillingness of Felix to control the province became apparent to the emperor, and he is displaced by Porcius Festus, a far better man morally, and a far more efficient governor than his predecessor. Three days after arriving at Cæsarea, Festus went up to Jerusalem, the most important city in his province. He was at once beset by chief priests, and leading men among the Jews, whose demands were backed by popular sentiment, in regard to the case of Paul, a prisoner whom Felix had left in bonds. They are urgent in the request that he be brought up to Jerusalem, ostensibly for trial before the Sanhedrin, but really that he may be assassinated on the way thither. The answer of Festus shows that he understands the nature of their request. He tells them that it is not the Roman custom to deliver any man to die till he have his accusers face to face, with liberty to answer them; and bids the most powerful among them go down to Cæsarea and prosecute their charges at the regularly appointed tribunal of justice.

The difference between Festus and Felix appears in the fact that eight or ten days after his return to Cæsarea, and before he has had time to attend to what might have seemed far more pressing matters of business, he sits "upon the judgment-seat," and summons Paul and his accusers into his presence. The charges of the accusers have lost none of their bitterness with the lapse of time, nor are they any more truthful than at first. "They laid many and grievous complaints against Paul, which they could not prove," while he answered for himself, that neither against the law of the Jews, nor against the temple, nor the emperor had he offended at all. Festus was probably convinced of the prisoner's innocence, but, willing to please the Jews, or, at any rate, to make a show of doing so, he asked Paul if he would go up to Jerusalem under his protection, and be tried there in the Jewish court. His prompt answer exhibits his sense of the injustice of even the suggestion: "I stand at Cæsar's judgment-seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest. For, if I be an offender, or have committed anything worthy of death, I refuse not to die; but

if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar."

As Howson says: "Festus was probably surprised by this termination of the proceedings, but no choice was open to him. Paul had urged his prerogative as a Roman citizen to be tried, not by Jewish, but by Roman law; a claim which indeed was already admitted by the words of Festus, who only proposed to transfer him to the jurisdiction of the Sanhedrin with his own consent. He ended by availing himself of one of the most important privileges of Roman citizenship, the right of appeal. By the mere pronunciation of those potent words, "I appeal unto Cæsar," he instantly removed his cause from the jurisdiction of the magistrate before whom he stood, and transferred it to the supreme tribunal of the empire at Rome.

To understand the full effect of this proceeding, we must observe that in the provinces of Rome, the supreme criminal jurisdiction, (both under the republic and the empire,) was exercised by the governors, whether they were proconsuls, proprætors, or (as in the case of Judea), procurators. To this jurisdiction the *provincials* were subject without appeal, and it is needless to say that it was often exercised in the most arbitrary manner. But the *Roman citizens* in the province, though also liable to be brought before the judgment-seat of the governor, were protected from the abuse of his authority; for they had the right of stopping his proceedings against them by appealing to the tribunes, whose intervention at once transferred the cognizance of the cause to the ordinary tribunals at Rome. The power was only one branch of that prerogative of *intercession* (as it was called), by which the tribunes could stop the execution of the sentences of all other magistrates. Under the imperial regime, the emperor stood in the place of the tribunes; Augustus and his successors being invested with the tribunician power, as the most important of the many republican offices which were concentrated in their persons. Hence the emperors constitutionally exercised the right of *intercession*, by which they might stop the proceedings of inferior authorities. But they extended this prerogative much beyond the limits which had confined it during the republican epoch. They not only arrested the execution of the sentences of other magistrates, but claimed and exercised the right of reviewing or altering them, and of rehearing the causes themselves. In short, the imperial tribunal was erected into a supreme court of appeal from all the inferior courts, either in Rome or in the provinces.

If, therefore, the appeal of Paul was admissible, it at once suspended all further proceedings on the part of Festus. There were, however, a few cases in which the right of appeal was disallowed. A bandit or a pirate, for example, taken in the fact, might be condemned and executed by the proconsul, notwithstanding his appeal to the emperor. Accordingly, we read that Festus took counsel with his *assessores* concerning the admissibility of Paul's appeal. But no doubt could be entertained on this head, and he therefore immediately pronounced the decision of the court: "Thou hast appealed unto Cæsar; unto Cæsar shalt thou go."

But one duty remained, to gather up and formulate the charges against the prisoner. This was a duty very hard to perform. Festus confessed its difficulty when he called Agrippa to his aid, and gave the apostle a chance to speak in his presence. At the close of his address, both the civil and the ecclesiastical ruler admitted that but for the appeal he might be at once set at liberty. Back of it, however, they could not go. There was nothing to be done but to send the prisoner to Rome, and with him such charges, whether reasonable or unreasonable, as the nature of the case made possible. That these charges

were not very serious, may perhaps be inferred from the courtesy the apostle received from Julius, the centurion; a courtesy which grew more and more marked to the very close of the long and eventful journey, and which did not abate on his being transferred to the captain of the imperial guard.

GEOGRAPHICAL.

ADRAMYTTIUM (27: 2).—A seaport in the province of Asia, in the district anciently called Aeolis, and also Mysia. 16: 7. Paul was never at the place, except, perhaps, during his second missionary journey, on his way from Galatia to Troas, and it has no Biblical interest, except as illustrating his voyage from Cæsarea, in a ship belonging to Adramyttium. It was a place of considerable traffic, and its ships must have been numerous.

ALEXANDRIA (27: 6).—The great city of the Ptolemies, on the western mouth of the Nile. See TEACHER for September.

ASIA (24: 18; 27: 2).—The western part of Asia Minor, and not the entire peninsula. It did not include Pamphylia. See TEACHER for August.

CÆSAREA (23: 33; 25: 1).—The residence of the procurators of Syria, and the place where the provincial courts were held. Here Paul spoke in the presence of Felix, Festus, and Agrippa. From this city, after an imprisonment of two years, he was sent to Rome, in the care of Julius, the centurion. 27: 1. See TEACHER for September.

CLAUDA (27: 16)—A small island in the Mediterranean, a few miles south of Crete. It is still called *Clauda-Nesa, i. e.* the island of Clauda, or Gaudonesi, by the Greeks, a word which the Italians have corrupted into Gozzo. "This island, unimportant in itself and its history," says Dean Howson, "is of very great geographical importance in reference to the removal of some of the difficulties connected with St. Paul's shipwreck at Melita. The ship was seized by the gale a little after passing Cape Matala, when on her way from Fair Havens to Phenice. 27: 12–17. The storm came down from the island, and there was danger lest the ship should be driven into the African quicksands. Verse 17. It is added that she was driven to Clauda, and ran under the lee of it. Verse 16. Here there would be smooth water, advantage of which was taken for the purpose of getting the boat on board, and making preparations for riding out the gale."

CILICIA (27: 5).—The province in which Paul was born, and of which Tarsus was the capital. The sea of Cilicia was that portion of the Mediterranean which lies between the province and Cyprus. See TEACHER for July and October.

CNIDUS (27: 7).—Once a city of great magnificence and importance, "situated at the extreme southwest of the peninsula of Asia Minor, on a promontory now called Cape Crio, which projects between the islands of Cos and Rhodes, Cape Crio is, in fact, an island, so joined by an artificial cause-way to the mainland as to form two harbors; one on the north and the other on the south." Paul passed this harbor with great difficulty, owing to adverse winds—"scarce coming over against it." The ruins of the city are extensive, and have been abundantly illustrated.

CRETE (27: 12, 13).—The modern Candia, a large island, a hundred and forty miles in length, which closes in the Archipelago on the south. It is a

bold, mountainous, yet very fertile island, and was celebrated in early times for its hundred cities. It was said to be the birthplace of Minos, and the seat of the famous Labarynth. From the reference in Titus, (1:10–12,) we conclude the morals of the people were low, and that those of them who had been converted needed the care and watch of such a man as Titus, who was set over them. During the period between the death of Alexander the Great and the final destruction of Jerusalem, (B. C. 323 —A. D. 70,) the Jews settled on the island in large numbers. Gortyna being their chief residence. There were Cretans in Jerusalem at Pentecost. 2:11. This is the only notice we have of the evangelization of the island, though it is evident, from the Epistle to Titus, that churches were established on it, either as the direct or indirect result of the apostle's labors. Describing the circumstances of Paul's visit, Dean Howson says, "the wind being contrary when he was off Cnidus, the ship was forced to run down to Cape Salmone, and thence, under the lee of Crete, to Fair Havens, which was near a city called Lasæa. Thence, after some delay, an attempt was made, on the wind becoming favorable, to reach Phenice, for the purpose of wintering there; but a sudden gale from the north east, coming down from the high ground of Crete, in the neighborhood of Mt. Ida, drove the ship to the little island of Clauda, whence she drifted to Malta. The apostle seems to have visited the island again, in the interval between his first and second imprisonment at Rome."

CYPRUS (27:4).—See TEACHER for July. *Under Cyprus* means under the lee, or shelter of Cyprus, probably the northern coast.

DAMASCUS (26:12).—The city to which Paul was hastening at the time of his conversion. See TEACHER for October.

FAIR HAVENS (27:8).—A city of Crete, mentioned in no other ancient writing. Practically the harbor of Lasæa. It was four or five miles east of Cape Matala, the most conspicuous headland on the southern coast of Crete. Immediately to the west the land trends to the north, which explains why the ship which conveyed the apostle was brought to anchor in Fair Havens. The harbor, though not absolutely bad, is yet far from good, that of Phenice being much better, but as the risk of reaching it was very great, Paul advised remaining at Fair Havens for the winter.

LASÆA (27:8).—City in the south of Crete, whose ruins were discovered by a yachting party January, A. D. 1856. Fair Havens was undoubtedly its harbor.

LYCIA (27:5).—The south-west region of Asia Minor, and opposite the Island of Rhodes. "The last eminences of the Taurus come down here in majestic masses to the sea, forming the heights of the Cragus and Anti-cragus, with the river Xanthus winding between them, and ending in the long series of promontories called by modern sailors, 'the seven capes,' among which are deep inlets favorable to sea-faring and piracy." —*Howson.* The district is famous for its ancient and curious architectural remains, of which there are many specimens in the British Museum.

MYRA (27:5).—An important city in the south-east part of Lycia, and interesting as the place where Paul left the ship of Adramyttium, in which he had sailed from Cæsarea (verse 2) for the ship from Alexandria (verse 6), in which he was wrecked on the coast of Malta. It was on the Andracus, two or three miles from its mouth. The river was navigable to the city. The harbor was good. In the later Roman Empire Myra became the capital of the province. The ruins of the place attest its size and wealth. The remains of an enormous theater show that its population must

have been large in its Greek period. There is a large Byzantine church in the deep gorge which leads into the mountains, which, it has been suggested, may be a relic of the Christianity introduced by Paul.

NAZARETH (26:9).—A town in Galilee, famous as the home of the Lord Jesus from the time of his return from the flight into Egypt to the beginning of his public ministry. It was beautifully situated among the hills.

PAMPHYLIA (27:5).—See TEACHER for July. The Sea of Pamphilia is of course that part of the Mediterranean which washes the shores of Pamphylia.

PHENICE (27:12).—A city or harbor on the southern coast of Crete, and so called from the Greek word for palm-tree (phœnix) which is said to be native in the island. The harbor is the only good one on the coast, and is no doubt to be identified with the modern *Lutro*. It was at the narrowest part of the island, about forty miles west of Fair Havens. Sailors were anxious to reach it before navigation closed for the winter.

SALMONE (27:7).—A promontory on the eastern extremity of the island of Crete, over against which Paul sailed on his journey to Rome.

SIDON (27:3).—"Zidon, the modern Saida, not quite twenty miles north of Tyre, and often mentioned in connection with it. It was within the tribal territory of Asher, (Josh. 19:28,) but was never conquered by the Israelites, (Judg. 1:31; 3:3,) was destroyed under Artaxerxes Ochus; was rebuilt; passed under the control of Alexander, keeping its own vassal kings; was alternately ruled by Egyptian and Syrian, until conquered by the Romans. It was famous in early history for the manufacture of glass, linen, silversmith's work, workers in timber, and other manufacturing arts. It was famous for its commerce and ships. It had two harbors, one of which was large, with a narrow entrance, where merchantmen could winter in safety."—*Abbott.*

BIOGRAPHICAL.

AGRIPPA (25:13; 26:1).—Herod Agrippa II., the son of Herod Agrippa I., the grandson of Herod the Great, the last prince of the house. At the time of his father's death (A. D. 44), Agrippa was at Rome, a young man seventeen years of age. His youth prevented his appointment as his father's successor, but a few years later (A. D. 48), Claudius gave him the kingdom of Chalcis, which had belonged to his uncle, and, four years after, transferred him to the tetrarchies held by Philip and Lysanias, with the title of king. He had also the presidency of the temple, at Jerusalem, the care of its treasures, and the nomination of the high priest. Nero increased his dominions, by the addition of several cities. Agrippa had the love of building, which characterized his family, but he offended the Jews by bestowing his favors on Beirut, rather than Jerusalem, and by constructing an apartment in his palace from which he could look into the temple. In the contests against Rome, having first tried to dissuade the Jews from the rebellion, but without success, he sided against his people. He was wounded at the seige of Gamala; was afterwards invested with the title of praetor of Rome, whither he went after the capture of Jerusalem, with his sister Berenice, and where he died, in the third year of Trajan, A. D. 100, at about seventy years of age.

ANANIAS.—See TEACHER for October.

ARISTARCHUS.—See TEACHER for September.

BERENICE (25:13, 23; 26:30).—The eldest daughter of Herod Agrippa I., and the sister of the Agrippa above mentioned. First married to her uncle Herod, king of Chalcis. After his death (A. D. 48), she lived with her brother, Agrippa, in circumstances of grave suspicion. She was married a second time, to Polemon, king of Cilicia, but soon left him for the more congenial society of her brother. After his death she became the mistress, first of Vespasian, and then of his son, Titus. She was a woman of great personal beauty, and of the most fascinating manners.

CÆSAR (25:8, 10, 11, 12; 26:32).—The infamous Nero, who reigned from A. D. 54 to 68. The term Cæsar was a general title of the Roman emperors. The title Augustus, (25:21, 25), our *venerable*, or august, was religious in its character, and was bestowed on Octavius, from whom his successors inherited it. The New Testament history fell entirely within the range of the five first Roman Cæsars, viz.: Augustus, Tiberius, Caligula, Claudius, and Nero. Caligula and Nero are not mentioned by name in the New Testament, though the latter is the emperor referred to in the Acts from chapter 25 to the end, and in Philippians 4, and possibly in the Apocalypse. He was on the throne when Paul suffered martyrdom.

DRUSILLA (24:24).—A Jewess, and present when Paul preached before Felix. She was the daughter of Herod Agrippa I. Betrothed to Antiochus Epiphanes, prince of Commagene, she refused to marry him because he would not become a Jew, and so became the wife of Azizus, king of Emesa, who had no religious scruples to set aside. Soon after, Felix, through the aid of the Cyprian sorcerer Simon, persuaded her to leave her husband and become his wife. By Felix she had a son, Agrippa, who perished with his mother, in an eruption of Vesuvius during the reign of Titus.

FELIX.—Procurator of Syria at the time of Paul's arrest. See TEACHER for October.

FESTUS (24:27; 25:1, 4, 13, 24).—Porcius Festus succeeded Felix as procurator, probably in the autumn of A. D. 60. He heard the cause of the Apostle Paul, and would have set him at liberty but for his appeal to Cæsar. According to Josephus, Judea was in the same disturbed state during his procuratorship as in that of his predecessor Felix. "Sicarii, robbers, and magicians were put down with a strong hand." The Jews had built a high wall to prevent Herod the king from looking from his palace into the court of the temple. This wall also hid the temple from the Roman guard appointed to watch it during the Jewish festivals. In the discussion concerning its removal Festus sided in favor of Agrippa against the Jews, but sent the case for final decision to Rome, where Nero, influenced no doubt by Poppæa, a Jewish proselyte, decided in favor of the Jews. Festus died in the summer of A. D. 62, having been in his province less than two years. He was a far better man than Felix, and a far more efficient governor. He seems to have desired to treat Paul fairly.

JULIUS (27:1, 3).—The courteous centurion of "Augustus' band," by some identified with the Julius Priscus of Tacitus, who afterward became perfect of the praetorium. Together with other prisoners, the apostle was committed to his charge at Cæsarea for safe conveyance to Rome. The band which he governed is thought by some to be the same as the Italian band of Acts 10:1, but more probably it was a detachment of the prætorian guards attached to the person of the Roman governor at Cæsarea.

LYSIAS CLAUDIUS.—The chief captain or tribune in charge of soldiers stationed in Jerusalem to preserve the quiet of the city. See TEACHER for October.

TERTULLUS (24: 1, 2).—A lawyer hired by the chief priests, or Sanhedrin, at Jerusalem to manage their cause against Paul at the court of the procurator in Cæsarea. He probably belonged to a class of professional orators, who were scattered throughout the empire, in the hope of finding occupation at the provincial tribunals. His name suggests his Roman origin. "Paid advocates," says Abbott, "were employed both in the Greek and Roman courts, and in criminal actions, both for the prosecution and the defence. The time of the speaker was limited by the court. Both parties were usually allowed to make two speeches, the complainant beginning, the defendant following, the complainant replying, and the defendant closing the case."

ANTIQUITIES.

"AUGUSTUS' BAND" (27: 1).—The Augustan cohort. Several legions in the Roman army were thus designated. The band here mentioned may have been an independent body designed for service in the province, consisting mostly of Romans, or Italians, and, therefore, called by the people the "Italian band," (10; 1,) while its honorary name was Augustan. Its special duty in this case would be to guard the person of the provincial governor, somewhat as the "imperial guard" protected the emperor. Or it may have belonged to the cohort at Rome, and having performed the service for which it was sent to the province was simply waiting orders to return to Rome.

"ACCUSE HIM" (24: 2; 25: 5).—The beginning of a trial in a Roman court was made when a particular person lodged information with the magistrate, that he wished to prosecute a certain person on a certain charge. 24: 1. The accusation could only be made in the presence of the accused. 24: 2. Both accuser and defendant could speak, though advocates were often employed. The accusation against Paul embraced three specifications, sedition, heresy, sacrilege.

"ALMS . . . . AND OFFERINGS" (24: 17).—Paul went up to Jerusalem, not only to worship, but to dispense alms, which, from allusions in the Epistles written prior to this, it is evident he had with great care been collecting in Europe and Asia. Rom. 15: 25–31; 1 Cor. 16: 1–4, 10, 11, 17; 2 Cor. 8: 1–24; 9: 1–15. They were designed expressly for members of his own nation, not for Gentiles. Offerings are not the same as *alms*, but are sacrifices for the Nazarites, whose ceremonial purifications Paul had undertaken. What their offerings were may be learned from Num. 6: 13–18.

"AUTHORITY FROM THE CHIEF PRIESTS" (26: 10).—This authority was in the form of letters from the high priest. 9: 2. It was a commission from the Sanhedrin, the highest Jewish court. Paul refers to this, not to excuse himself, but to show that he acted under national authority, and that whatever guilt he had incurred the nation had incurred also.

"BLASPHEME" (26: 11).—"To speak evil of," to recant, or renounce one's faith. The object of the blasphemy here spoken of was Jesus and the gospel. Pliny, in a letter to Trajan, written forty years afterward, says that the same test was applied to the Christians of Bithynia.

"CHIEF CAPTAIN" (24: 22).—A commander of a thousand; a chiliarch. The Roman army was divided into

legions, each containing from three to six thousand men. The commander of one of these legions was a chief captain, or tribune. His rank corresponded to the rank of our colonel.

"CENTURION" (24: 23).—The commander of a hundred. About the rank of a captain in our army.

"CALLED FORTH" (24: 2).—The legal summons by which a prisoner was brought into court to hear the charges which his accusers were ready to make against him.

"FAST" (27: 9).—The solemn fast of the day of expiation, or atonement, which fell on the tenth of Tizri, the seventh month of the Jewish ecclesiastical year, and the first of the civil year. For the appointment of this fast, and its methods of observance, see Lev. 16: 29; 23: 26–32. The time was about the autumnal equinox, and though "sailing was dangerous," navigation was not yet absolutely closed.

"GAVE MY VOICE AGAINST THEM." (26: 10).—"I cast my vote," or pebble, "against them." The word pebble, like our word ballot, signifies a vote. From this statement it is hard to escape the inference that Paul, though a young man at the time of Stephen's death, was yet a member of the Sanhedrin, and, therefore, directly responsible for the imprisonment and death of the saints. As the Jewish law required a man to be at least thirty years of age, in order to be received to this body, it has been thought by some that Paul could not have belonged to it. Perhaps he was older at the time of his conversion than is generally supposed. This is Dean Alford's opinion. At any rate he was in a position where his voice or vote was of importance.

"HERESY" (24: 14; 26: 5).—A sect, school, or party. Tertullus used the word (verse 5), in a bad sense, the charge being that Paul had wrought schism in the Jewish nation. Paul replies that the word simply denotes a faith, which his accusers are pleased to say differs somewhat from their own, and that their application of it to himself does not prove him guilty of apostasy.

"LEARNING" (26: 24).—"Literally," "many letters," *i. e.*, either books and writings, (as in John 5: 47,) or the knowledge obtained from them, (as in John 7: 15,) *i. e.* literature, learning, as in our phrases, men of letters, etc. There seems to be an obvious allusion to the Jewish Scriptures, from which the arguments of the apostle were drawn, and on the sense of which the truth or falsehood of his claims depended. The sense then will be, not that learning in general had disturbed his reason, which a cultivated Gentile would be slow to think, but that Scripture learning in particular, had this effect, which any Greek or Roman would have thought most natural."—*Alexander.*

"PRICKS" (26: 14).—"The common plow in the East at present has but one handle. The same person, armed with a goad six or eight feet long, holds the plow and drives his team at the same time. As the driver follows the oxen, instead of being at their side, and applies the goad from that position, a refractory animal would kick against the sharp iron when pierced with it."—*Hackett.*

"SAINTS" (26: 10).—"The holy ones. By the choice of this word Paul admits his mistaken estimation of those whom he formerly shut up in prison, and in condemning himself condemns the nation under whose authority he had acted. Believers are three times called 'saints' in the ninth chapter of Acts, viz., verses 13, 32, 41, and still more frequently in the Epistles, *e. g.*, Rom. 1: 7; 8: 27; 12: 13; 15: 26, 31; 16: 2, 15; 1 Cor. 1: 2; 6: 2; 14: 33; 16: 1, 15; 2 Cor. 1: 1; Eph. 1: 1; Col. 1: 2, 4, 12, 26; 1 Th. 3: 13; 2 Th. 1: 10; 1 Tim. 5: 10; Philemon 5, 7; Heb. 6: 10."—*Alexander*

"SECT OF THE NAZARENES" (24: 5).—The only place in the New Testament where Christians are so called. It was a term of reproach, denoting the followers of Jesus the Nazarene. Dr. Alexander thinks the term was in common use till after the destruction of Jerusalem, when it became the name of a Christian sect, which adhered to the Mosaic law, but less rigorously, and with worthier notions of the Saviour than the Ebionites.

"THAT WAY" (24: 22).—The Christian religion. The word is used in the same sense in chapters 9: 2; 19: 2, 23.

NAUTICAL.

ANCIENT NAVIGATION.—In order to understand the chapter which contains the record of Paul's voyage and shipwreck, we need, as Dean Alford says, "to fix clearly in mind the principal facts relating to the form of Greek and Roman vessels, the manner in which these vessels were worked, the prevalent lines of travel in the Mediterranean, and the opportunities afforded travelers of reaching their destination by sea." "The Greeks and Romans," adds the same writer, "were ignorant of the use of the compass; the instruments with which they took observations must have been rude compared with our modern quadrants and sextants; and we have no reason to believe that their vessels were provided with nautical charts; and thus, when "neither sun nor stars appeared," and the sky gave indication of danger, they hesitated to try the open sea. But the ancient sailor was well skilled in the changeable weather of the Levant, and his very ignorance of the aids of modern science made him the more observant of external phenomena, and more familiar with his own coasts. He was not less prompt and practical than a modern seaman in the handling of his ship when overtaken by stormy weather on a dangerous coast."

"His ship was comparatively rude," as the account below indicates, "both in its build and rig. It was steered by *two paddle rudders*, one on each quarter. It had one large mast with strong ropes rove through a block at the mast-head, and *one large sail* fastened to an enormous yard. The strain was concentrated upon a smaller portion of the ship than with us, so that there was an increased tendency to leakage, as both Virgil and Josephus testify. This danger led the seamen to take 'undergirders' with them as a part of their ordinary gear. These were simply ropes for passing round the hull of the ship, and thus preventing the planks from starting. There is no reason for supposing that the old trading vessels of the Mediterranean were much smaller than our own. Their burden may have been from *five hundred to a thousand tons*. They could probably sail within *seven points of the wind*, though every possible advantage was doubtless taken of the Etesian winds, just as in the eastern Archipelago, traders now sail with the Monsoons. The nature of the ship's rig, though less adapted than ours for working to the windward, was peculiarly favorable to a quick run before the wind. Cato, in the senate at Rome, before the third Punic war, spoke of voyages from Carthage in three days, in seven days from Cadiz to Ostia, seven days from the straits of Messina to Alexandria. With a fair wind an ancient merchantman would easily make *seven knots an hour*.

THE SEA-ROUTES were determined by the wants of Rome, whose citizens had nothing to export, but whose luxuries and necessities attracted to herself the commerce of all the countries that surrounded the Mediterranean. Ships from the west brought wool and other articles from Cadiz, which suggests the route by

which Paul might hope to reach Spain. Rom. 15:24. Sicily, often called the store-house of Italy, was on the south, and Africa sent furniture-woods, and heavy cargoes of marble and granite. The caravan trade of the East found an outlet at the wharfs of Ephesus. There were also the fisheries on the Black sea, and the wine-trade of the Archipelago. Egypt was the medium of a vast trade with the Indian seas, the Nile being its channel, and Alexandria its seaport. Egypt had also her own trade in linen, paper, glass, and grain. Add to these great lines of travel the ramifications of the coasting trade, and it is easy to see how numerous must have been the opportunities for sailing from Cæsarea to Rome."

"THE ANCIENT SHIP," says Abbott, was "comparatively rude, both in build and rig—the stern built exactly like the prow; the sails generally square, though triangular top-sails seem to have been known to the Romans. Merchant ships were constructed of large size. The ship of Lucian, described below, is estimated at from 1,200 to 1,500 tons. Paul's ship carried 276, crew and passengers (27: 37), that in which Josephus was wrecked 600. The prow of the ancient ship was generally ornamented on both sides with figures; very commonly an eye was represented on each side. Hence probably the expression, *to eye or face the wind.* 27: 15. The stern was, like the prow, variously adorned, especially with an image of the tutelary deity of the vessel. 28: 11. Banks of oars were used in the naval vessels; the great vessel of Ptolemæus Philopator had 4,000 rowers. The rudder was not like our own; it was an oar, or more generally, two oars, with broad blades, projecting one from each side of the stern, and in larger ships joined with a pole, which kept the rudders parallel, and brought them under the control of one steersman. Ropes or rudder-bands were provided, by which these rudders could be drawn out of the water and fastened to the side of the vessel when not in use. 27: 40. Ships were constructed with one, two, or three masts, made usually of fir. In three-masted vessels the largest mast was nearest the stern; the main-yard was attached to the main-mast by a wooden hoop made to slide up and down by means of ropes and pulleys. The anchors did not differ materially in form from those of modern times, except that they were often constructed with one fluke, and sometimes with none. A vivid picture of an Alexandrian corn-ship, just such as that in which the Apostle Paul was wrecked, is described by Lucian, who lived next after the apostolic age. The vessel, the Isis, like that in which Paul sailed, had gone around by Syria, and along the coast of Asia Minor, and then, encountering adverse winds, had been driven into the Piræus. It was an unusual sight in the port of Athens, and soon attracted a crowd of idlers from the city. Lucian introduces a dialogue amongst a party who had just examined the Isis, and one of them is made to say: "But what a ship it was! the carpenter said it was 180 feet long and 45 wide, and from the deck down to the pump at the bottom of the hold 45½ feet, and for the rest, what a mast it was! and what a yard it carried! and with what a cable it was sustained! and how gracefully the stern was rounded off! and was surmounted with a golden goose, the sign of a corn ship. And at the other end how gallantly the prow sprang forward, carrying on either side the goddess after whom the ship was named! and all the rest of the ornament, the painting, and the flaming pennants, and above all the anchors, and the capstans, and windlasses, and the cabin next to the stern, all appear to be perfectly marvelous. All the multitude of sailors one might compare to a little army. And it was said to suffice for a year's consumption for all Attica. And this unwieldy bulk was all managed by that little shriveled old gentleman with a bald pate, who sat at the helm, twisting about with a bit of

handle those two monstrous paddles, one on each side, which serve as rudders."

THE WINDS encountered in the voyage from Cæsarea to Rome have been shown by Mr. Smith, "*Voyage and Shipwreck of St. Paul*," to be those which are now prevalent in the Mediterranean in the season of the year when the voyage was made.

The voyage from Cæsarea to Sidon (27:3) was made in a single day. As the distance was 67 geographical miles, the winds must have been favorable, and, therefore, westerly. Leaving Sidon, the vessel pursued its northern course, because these winds continued, instead of turning to the west or south-west, as would otherwise have been natural. Thus the prisoners sailed *under Cyprus*, *i. e.*, to the north of the island, putting it between themselves and the wind. As there is no hint of any delay in the sea of Cilicia or Pamphylia, it is reasonable to conclude that in sailing to Myra they took advantage of the land breeze which prevails there during the summer, as well as of the current which runs westerly along the shores of this part of Asia. It is probable that the ship of Alexandria had been driven by these same winds to this northern harbor. Mr. Smith says, that "ships, unprovided with a compass, and ill calculated to work to windward, would naturally stand to the north till they made the land of Asia Minor, which is peculiarly favorable for such a mode of navigation, because the coast is bold and safe, and the elevation of the mountains makes it visible at a great distance. It abounds in harbors, while the sinuosities of the shores, and the westerly current, would enable them, if the wind was at all off the land, to work to windward, at least as far as Cnidus, where these advantages ceased."

From Myra to Cnidus, 130 miles, progress was slow. If the wind was north-westerly, as is usual in the latter part of August and September, it would account for the "many days" spent in the journey, and for the difficulty in reaching that harbor. "With north-west winds," says Mr. Smith, "a ship could work up from Myra to Cnidus; because until she reached that point, she had the advantage of a weather shore, under the lee of which she would have smooth water and a westerly current; but it would be slowly and with difficulty."

Not wishing to put into this harbor and wait for a fair wind, the only course left was to sail *under Crete*, *i. e.*, to its leeward, "over against Salmone." The course was nearly due south. Passing to the south of the island they would meet the north-west wind again, but taking advantage of the weather shore of Crete, they could work their way along till they reached that part of the island which trends directly to the north. This is exactly the location of Fair Havens, which, by its situation, affords shelter against north-west winds, and in whose harbor Paul was anxious that the ship should remain for the winter.

In verse 10, Paul says: "I perceive that this voyage," *i. e.*, the voyage from Fair Havens to Phenice, 40 miles westward, "will be with hurt and much damage"—or, literally, with *violence or insolence*, *i. e.*, of winds and waves, "and *much loss*." It was after the autumnal equinox. All parties had given up the voyage to Rome as dangerous, but as the run to Phenice was short, and the south wind, just the wind to take the ship thither, "blew softly," the ship's officers determined to take advantage of it. Experienced navigators say that this south wind is always deceptive, being liable to change suddenly to a violent northern wind. Having coasted along Crete, nearer than usual, they soon encountered the Euroclydon, or, as the best manuscripts read, the Euro-aquilon, a *north-east* wind, which is described as typhonic, and which, coming down from the lofty shores of Crete, struck the ship violently, and drove it out of its course. The ship being thus caught, "could not bear up into the wind"—*could not look the wind*

in the face, and was, therefore, borne hither and thither at the mercy of the elements. A north-east wind would take it toward the dreaded quicksands, the Syrtis Major of Africa. Running under the southern coast of Clauda, *i. e.*, as the word implies, running before the wind, they passed the island, so as to have it between them and the wind. Under the protection of its shores they managed, with difficulty, to take in the boat which had been towed behind, and which must have filled with water. Here they undergirded the ship, lowered the sail, and suffered themselves to be borne before the wind. This expedient, says Hackett, was what seamen call *lying to*, *i. e.*, turning the head of the vessel as near the wind as possible, and, at the same time, keeping as much sail spread as possible. Probably the sail lowered was the top-sail, and not the main-sail, as we at first think. By these means they would avoid the shore on which they were fearful of being cast, and drift in the direction of the island upon which they were finally wrecked. Being still violently stormtossed, they tried, the next day, the effect of lightening the ship, and the day after were obliged to lighten it still more. This state of things continued for many days, and as "neither sun nor stars appeared," and there were no means of directing their course, and as the vessel was evidently yielding to stress of weather, they abandoned all hope of safety. But, on the fourteenth night from Fair Havens, the sound of breakers caught the ears of the seamen. They sounded and found that they were approaching land. In the morning they ran the ship ashore, and learned that they had reached Malta, 476 6-10 miles from Clauda, just about the distance which, with a violent north-east wind they would drift in the time they are said to have been on the sea.

Leaving Malta in the spring, (February?) halting at Syracuse, and reaching Rhegium, on the Italian shore, by a circuitous sail, which either the wind or the sinuosities of the coast compelled them to take, a *south wind* brought them to Puteoli, 180 miles distant, in a single day, where the sea voyage ended.

LESSON XLIV.—NOV. 4, 1877.—PAUL BEFORE FELIX.

SCRIPTURE.—Acts 24 : 10-25. Memorize 22-25; Primary Verse, 10.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded the centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

GOLDEN TEXT.—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."— 25.

TOPIC.—"A conscience void of offence."— 16.

HOME READINGS.

M.	Acts	23 : 12-35....The Conspiracy Defeated.
T.	Acts	24 : 1- 9....The Accusations against Paul.
W.	Acts	24 : 10-27....The Accusation Met.
Th.	John	16 : 1-13 ...Convicting of Righteousness.
F.	Tit.	2 : 1-15....Should Live Soberly.
S.	1 Cor.	9 : 1-27 ...Temperate in all things.
S.	Rev.	20 : 1-15....The Judgment to Come.

TOPICAL ANALYSIS.

A Contradiction,	12-13.
A Confession,	14-16.
A Challenge,	17-21.
A Continuance,	22-25.

TIME.—A. D. 58 (Summer). PLACE.—Cæsarea. RULERS.—Nero, Emperor at Rome; Felix, governor at Judea.
WORDS TO LOOK UP.—"Heresy." "The law and the prophets." "Void of offence." "Purified." "Deferred." "Minister."

BIBLICAL LESSON OUTLINE.

FALSELY ACCUSED.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. 5: 11.

A CONTRADICTION.

I do the more cheerfully answer. 10.

Be ready always to give an answer. 1 Pet. 3: 15.
Let your speech be always with grace. Col. 4: 6.
In meekness instructing. 2 Tim. 2: 25.

Neither found me in the temple disputing. 12.

Servant of the Lord must not strive. 2 Tim. 2: 24.
Neither—hear his voice in—streets. Matt. 12: 19.
Avoid—contentions. Tit. 3: 9.

Neither can they prove the things, etc. 13.

May be ashamed that falsely accuse. 1 Pet. 3: 16.
Never suffer—righteous to be moved. Ps. 55: 22.
Woe—when all men speak well of you. Lu. 6: 26.

A CONFESSION.

After the way which they call heresy. 14.

Speak against you as evil-doers. 1 Pet. 2: 12.
Called the master—Beelzebub. Matt. 10: 25.
Made as the filth of the world. 1 Cor. 4: 13.

Believing all things which are written. 14.

Saying none other things. 26: 22.
One that accuseth you, even Moses. John 5: 45.
All things must be fulfilled. Luke 24: 44.
All Scripture is given by inspiration. 2 Tim. 3: 16.

And have hope toward God. 15.

Am judged for the hope of the promise. 26: 6.
I will set up thy seed after thee. 2 Sam. 7: 12.
Behold a virgin shall conceive. Is. 7: 14.
His name shall be called Wonderful. Is. 9: 6.

There shall be a resurrection of the dead. 15.

Many—that sleep—shall awake. Dan. 12: 2.
All that are in—graves—come forth. John 5: 28.
Trumpet—sound—dead—raised. 1 Cor. 15: 52.
Before him—gathered all nations. Matt. 25: 32.

Herein do I exercise myself to have, etc. 16.

Have lived in all good conscience. 23: 1.
Holding faith—a good conscience. 1 Tim. 1: 19.
Are witnesses—holily—we behaved. 1 Th. 2: 10.

A CHALLENGE.

I came to bring alms to my nation. 17.

I go—to minister unto the saints. Rom. 15: 25.
Praying us that we—receive the gift. 2 Cor. 8: 4.
Would that we—remember the poor. Gal. 2: 10.

Say if they have found any evil doing in me. 20.

If I have spoken evil, bear witness. John 18: 23.
Neither was guile—in his mouth. 1 Pet. 2: 22.
Be ashamed that falsely accuse thee. 1 Pet. 3: 16.

A CONTINUANCE.

As he reasoned of righteousness. 25.

Righteous Lord loveth righteousness. Ps. 11: 7.
Will reprove—world—righteousness. John 16: 8.
Doeth not righteousness—not of God. 1 John 3: 10.

Temperance. 25.

We should live soberly—and godly. Tit. 2: 12.
Temperate in all things. 1 Cor. 9: 25.
God hath not called us to uncleanness. 1 Th. 4: 7.

And judgment to come. 25.

All appear before the judgment seat. 2 Cor. 5: 10.
Dead—judged—according to—works. Rev. 20: 12.
Will burn up the chaff with unquenchable fire. Matt. 3: 12.

Felix trembled. 25.

Sprang in, and came trembling. 16: 29.
Word of God is quick, and powerful. Heb. 4: 12.
The devils, also, believe, and tremble. Jas. 2: 19.

Go thy way for this time. 25.

Because I have called, and ye refused. Pr. 1: 24.
Seek ye the Lord while he may be found. Is. 55: 6.
Ye know not—shall be on the morrow. Jas. 4: 14.

NOTES AND COMMENTS.

PRELIMINARY.—The trial at Cæsarea was the result of the diabolical plot to assassinate Paul at Jerusalem. Had it not been for that he would have been tried before Lysias or have been set free by him. And then what a different history Luke would have given us of the remainder of the apostle's life! Concerning this conspiracy we note the following points:

1.—It is a remarkable testimony to the corruption of the times, and to the hatred that existed toward Paul, and the religion that he represented, that so large a conspiracy, including even the Sanhedrin itself, could be formed to

carry out a plot so infamous. 2.—In the midst of all this, Paul must have felt as secure as though he were cradled in the arms of the Most High; for he had the promise of God that he should yet testify for him in Rome. He knew that however cunningly devised was the scheme they had laid to entrap him, he was absolutely safe; and so his soul rested in the completeness of his invulnerability. That vision of the night had made all plots against his life seem of no more strength than the filmy cobwebs that are so easily brushed away by the hand. Noting from whence was the sense of *his* security, we quote this for the increase of the Christian's faith everywhere: "The angel of the Lord encampeth round about them that fear him and delivereth them." Paul is not the only one to whom God has given his pledge of guardianship. 3.—It spite of the fact that Paul had this specific pledge, he omitted no effort of his own to escape the toils of his enemies. He regarded the promise of God, not as an occasion for idleness, but as an encouraging reason for work. When God promises to help, it is with the understanding that we shall do what we can to help ourselves. "Work out your own salvation with fear and trembling, *for* it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. 4.—We get a mere glimpse into domestic relations that we would like to know more about. Paul was saved by his "sister's son." This is the only time that this relationship is referred to. But it is extremely natural to have a strong wish to know more about a family, one member of which shows such devotion and such discretion in his efforts to rescue the apostle. How many closed doors there are in the Bible! How many admirable characters there are in it that we will have to wait to know until eternity shall give us their record! 5.—See with what a noble escort the apostle sets out on his journey to Rome. He is accompanied by 470 soldiers of the imperial army, whose duty it is to see that he arrives safe at Cæsarea, beyond the power of the malice of the Jews. It is only one of many that we have studied together, but it is a beautiful instance of how God can make the wrath of man to praise him. The plot only helped Paul on his way to Rome. God can use the anger of his enemies as well as the devotion of his children to carry out his purposes. When his adversaries oppose his will, they usually are at all the expense and trouble of executing it.

Next note the preliminaries of the trial. It was quite a respectable delegation that came down to secure the conviction of Paul. It was headed by Ananias, the chief priest and presiding officer of the Sanhedrin. With him were "the elders," and a certain "orator," named Tertullus. By the dignity of the deputation, and the eloquence of the lawyer, they expected to obtain an easy victory over the comparatively obscure and simple apostle. The scheme was well planned. The "orator" began his plea by grossly flattering the judge. His compliments were skillfully turned. The few attempts of Felix to put down the robbers that then infested the country were assigned as the reason of the "great quietness" that was then enjoyed, and all the guilt of his misrule was deftly covered under the adulatory words, "very worthy deeds." The *facts* were that he had not put down the robbers and assassins so much as he had encouraged them, and that the country was enjoying anything but "great quietness" on account of their depredations. But the lawyer's last compliment is the most adroit—"That I be not further tedious unto thee!" The taking it for granted that all the praise he had uttered was distasteful to Felix was the most consummate of flattery. There is no compliment so deliciously flavored as that in which our good deeds are served up as though we had no relish for them!

Having, as he thought, obtained the favor of the judge, Tertullus presents

three specific charges against Paul. The first is that this man is a "pestilent fellow, and a mover of sedition among all the Jews throughout the world." This, if true, was, of course, treason against the Roman law, and was punishable with death. The second was that he was "a ringleader of the sect of the Nazarenes." This was an offence against the law of Moses, if it was an offence against anything. "The sect of the Nazarenes" was a contemptuous term, derisively used here to belittle the faith of which Paul was a representative. It is the only time the phrase occurs in the New Testament. The third allegation was that he had attempted to profane the temple—a transgression against the Roman, as well as the Mosaic law, for the Roman law guaranteed the Jews in the undisturbed exercise of their worship.

Next the wily orator proceeds to put the seizure of Paul in the temple in an altogether new and favorable light for the Jews. According to him, they had legally arrested him, and were going to try him according to their law! Tertullus would have taken high rank among the lawyers even of our day! What a capital defender of ring thieves he would have been! He represents the interference of Lysias as an act of high-handed despotic authority utterly unwarranted by the facts. Could cool impudence go further! And, lastly, he appeals to the respectable body that accompanies him for confirmation of all that he has said. This is eagerly, a little too eagerly, given; but, for an unprincipled judge, who had much occasion to conciliate the Jews, this was a seductive temptation to hand him over to his accusers. Perhaps, if Paul had not been a Roman, he would have done so.

A CONTRADICTION (10–13).—The prosecutors, no doubt, felt pretty sure of their case. But, in a legal trial, one is never sure of the result until the last speech is made, and, in this case, Paul was to make the last speech. That, of itself, meant a great deal, for, though Paul was no rhetorician, as Tertullus claimed to be, he was naturally eloquent, and, besides, had upon his side the eloquence of truth. The apostle follows in order the steps of his accuser. *His* compliment to the judge, however, contains not a particle of untruth. He simply expresses his gratification at being tried before a judge whom experience must have made familiar with law and with evidence. To the first charge he replies that it has been only twelve days since he went up to Jerusalem to worship, and that it is easy for the governor to inform himself of all that he did within that time. If he were really "a mover of sedition" it would be specially manifest there. But the facts were that he had not been found in the temple disputing with any man, nor had he stirred up the people, either in the synagogues or in the city. There was not even a shadow for this accusation to stand upon. Every day of his stay could be accounted for. The first day he was received by the brethren; the second, he went before the council of the church; the third to and inclusive of the seventh, he spent in the temple with those who were performing the Nazaritic vow; on the eighth he was assaulted and taken in custody by Lysias; on the ninth, he appeared before the Sanhedrin; the tenth and eleventh were spent in the journey to Cæsarea, and this, the day of his trial, was the twelfth. This, of course, is not an exact calendar of the time and the events, but must approach very nearly to being so. There had not been time enough for him to have roused the people to any serious sedition. As was his right, Paul denies the accusation, and demands the proof. "Proof" was a thing they had not counted upon being called upon to produce. They had expected that the plea of their counsel and their own affirmation of the truthfulness of his allegations, would be sufficient, at least, to get him into their hands again; but the laws, even of the most barbarous

nations, do not condemn a man without the presence and testimony of competent witnesses, and they had committed the absurd blunder of coming without any—if there were any whom they could have brought. Their own asseverations were worthless, for none were eye-witnesses of the facts which they alleged to be true. Mere hearsay has never, in any courts, been taken as evidence. With their failure to substantiate this first accusation, there fell to the ground the charge in which Felix, as a Roman officer, was most interested. It was plain that the Roman authority had not been imperiled by any of his acts, and, hence, the Roman ruler would cease to have any vital concern in the remainder of the allegations. To him they were only another of those numberless, trifling differences that were continually arising between his captious subjects. It would have been better for Paul's accusers not to have made the charge than, as they did, to have made, and, then, not sustained it.

A CONFESSION (14–16).—*But this I confess.* It has been said that Paul's method in this case was a denial of that which would criminate him, and "a confession and avoidance," as the lawyers term it, of the rest of the indictmen To us, however, Paul's method seems to have been to deny what was untrue, and to confess that which was true. To us he does not appear to have been studying to present his defence with the craft of a lawyer, but, on the contrary, gave it with the untrammeled simplicity and force of one who is desirous only of having the truth known. He confesses he belongs to "the way which they call heresy." "Heresy" should be translated "sect." Paul loved and never was afraid to confess himself to be of that way. He was proud of the cross of Christ, and welcomed this opportunity to identify himself with that sect, and to expound its principles. This last he does in explaining his creed as a Christian. 1.—As a Christian he worships the God of his fathers. "My paternal God" is a nearly accurate translation. He had not abandoned the worship of the God of Israel and followed after the strange gods of other nations—a proceeding which might have subjected him to adverse criticism, both from the Roman as well as the Jew. His confession of his faith in Jehovah, relieved the charge that he was "a ringleader of the sect of the Nazarenes," of its most serious significance. 2.—As a Christian he believed "all things that are written in the law and the prophets." He not only believed in God, but in God's revelations to his people. He put faith in them *all*, and in that he showed himself to be a better Jew than those who had accused him of trying to subvert the Jewish religion, for they accepted only those prophecies that pointed to Christ as a coming dazzling king, and ignored those that spoke of him as a man of sorrows and acquainted with grief. With relation to the law and the prophets, the only thing of which they really could accuse him, was, that he believed the most important of the prophecies were fulfilled! 3.—As a Christian, also, he had a hope of "a resurrection of the dead." But this was a hope which his prosecutors also "allowed," or, rather, entertained. There was, therefore, no arraignable heresy in that. In all essential points of faith, he thus showed himself to be at one with his persecutors. 4.—Lastly, he states what his Christian belief requires of him—to have a conscience void of offence toward God and man. His faith was not only orthodox, but its professors were harmless—not the dangerous, seditious men that his accusers would have made them out to be. He had taken all the venom out of the accusation that he was "a ringleader of the sect of the Nazarenes."

A CHALLENGE (17–21).—He proceeds next to take up and dispose of the charge that he had attempted to profane the temple 1.—He calls attention to the ingratitude of the accusation. He had come up to Jerusalem, after an

absence of many years, to bring alms to the poor of his people, and, now, was charged with an attempt to do them harm! 2.—His errand was one also of worship—he came with sacrificial offerings. The offerings were probably those used in the Nazaritic vow. Instead of profaning the temple, he had made those offerings in it that marked the very highest reverence for it. 3.—He was found by his assailants purified in the temple, and purified according to one of the severest forms of their worship. "Whereupon," in verse 18, should rather be rendered, "in the midst of which," thus implying that it was when he was in the very act of offering up the sacrifices, that he was set upon by the Jews that were from Asia. The abrupt break in the verse in the original indicates his intention to charge the tumult that followed upon those Jews from Asia, where the blame belonged. In this statement he makes it manifest that the original anger against him arose, not among the Jews of Jerusalem, nor among the priests, but among those who, it was apparent, had nothing like the reason which they had for being jealous of the purity of the temple. 4.—He demands the right, always given to the accused, of being put face to face with his accusers. He calls attention to the significance of their absence—"who ought to have been here before thee and object, if they had aught against me." If anything of the sort alleged could have been proved, the strong inference is that the witnesses would have been on hand. 5.—In the absence of these witnesses, he appeals to those who came down to convict him, to say what evil had been found in him. He had been before their court. As members of that body, they knew both the accusations against him and the matters, if any, upon which he had been convicted. He reminds them that the only point raised at the council was the one which he raised himself, touching the resurrection from the dead, and quotes the very words that he used on the trial. To this challenge his accusers are silent. They know that they can not reply. He had succeeded, not only in replying to every allegation that had been made against him, but had utterly disconcerted his enemies besides.

A CONTINUANCE (22–25).—After so triumphant a vindication, of course Felix ought to have set Paul free. But the disposition of the Roman rulers to do the Jews a favor, where no favor ought to have been given them, as a recompense for the evil they had done them in other instances, interfered to prevent. After the address of Paul he had a "more perfect knowledge of that way," but he was not ready to do justice to its follower. On the pretext of desiring to hear the testimony of Lysias, the case was deferred, or, as we would say nowadays, was "continued" until the chief captain should come down. Though he was not set at liberty, as he should have been, still his accusers went home feeling the soreness and mortification of a defeat. They had not succeeded in their errand, and, more than that, there was no hope that they yet should; for when Lysias should come down, they knew it would not be to confirm *their* story.

Though not set at liberty, he was treated with respect, and was merely kept under the observation of a Roman centurion. His friends were permitted to come in and to minister unto him, and, therefore, we can imagine him as being the center of an admiring and affectionate group, of which Philip and his prophet-daughters were chief figures. The imprisonment at Cæsarea was only nominal, while the companionship which he was permitted to have was of the very choicest. "Herod's judgment hall" must have witnessed many a sweet and tender gathering of the disciples of Cæsarea. The fact of his being under the restraints of the law, and with an unknown fate hanging over him, could not but have added to the regard and the sympathy of these occasions. And if their concern for him was

sweet to the apostle, how he more than repaid them by the multitude of his spiritual instructions and ministrations! The prisoner sometimes cheers those who come to visit him more than they cheer him.

But the most notable thing that occurred while Felix continued to be governor was Paul's interview with him, and with his so-called wife, Drusilla. As may be more fully learned under the head of "Biography," the fact was that the two were living in an open state of adultery. Drusilla was a Jewess, and it may be that it was owing to a wish of hers that Paul was summoned to explain concerning faith in Christ. It seems to have been the idle wish of an idle hour. Rulers sometimes find the time hangs heavy on their hands, and want some new topic to charm away a weary day. In some such spirit, probably, Paul was sent for. Now what will the apostle do with two such auditors before him? His fate, still undecided, is in their hands, and it becomes him to be careful. But if Felix sent for Paul to be amused, he did not rightly estimate his man. Paul never played at preaching. His two royal hearers were only two culpable sinners, who very much needed the grace of God. Without saying anything in his own defence, as he had the opportunity to do, he devotes the time to these who are in so much greater bondage than himself. Instead of taking up themes that would be sure not to offend, he reasoned with them "of righteousness, of temperance, and judgemnt to come." Of righteousness—that is, of justice, to which his rule had been a stranger. Of temperance—rather of continence, of that control of the appetite and passions, the want of which was notably exemplified in their relations to each other. Of judgment to come—of the time when he would no longer sit himself as judge, but be the trembling, self-condemned culprit. Paul "reasoned" of these things. He showed how good and necessary they were, and pictured out the horror of the doom of those who did not practice them. He did not in terms denounce the relations of the two culprits before him, but he had no need to make any application. Conscience was at work applying the sermon better than he could have done. Felix was thoroughly alarmed—not "trembled"—at the words of the preacher. He was so overwhelmed with a sense of his sin that he did not attempt to defend himself. His terror was an eloquent confession of guilt. Unlike the jailor at Philippi, who, when stricken with a like alarm, cried out: "Sirs, what must I do to be saved?" Felix was only anxious to get away from the presence of the man who had made him feel so uncomfortable. As Abbott says: "Fear sent away, not the sin, but the preacher." He sent him away on the soul-deceiving plea: "Go thy way for this time; when I have a convenient season, I will call for thee." That "convenient season never came. He never again sent for him to talk with him upon the subject of religion. He sent for him many times afterwards, indeed, but it was wholly with a view of getting money out of Paul. He remembered the apostle's statement that he went up to Jerusalem to carry alms to his nation, and he fell to speculating on the richness of the prize that had fallen into his hands. His conviction of sin never returned to him again. That "convenient" season, as it has so many others since, wiled him out of his soul.

Drops.

1.—Instead of being pestilent fellows and movers of sedition, Christians have ever been the law abiding, peaceful, and peace-making citizens of every country. The very spirit and the teachings of their religion make them good neighbors, good friends, and good citizens. Matt. 22: 21; Rom. 12: 13–18; 13: 1, 2; 14: 19; Gal. 6: 10; Tit. 3: 1; Heb. 13: 2, 16; Jas. 3: 17; 1 Pet. 2: 13; 4: 9.

2.—Truth, at any time, is a keener weapon than cunning. "The lip of truth shall be established for ever; but a lying tongue is but for a moment." 2 K. 5: 25–27; Ps. 15: 1, 2; 34: 13; 101: 8; Prov. 6: 16–19; 12: 19; Eph. 4: 25; Rev. 21: 27.

3.—The secret of Paul's triumph over his accusers, and of his detention afterwards, was not his

own eloquence in the one case and the whim of Felix in the other, but these things were determined by Him who had given his Omnipotent Word that Paul should yet testify for him at Rome. Thus God shapes all our lives, making everything work together for good to them that love him. Gen. 50: 20; 2 Chr. 20: 6; Job 21: 13; Ps 57: 2; Pr. 31: 30; Is. 14: 27; 43: 13; Dan. 4: 35; Rom. 8: 28.

4.—It is a beautiful life to live—a life with a conscience void of offence toward God and toward man. It is only by the help of Christ that one is enabled so to live. It is only through his blood that our hearts are "sprinkled from an evil conscience." Is. 52: 15; Eze. 36: 25; 2 Cor. 1: 12; 2: 17; 4: 2; 1 Tim. 4: 2; Heb. 9: 13, 14; 10: 22; 1 Pet. 2: 12; 3: 16.

5.—The epitaph over many a lost soul might well be: "Go thy way for this time; when I have a convenient season I will call for thee." Now only is the accepted time; now only is the day of salvation. Ps. 97: 7, 8; Pr. 1: 24-28; Is. 1: 15; 55: 6; Luke 13: 24; John 8: 31; 2 Cor. 3: 13; 6: 1, 2; Heb. 3: 13; 12: 17; Jas. 4: 13, 14.

HYMN.

God's Spirit will not always strive
With hardened, self-destroying man;
Ye who persist his love to grieve
May never hear his voice again.

Sinner! perhaps this very day
Thy last accepted time may be·
Oh! should'st thou grieve him now away,
Then hope may never beam on thee.

BLACKBOARD.

The way Souls are Lost:

"GO THY WAY

FOR THIS TIME."

THE PRIMARY CLASS.

There is enough in the story of Paul, since his appearance before the Sanhedrin, to hold the breathless attention of even the youngest scholars. There are few scholars so young but what they can readily and delightedly grasp all the facts that there are in the connection. The plot against the life of Paul will hold them enchanted, the way by which he escaped will continue to keep them interested, and their childish indignation will be fully stirred by the false charges brought against him during the trial.

The defence of Paul may be used to show what are the characteristics of a Christian. He is not found "disputing" with any man in the temple or anywhere else. He does not get up or take part in a riot. He worships God; he believes all things that are written in the Bible, and endeavors to live by it; he has a hope of a glorious resurrection, and he tries to live in such a way as to have a conscience void of offence toward God and toward man. In this way make the scholars feel the beauty of a life so stainless here and so joyful hereafter. Use the warning there is in the latter part of the lesson, in the procrastination of Felix, to induce them to begin this life *now*. Felix thought he would become a Christian some time, but he never did. If only he had not put off becoming one, he would have been among the white-robed in heaven to-day. Time soon passes into eternity.

HYMN.

Come, ye children, one and all,
Hearken to the Saviour's call;
Give your hearts to him to-day,
Come to Jesus while you may.

Cho: Come to Jesus, and be blest;
He will give you peace and rest;
Come to him, without delay;
Now is the accepted day.

BLACKBOARD.

"TO-DAY IF YE WILL HEAR

HIS VOICE

Harden not Your Hearts."

LESSON XLV.—NOV. 11, 1877.—PAUL BEFORE AGRIPPA.

SCRIPTURE.—Acts 26 : 6-20. Memorize 15-18; Primary Verse, 18.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
8 Why should it be thought a thing incredible with you, that God should raise the dead?
9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.
10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them.
11 And I punished them oft in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities.
12 Whereupon as I went to Damascus with authority and commission from the chief priests,
13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.
14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.
15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.
16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.
19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

GOLDEN TEXT.—"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."—19.

TOPIC.—A New Man in Christ Jesus.

HOME READINGS.

M.	**Ezek. 18 : 1-32**	**....A New Heart.**
T.	**Ps. 40 : 1-17**	**A New Song.**
W.	**Gal. 6 : 1-16**	**. A New Creature.**
Th.	**Eph. 4 : 1-32**	**....A New Man.**
F.	**1 Pet. 2 : 1-25**	**....As Newborn Babes.**
S.	**Rev. 3 : 1-13**	**...The New Name.**
S.	**Rev. 21 : 1-27**	**...The New Heaven.**

TOPICAL ANALYSIS.

The Promise,	**6-8.**
The Persecution,	**9-12.**
The Prostration,	**13, 14.**
The Purpose,	**15-20.**

TIME.—August A. D. 60. PLACE.—Cæsarea. RULERS.—Nero, Emperor of Rome; Festus, governor of Judea; Herod Agrippa, king of a portion of the country east of the Jordan.

BIBLICAL LESSON OUTLINE.

A NOBLE DEFENCE.

"Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." 1 PET. 3 : 16.

THE PROMISE.

Am judged for the hope of the promise. 6.

In thy seed—all nations—be blessed. Gen. 22:18.
Thy throne—established for ever. 2 Sam. 7: 16.
Behold a virgin shall conceive. Is. 7: 14.
His name shall be called Wonderful. Is. 9: 6.
Bethlehem—out of thee shall he come. Mi. 5: 2.

Our twelve tribes—hope to come. 7.

Simeon—waiting for the consolation. Luke 2: 25.
Looked for redemption in Jerusalem. Luke 2: 38.
Waited for the kingdom of God. Mark 15: 43.

Why should it be thought—incredible? etc. 8.

Is anything too hard for the Lord? Gen. 18: 14.
Ye do err, not knowing—the power of God. Matt. 22: 29.
With God nothing—be impossible. Luke 1: 37.
All that are in the graves shall hear. John 5: 28.

THE PERSECUTION.

I verily thought with myself that I ought, etc. 9.

Killeth you will think he doeth God service. John 16: 2.
I did it ignorantly in unbelief. 1 Tim. 1: 13.
Though he wist it not—he is guilty. Lev. 5: 17.

I punished them oft in every synagogue. 11.

Saul was consenting unto (Stephen's) death. 8:1.
Beyond measure I persecuted—church. Gal. 1:13.
Breathing out threatenings and slaughter. 9: 1.

THE PROSTRATION.

When we were all fallen to the earth. 14.

Who, then, is able to stand before me? Job 41:10.
Who can stand before his indignation? Nah. 1:6.
Who may abide the day of his coming? Mal. 3:2.

I am Jesus whom thou persecutest. 15.

Ye have done it unto me. Matt. 25: 40.

In all their affliction he was afflicted. Is. 63:9.
Toucheth you—the apple of his eye. Zech. 2:8.

THE PURPOSE.

To make thee a minister and a witness. 16.

He is a chosen vessel unto me. 9:15.
A servant—called to be an apostle. Rom. 1:1.
Separated me—that I might preach. Gal. 1:15.

To turn them from darkness to light. 18.

Light to them that sit in darkness. Luke 1:79.
I am the light of the world. John 8:12.
God—hath shined in our hearts. 2 Cor. 4:6.
Ye are all the children of light. 1 Th. 5:5.
Out of darkness into—marvelous light. 1 Pet. 2:9.

From the power of Satan unto God. 18.

Might destroy the works of the devil. 1 John 3:8.
They may recover—out of the snare. 2 Tim. 2:26.
From the power of darkness. Col. 1:13.

That they should repent and turn to God. 20.

Take—words, and turn to the Lord. Hos. 14:2.
Rend your hearts—not—garments. Joel 2:13.
Except ye be converted—not enter. Matt. 18:3.

NOTES AND COMMENTS.

INTRODUCTORY.—The dilly-dallying of Felix with Paul, in the hope of getting money out of his prisoner, and his final baseness in leaving him bound in order to placate the Jews whose fury he had roused in other matters, gave Paul's enemies, when the successor of Felix was appointed, another and unlooked-for opportunity to prosecute their cause against the apostle. As Conybeare and Howson well say: "Thus it was, that as another governor of Judæa opened the prisons that he might make himself popular, Felix, for the same motive, riveted the chains of an innocent man." This time Paul's persecutors made even a more strenuous effort than before. They made his trial a matter of the first national importance. The chief men, together with the high priest, informed the new ruler against Paul the very first thing, so pressing their suit that he could not but suppose that the charges against the apostle must be of the most serious nature, thus to take precedence of all others. They asked of Festus, as a favor, that he would bring Paul to Jerusalem to be tried, meaning to lie in wait and assassinate him on the way. Felix had just gone to Rome, pursued thither by the disaffection of the very men who now so urgently preferred this request, and it became the incumbent to be more gracious than his predecessor. Upon this they seemed to be counting. They appear to have aroused his suspicions by overdoing the matter. He seems to have given them two reasons why he refused their petition. The first (25:4) was that he was going to stay in Jerusalem only a short time, and that it was not worth while to send for Paul on that account; the second (25:16) was that, "it is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him."

The plot of assassination having failed, they took up with the suggestion of Festus that those who had authority (not "able" to go) should go down with him and accuse the apostle of whatever misdemeanors he might be guilty, and, so, here again we have another trial to consider. Matters moved faster under the new ruler than under the old, for, on the very next day, the trial began. The Jews, embittered by their past failures, "laid many and grievous complaints against Paul." They appear to have made them on the principle that if you throw a great deal of mud some of it will be sure to stick. The gist of the most important, at least, can be gathered from the defence made by Paul. As he denied having offended against the law of the Jews, or against the temple, or against Cæsar, it is easy to see that the accusations against him were substantially the same as before—apostasy, profanation of the temple, and sedition. And the result, also, was the same as before. His accusers could not "prove" anything. They had not learned anything from their former encounter with Paul, and came down without any, even false, witnesses.

It soon became manifest to Festus (25:18) that the imputations had reference to matters of their faith, and not,

as he had supposed, to flagrant violations of the civil law. In these questions doubtless he felt himself to be at sea, as (25:20) he admitted to king Agrippa. Partly, then, it may be, because of his unfamiliarity with them, but more because he would like (25:9) to do the Jews a favor, he asked Paul whether he would go up to Jerusalem and there be judged of these things before him. Though he puts in the qualifying phrase "before me," it was evident to Paul that this would really be a trial before the Sanhedrin, with his enemies for judges. Instantly he drew forth the weapon which he long had kept in reserve, and cut himself loose from all the entanglements with his persecutors, by making his appeal unto Cæsar. In doing so he administered a bold and severe rebuke to the judge who would have surrendered him into the hands of his adversaries. Him he tells that he already stands before the judgment-seat where he ought to be judged, and that *he knew* by the evidence, that he had done nothing against the Jews that was worthy of death, and, therefore, that he had no right to deliver him unto them. Because, therefore, is the stinging reflection, I can not get justice done me before you, and not because I wish to avoid any punishment that I deserve, I appeal unto Cæsar. No doubt this sudden termination of the proceedings was an unwelcome and mortifying surprise, not only to the Jews, but to the judge also. A short consultation with his assessors to find out whether his appeal is allowable, or not, and then the announcement is made: "Thou hast appealed unto Cæsar; unto Cæsar thou shalt be sent." Unconsciously Festus but put the seal of his authority to a promise which God had put forth more than two years before. God had spoken—and, now, with legal form and verbiage, that promise was to be reduced to writing, and have attached to it the seal of the governor of Judæa! And, says Arnot, "he will get a free passage, at the emperor's expense, while he travels on the business of the heavenly King."

Paul was not really on defence before king Agrippa. He was rather on exhibition. The only pretence for bringing the apostle before this potentate, who had no jurisdiction in the matter, was, that by what Paul should say, Agrippa might help Festus formulate the charges which should be sent with the prisoner to Rome. Though honored with the title of king, Agrippa was really the subordinate of Festus, and this visit really was the formal congratulatory welcome of a vassal. The examination of the apostle was rather in the nature of an entertainment to this visiting royal subject, than the result of a wish to profit by his knowledge of Jewish theocracy.

But though this was a mere play-trial, it had all, and probably more than, the pomp and display of a serious arraignment. Into the hall of judgment were gathered not only king Agrippa and his beautiful but wanton sister, but also "the chief captains and principal men of the city." Glittering uniforms and splendid court dresses, and all that could add to the pride of royalty, made the gathering an imposing one. Into the midst of this Paul was brought, undazzled by its brilliancy. Festus bears public testimony, both to the great extent and virulence of the conspiracy against Paul, and to the fact that he had done nothing worthy of death. When permitted to speak for himself, Paul, as usual, is entirely equal to the occasion.

First, he congratulates himself, as he well might, on the fact that, at last, he has an opportunity to defend himself before one who was both unbiased and well able to decide concerning the matters whereof he was accused. Second, he empasizes the fact that he has a stainless and even prideful record as a Pharisee. He asserts, so well was he known, that all the Jews, were they willing to testify, would say that he lived according to the requirements of that "most

straitest sect." As a Christian, Paul never renounced the essential elements of the faith which he had held as a Pharisee.

THE PROMISE (6–8).—*And now.* So faultlessly have I lived according to their own standard, they can bring nothing against my life—only a mere charge against my faith. *I stand and am judged for the hope of the promise*, etc. The main accusation against Paul, that which excited their unrelenting hate and rage, was his assertion that Jesus had risen from the dead. The concealed reason of their antipathy to the assertion of his resurrection was, of course, that the fact proved that they had guiltily crucified the hope of Israel. But before Agrippa the underlying, and real reason, for the enmity of the Jews to this event, was not alluded to by Paul. He was more generous to his accusers than they deserved, not indulging in any denunciations of themselves or their motives. The question of the resurrection of Christ was discussed by him as a purely abstract matter. If put in form, it would have been: "Can any one lawfully believe in the resurrection of Christ?" To this the apostle replies: 1. That the Messiahship, which was proved by the resurrection, was a promise made to the chosen people by God himself. It can not be apostasy, therefore, to believe in that which establishes the truth of that promise. 2. It was no recent, heretical hope indulged in by a few proscribed persons. It was "made of God unto the fathers." 3. It was entertained by all the Jews. "Which promise is the end whereto, in all their zealous worship, night and day, our twelve tribes hope to come." (That is a better and more intelligible rendering of verse 7). It was this hope of a coming Messiah that inspired the Jews to keep up the ceremonies of the temple. Without this they had no significance. To believe that he *had* come, and that was the real gist of the prosecution against him, was not to be an apostate, but a most devout believer in the promise and the fidelity of God. He was not so guilty of heresy as those who had arrested him for it.

The abrupt question: "Why should it be thought a thing incredible with you, that God should raise the dead?" does not necessarily indicate any gesture of incredulity on the part of Agrippa. It rather was one of those sudden and powerful appeals to one's common sense, that are so sure to carry conviction with them. Agrippa had good reason for not being incredulous, for he was a believer in the Old Testament, where there were many cases of a restoration from the dead. He was a believer in the prophecies, also, some of which expressly said that the Messiah should be cut off. Is. 53:8; Dan. 9:26. Believing all this himself, he could not convict the man before him of apostasy; for he went only so far as to declare that the Messiah indeed had come and been cut off, and, then, as became the Son of God, had risen again.

THE PERSECUTION (9–11).—The confession—for it amounts to that—which he makes concerning his persecution of the saints, puts us in possession of the reasons of his savage treatment of them. 1. *I verily thought with myself that I ought.* He was, in a measure, at least, conscientious about it. He was a type of those to whom the Saviour referred, when he said: "Whosoever killeth you will think that he doeth God service." John 16:2. There have been many conscientious persecutors of the church, and all the more cruel and unjust because they were acting according to their ideas of duty. To Timothy he states that he did all this "ignorantly in unbelief." He does not retire behind his ignorance as an excuse for his guilt, but gives it as a reason why he obtained mercy. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet he is guilty, and shall bear his iniquity." Lev. 5:17. The quotation of that will, perhaps, save many a fruitless discussion

as to whether Paul was really to blame for his mistaken, though conscientious, zeal. He could have known what his duty was, if he had only gone to the right source for instruction. Saul, in persecuting the church, never sought for divine guidance as Paul did after he became a member of it. 2. Look at the record of what he did. With the authority given him by the chief priests, he shut Christians up in prison, he "punished them oft in every synagogue," he compelled many of them to blaspheme—that is, to renounce the name of Christ and to speak evil of it—and he persecuted them even unto strange cities. When it came to the question whether they should be put to death, in each instance, he cast his vote for it. As has already been noticed, the fact that he says that he "gave his voice against them" is regarded by many as settling the question as to whether he was a member of the Sanhedrin, or not, in the affirmative. While it is not an absolute demonstration, yet, taken in connection with the undoubtedly high position he held, it makes it extremely probable. 3. Look at the spirit with which this was done. He was "exceedingly mad" against those whom he was persecuting. It was not all a matter of conscience! There were baser motives mixed with his "I verily thought." By far the greater share of the cruelty that has made heaven weep, in the persecutions carried on in the name of religion, has been inspired by rage rather than urged by conscience. And the rage of Paul was extreme. It took full possession of him. He breathed out threatenings and slaughter. He was not satisfied with what he could do against them in Jerusalem, but was seized with such a violent desire to extirpate these followers of Jesus of Nazareth off from the face of the earth, that he followed them with tiger persistency and insatiety unto cities as remote as Damascus. All of this is stated to Agrippa in order that he may see that such an one as Paul would not finally embrace this very faith without having sufficient reason for it. A hate so implacable as was his demands more than the evidence which would satisfy other men. He desires his royal hearer to realize that he not only was not predisposed to listen favorably to the claims of this new faith, but he was not disposed to listen at all.

THE PROSTRATION (13, 14).—The account given in verses 12–15 is substantially the same as that which we studied a year ago. Those who have had the care and forethought to save their TEACHERS will find themselves well repaid in the help given on the companion lesson in the November number. The present one differs from the two other accounts in that it is more full and mentions many things not referred to at all in them. Its greater particularity is shown in: 1.—Its mention of the degree of the brightness of the light. In the other two chapters, it is spoken of as a "light from heaven," and as a "great light," but here it is said to have been "above the brightness of the sun." 2.—From this we learn that *all* fell to the ground, while from the others we should not have known that any one fell prostrate but himself, and, indeed, from one (9:7) might have inferred that the rest of his company continued to *stand*. The words, "stood speechless," however, are to be understood with reference, not to their *posture*, but to their paralized state of mind, rendering them incapable of action. 3—The other narratives speak only of "a voice." In this, the voice addresses him in the Hebrew tongue, or Aramæan dialect. 4.—The sentence: "It is hard for thee to kick against the pricks," which, manifestly, is an interpolation in the 9th chapter, and which is not referred to at all in the 22d, is here undoubtedly genuine. 5.—In the other statements, it is represented that Paul received the announcement of what his mission was to be, from the lips of Ananias. Here it would seem to have been given to Paul by the Lord himself. It can either be taken as a new

contribution to the facts related in the other chapters, or, as is more likely, as a condensed statement of them. The truth was that Paul received his commission from the Lord, whether he learned it from the lips of Ananias or from the Lord himself. In speaking to Agrippa, Paul's object was not to give an account, full even to the minutest details, but to put him in possession of all the facts needed to give him a clear understanding of the reason why he became a believer in Jesus of Nazareth, and a preacher of the gospel. To do this, it was not essential that he should tell him the very manner of his reception of the message, but only what the message was, and the one by whom it was given.

There are spiritual truths in this portion of the lesson that we can only hint at. 1. The exceeding brightness of the light. That dazzling splendor was the glory of our Lord. "Thine eyes shall see the King in his beauty." 2. No sinner can stand before the Son whom he has offended. "We were all fallen to the earth." 3. God speaks to every man in a way that he can understand. He spoke to Paul in his own tongue. 4. He spoke with great compassion as well as reproof. Mark the tender cadence that the repetition of his name gives to the rebuke. "Saul, *Saul*," etc. 5. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." The question to Saul was, not: "Why persecutest thou my disciples?" but: "Why persecutest thou *me*?" How sensitively close must be his relations with his children, when he can say: "He that toucheth you, toucheth the apple of his eye." Zec. 2:8.

THE PURPOSE. (15-20).—Jesus had a purpose in thus arresting Paul on his destructive career. And it was not only that he himself might be saved, and the disciples be relieved from further persecution by him, but, also, and chiefly, that he might be made as great a means of salvation as he had been of destruction. 1. He was to be a "minister"—a servant of the very gospel that he had so intensely tried to destroy. 2. He was to be a witness, specially "of these things which thou hast seen!" He was not to shrink from telling the story of that wonderful manifestation of the Son God to him by the roadside, no matter how incredulously it should be received. And this was not all. He was to be a witness of "those things in the which I will appear unto thee." He had the comfort, at the very first, that this was not the only time when God should manifest himself to him. The moment of conversion is not the only one when the Saviour appears to his disciples. 3. He, at the beginning, also, received the assurance that he should be protected, both from his own people and from the Gentiles. It was that promise, therefore, that, hitherto, had made him invulnerable. This pledge, he declares (22) to king Agrippa, has been fulfilled.

4. His mission is more definitely stated in verse 18. It was (1) "to turn men from darkness to light, and from the power of Satan unto God." Here are two things, from which, and to which, to turn—darkness, Satan—light, God. "Darkness" and "light" are the effect upon the minds of those who are joined to the one, or to the other. "The god of this world hath blinded the minds of those who believe not." 2 Cor. 4:4. Conversely, Christ opens the eyes of the understanding. Eph. 1:18. "But ye, brethren, are not in darkness—ye are all the children of light, and the children of the day." 1 Th. 5:4, 5. It is Christ who is "the light of the world." No one can become so wise as sitting at his feet. No one can be a profound philosopher or scientist, who does not sit there and learn, for he is the center of all philosophy and science. The universe, looked at from any other standpoint, appears all awry, and impossible to harmonize. "The testimony of the Lord is sure, making wise the simple—the commandment of the Lord is pure, enlightening the eyes." Ps. 19:7, 8. He

was (2) to turn them that they might receive forgiveness for their sins and an inheritance among those that were sanctified by the same faith that was in him. There are two things which no philosophy or scientific theory of the formation of matter can do for man. They can not forgive his sins, nor promise him an inheritance among the saints. Without the religion of Christ, one must forever be out of comfort with his conscience and uncertain of his future. It is the only thing that gives unfathomed peace of mind here, and that imparts new life to the world-weary with the thought of a glorious inheritance hereafter. And those consolations are altogether too precious to be given up.

But our main interest in this narrative, is not in its merit as a complete vindication of Paul, but in the revelation it affords as to the wonderful change that took place in him upon his conversion. Before that he was rabidly desirous of the death of those who were harmless and inoffensive. After it, who was more tender, more gentle, more forgiving? Then he was anxious only to destroy—now he was anxious only to save. Then he was full of threats—now he was full of entreaties. Then he was ambitious to be known of men—now he was ambitious only to have God known. In all essential things he was entirely different. He was, in that most expressive phrase, "a new man in Christ Jesus."

Drops.

1.—No fancied "I ought" ever justifies harsh measures in bringing men to a knowledge of the truth. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." A religion of love is best propagated by measures of love. Matt. 11: 29; 12: 18–20; 2 Cor. 10: 1, 4, Gal. 6: 1; Eph. 4: 2; Phil. 2: 14; Col. 3: 13; 1 Tim. 6: 11; Jas. 1: 19, 20; 1 Pet. 3: 15.

2.—What a dreadful day is approaching for the sinner, when he is brought face to face with the Lord whom he has derided! Then shall they say to the mountains and the rocks: "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Ps. 110: 5; Pr. 1: 27; Is. 13: 6–9; 33: 14; Hos. 10: 8; Nah. 1: 6; Zeph. 1: 14, 15, 18; Mal. 3: 2; 4: 1; Rev. 6: 15, 16.

3.—None can touch a disciple of Christ without touching Christ himself, for the reason that he dwelleth within us. He is as much a tenant of our bodies as we ourselves. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Is. 57: 15; Zech. 2: 8; John 14: 20; 1 Cor. 3: 16; 6: 19; 2 Cor. 6: 16; Eph. 2: 21, 22; 1 John 2: 5; 3: 24; 4: 12–15.

4.—God had a purpose in our salvation beyond that of merely saving us. He meant to use us in the saving of others. We were to be witnesses of that which he, at first, revealed unto us, and of those things in which he has appeared to us again. We were not to tell the same old story of our conversion over and over again, but to have new and joyful experiences to narrate. Ps. 40: 9, 10; 66: 16; Ezek. 3: 18, 19; Mal. 3: 16; Mark 5: 19; John 1: 41; Acts 20: 31; Col. 1: 28, 29: 2 Tim. 4: 2.

5.—The remarkable change there was in Paul was the most convincing and unanswerable proof that the Lord had appeared to him as he claimed. If the Lord, likewise, has manifested himself to us, it will not be necessary to go to the church records to find it out, but it will be made apparent in our lives. Matt. 12: 50; John 14: 23, 24; 15: 14; Rom. 8: 9; 2 Cor. 3: 3; Gal. 5: 19–24; Eph. 5: 9; Jas. 2: 14; 3: 17.

HYMN.

Come, Holy Spirit, come,
With energy divine,
And on this poor benighted soul
With beams of mercy shine.

Oh! melt this frozen heart;
This stubborn will subdue;
Each evil passion overcome,
And form me all anew.

BLACKBOARD.

NO MORE A SERVANT,
BUT A SON.
A NEW MAN
IN CHRIST.

THE PRIMARY CLASS.

Again the historical connection is of deep interest. 1. Comment on the baseness of Felix in leaving Paul bound, after keeping him, without excuse, in prison for two years. 2. Tell about the new ruler and the trial before him, and of Paul's appeal unto Cæsar. This was God's way of taking him to Rome as he had promised. 3. Paul's appearance before king Agrippa. Picture the splendor of the occasion—the gay uniforms and the rich dresses: Then, the prisoner, poorly clad,

comparatively, and with the chain upon his arm. 4. Why he was in bonds—for the hope of the world. Because he had told the people that Christ had come. 5. What he did before he was converted. How he hated Christ, and persecuted his disciples. 6. The way he came to be converted. How Christ met him on the way, just as he was going to drag some more of his disciples off to prison. 7. What he wanted him for. Wanted him to go and save people instead of destroying them. Just what he wishes *you* to do. 8. The change that there was in him after he was converted. Christ can give us an entirely new heart.

HYMN.

O my Father! take me, make me
Pure and holy, all thine own;
May each changing moment find me
At thy footstool—near thy throne.

O my Saviour! cleanse me, fill me
With thy precious love divine;
May no earthly idol turn me
From that sacred cross of thine.

BLACKBOARD.

"A NEW HEART
WILL I GIVE YOU."
Do You Want it?

LESSON XLVI.—NOV. 18, 1877.—ALMOST PERSUADED.

SCRIPTURE.—Acts 26 : 21-29. Memorize 24-29; Primary Verse, 28.

21 For these causes the Jews caught me in the temple, and went about to kill me.
22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.
25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.
27 King Agrippa, believest thou the prophets? I know that thou believest.
28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

GOLDEN TEXT.—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—28.

TOPIC.—"Choose ye this day whom ye will serve."—Josh. 24 : 15.

HOME READINGS.

M. Josh. 24 : 1-27....Choose ye this Day.
T. 1 K. 18 : 17-39....How long Halt ye?
W. Matt. 19 : 16-30....Come and Follow Me.
Th. Matt. 6 : 19-34....Seek first the Kingdom.
F. Is. 55 : 1-13....Seek while He may be Found.
S. Luke 13 : 6-30....Strive to Enter in.
S. 2 Cor. 6 : 1-18....Now is the Accepted Time.

TOPICAL ANALYSIS.

A Faithful Witness,	21-23.
A Mistaken Governor,	24, 25.
An Undecided King,	26-29.

Time.—A. D. 60. Place.—Cæsarea. Rulers.—Nero, Emperor of Rome; Festus, governor at Judea; Herod Agrippa, king of territory east of the Jordan.

BIBLICAL LESSON OUTLINE.

A FREE PRISONER—A BOUND KING.

"*If the Son, therefore, shall make you free, ye shall be free indeed.*" John 8: 36.

A FAITHFUL WITNESS.

Having, therefore, obtained help of God. 22.
Thou broughtest us out. Ps. 66: 12.
But the Lord helped me. Ps. 118: 13.
Our help is in the name of the Lord. Ps. 124: 8.
Out of—all the Lord delivered me. 2 Tim. 3: 11.

Witnessing both to small and great. 22.
Ceased not to warn every one. 20: 31.
If—warn—wicked—delivered thy soul. Eze. 3: 19.
Warning—and teaching every man. Col. 1: 28.

Saying none other things than those, etc. 22.

Opening and alleging that Christ. 17: 3.
Beginning at Moses and the prophets. Lu. 24:27.
Had ye believed Moses—believe me. John 5: 46.

That Christ should suffer. 23.

Ought not Christ to have suffered? Luke 24: 26.
For he was cut off. Is. 53: 8.
Shall Messiah be cut off. Dan. 9: 26.

Should be the first that should rise. 23.

Neither—suffer—HolyOne—corruption. Ps. 16:10
The firstfruits of them that slept. 1 Cor. 15: 20.
The firstborn from the dead. Col. 1: 18.

A MISTAKEN GOVERNOR.

Much learning doth make thee mad. 25.

He hath a devil, and is mad. John 10: 20.
Christ crucified—a stumbling block. 1 Cor. 1:23.
Natural man receiveth not—the Spirit. 1 Cor. 2:14.
Preaching—is—foolishness. 1 Cor. 1: 18.
God of this world hath blinded. 2 Cor. 4: 4.

Speak forth the words of truth and soberness. 25.

Holding fast the faithful word. Tit. 1: 9.
Sound speech—can not be condemned. Tit. 2: 8.
Let your speech be always with grace. Col. 4: 6.

AN UNDECIDED KING.

Almost thou persuadest me to be a Christian. 28.

Herod feared John—heard him gladly. Mk. 6:20.
Hear thy words, but—not do them. Ezek. 33: 31.
Seek—the Lord, while he may be found. Is. 55:6.

I would to God—were—such as I am. 29.

Determined not to know anything—save Jesus. 1 Cor. 2: 2.
I count all things but loss. Phil. 3: 8.
Holy and unblameable. Col. 1: 22.

NOTES AND COMMENTS.

A FAITHFUL WITNESS (21–23).—*For these causes.* The causes are succinctly stated in the two preceding verses. From them we glean what was Paul's opinion of the reasons why he was hated and persecuted by the Jews. The first one is, that he was not disobedient to the heavenly vision. That glorious appearance at noonday, near Damascus, excited their resentment. It stirred up their anger, not because such a revelation was improbable, but for the reason that it proved the Messiahship of Christ, and, hence, made them guilty of the awful crime of crucifying the Saviour of Israel. This they would not believe, choosing, instead, to brand all testimony as false, rather than themselves as his murderers. His second offence was that he, not only had been obedient, but had been so industriously obedient. He had published the matter far and wide. He had not been content to do as many Christians are satisfied with doing—simply to hold their belief in quiet, or say but little about it. Just so soon as he became a convert, his tongue was unloosened. He witnessed, first, to them of Damascus where he was converted, next to the people in Jerusalem, then throughout all the coasts of Judea, his zeal all the while increasing with the extent of his work (as it always does) until he was ready to go out into the world and preach the gospel to every creature. Oh for more such active witnesses for the Master! The trouble is, not that there are no more Pauls, going about with fiery zeal and burning eloquence, but that there are so few that are willing to testify for their faith, even in the church prayer-meetings. How often they languish because no one feels that he can bear witness! Paul's main provocation was that he had told his story so often. If he had only been content, now and then, in some obscure corner in some lifeless prayer-meeting, "to tell his experience," the Jews never would have disturbed him. The only men whom the world vigorously hates, are the ones who are actually doing something to overcome it. His next affront was that he had preached to Jews as well as to Gentiles, that they should repent and turn to God and do works, meet for repentance. These were words that the "chosen people" did not like to hear, and indeed, that no sinner likes to hear. He was not tender enough, not accommodating enough in his preaching—he was too plain spoken to suit the tastes of a Jewish audience. For these causes the Jews went about to kill him. Now that there is no such danger as that which dogged the footsteps of Paul, our pulpits are exceedingly bold and faithful in dealing with and denouncing the sins of the present day.

Having therefore obtained help of God. The secret of Paul's passing unscathed through so many dangers is to be found in the promise of the Lord to deliver him,

which he had referred to (verse 17) only a few moments before. This preservation in all his trials, by the Saviour, he also gratefully recognized in his letter to Timothy, written afterwards at Rome. "What persecutions I endured, but out of them all the Lord delivered me." 2 Tim. 3:11. He did not depart until he was ready to be offered. He did not go until he had fought the good fight, and finished his course. No effort of his enemies could reach Paul through the invisible protection thrown around him by the Lord whom he served, until his mission was accomplished. If one could but have seen, he would have beheld horses and chariots of fire round about Paul as numerous as those that surrounded Elisha at Dothan. No scheme of those who oppose God, nor any accident, so called, is permitted to cut short the plan of God with relation to any of his servants. Whether they are called away like Paul, after a life of usefulness, by a violent and bloody death, or whether, like Bliss, they are sent for with the chariot of fire of some terrible calamity, in the highest vigor of their manhood, or whether they ascend before their youth would allow them to strike a blow for the truth, still we may comfort ourselves with the thought that he, who knows the end from the beginning, never would allow them to be taken away with their work undone, and, especially, with the best part of it unfinished. He rules the world too thoroughly for that, and does not admit his plans so to be frustrated.

This protection was thrown around Paul for a purpose. It was that he might "witness" for him. He was to be delivered from the people and from the Gentiles, that he might "open their eyes and turn them from darkness to light, and from the power of Satan unto God." He was not thus preserved for his own sake, but for the sake of the good that he might do to others. When God prolongs any man's life, he may well take it for granted that it is because he has a special work for him to do. There is still so much need for "witnesses" that none can be spared.

But it would seem as if the help of God did something more for him than simply delivering him in times of peril. It helped him to witness for Christ. "Having therefore obtained help of God I continue unto this day, witnessing." The reason why so many do not "continue" to witness for the Saviour is, that they do not seek, and, therefore, do not receive help from him. Courage to speak, and wisdom to speak, come from the Lord. "Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known." 2 Tim. 4:17. "For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." Luke 21:15. The Holy Spirit would help many a poor stammerer to be an eloquent witness for Christ, if his aid were only sought.

Next Paul speaks of his method of witnessing. He witnessed "both to small and great." He passed by no one on account of his obscurity, nor shunned any one on account of his rank and power. The same uncompromising gospel was preached to all alike. "For I have not shunned to declare unto you all the counsel of God." 20:27. The "chief men of Asia," at Ephesus, and the learned men of Athens had the gospel not more faithfully preached unto them than did the few poor women on the banks of the river, at Philippi. He was a chosen vessel to bear Christ's name "before the Gentiles and kings," but he did not direct the most of his time to dealing with royalty. He did not try to become the court preacher. Indeed he did not appear before kings at all, except as he was dragged before them to answer the complaints of his enemies. The present instance was one of that kind. The curiosity of Agrippa to hear Paul, unconsciously to him, was the means of fulfilling, in one instance, at least, the pledge of God that he should bear his name before kings. The Lord never lacks for means for car-

rying out his promises! His method of reaching the kings was by compulsion, but his method of reaching the poor was voluntary. He taught them "publicly, and from house to house." 20: 20. "House to house" work, we have no doubt, was more congenial to him than witnessing before kings — especially under the circumstances in which he usually came before them!

That was Paul's method of work. Now we notice his method of preaching. He said, "none other things than those which the prophets and Moses did say should come." He was eminently a "Bible" preacher. He had a "thus saith the Lord" for all that he preached. He "reasoned" with his congregations out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead." 17: 2, 3. He was not one of those who believe that the Old Testament went out of date when the new dispensation came in. Instead, he was constantly referring to that for confirmation of the truth of the gospel. He taught "none other things than those which the prophets and Moses did say should come." The New Testament is an incomprehensible book, except as we study it in the light of the Old Testament. The proof that Christ was divine lies concealed in the Old Testament prophecies, and, there, is as clear and satisfactory, as when revealed by the miracles that made the sound of his footfall the sign of an approaching blessing. We can not afford to throw away a book that, to the New Testament, stands in the relation of a twin revelation of Christ. The only difference between the two is, that one speaks of a Saviour to come, and the other of a Saviour actually in the world.

We look, next, beyond the method, at the doctrines that he preached. As he summarizes them to Agrippa, these were three. 1. That Christ should suffer. "Moses" most eloquently spoke of the death of Christ in every sacrifice that was offered. Every lamb whose life was taken to atone for the transgression of the people of Israel, prefigured the "Lamb of God which taketh away the sin of the world." The "prophets" uttered themselves more plainly only because they spoke in speech, and not by sign. Isaiah saw the coming sacrifice, and uttered a wail whose pathos is felt even unto this day. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken." Is. 53: 7, 8. And Daniel, also, but more explicitly, repeats the mournful prediction. "And after threescore and two weeks shall Messiah be cut off; but not for himself." Dan. 9: 26. Zechariah even speaks of the spear that was to be thrust into his side, saying: "And they shall look upon me whom they have pierced." Zech. 12: 10. But it is needless to multiply instances to show how Paul could prove that Christ must needs suffer, without teaching anything else than those things which Moses and the prophets said should come to pass. Almost every page of the Old Testament is sprinkled with the blood of Calvary.

2. That he should be the first to rise from the dead. This does not mean first in order of time, but first in eminence. Others had been raised from the dead, as the boy whom Elijah restored, the son of the Shunammite, whom Elisha brought back to life, the dead man who was revived by contact with the bones of Elisha, and Lazarus, who had been summoned from the tomb by the Lord himself, but he was the chiefest, and so "the first" of all that had come out of the grave. He became, Paul tells us, "the first-fruits of them that slept." The "first-fruits" usher in and are a guaranty of the harvest that is to follow. Because he rose,

we *know* that we shall rise, for, through his resurrection, the world has had ocular demonstration that the soul does not perish when the body dies. Through him we know that "this corruptible must put on incorruption, and this mortal must put on immortality." And above all, it has delivered them "who, through fear of death, were all their lifetime subject to bondage." Heb. 2:15. Those who trust this risen Saviour can exultantly cry in the hour of dissolution: "O death, where is thy sting! O grave, where is thy victory!"

3. That he should show light unto the people and to the Gentiles. Just as positive utterances, in this case as in the others, are not wanting to show the king that, in offering the gospel to the Gentiles, Paul went not beyond the authority given in the law and the prophets. For the promise to Abraham was: "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. And Isaiah declared: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Is. 60:3. So full is the Old Testament of this promise of salvation for the whole world, that it is one of the puzzles of history how this people should resent the idea that the Messiah could have anything to do with any that were not either Jews by descent or by adoption.

But what was the "light" that the Saviour was to show unto the people and unto the Gentiles? It was a light that illuminated the darkness of the grave. "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."2 Tim. 1:10. The door of the tomb never had swung back to allow any one to return with the secrets of the grave. What life there might be beyond its silence never had been discovered by any living adventurer. David could say of his child: "I shall go to him, but he shall not return to me," but that was all that he could say. Christ swung back its silent portals just long enough to show us that it was not all darkness beyond, but light, inconceivably dazzling. Through the opened portals the world caught a glimpse of a new Jerusalem—a heavenly city so beautiful that one can not, even faintly, realize its glories without getting homesick to be there. Christ illumined this world with the light of eternity.

A MISTAKEN GOVERNOR (24, 25).—And, just here, Festus interrupts the apostle with the cry that he must be mad! He assigns Paul's great learning as the reason for thinking so. Perhaps he had been impressed with this in the familiar knowledge with the (to him) mysterious writings of Moses and the prophets. But that was not the real occasion for the exclamation. The real cause of it was Paul's earnest belief in the resurrection of the Saviour. It passed his comprehension how one so learned, as Paul evidently was, could believe in a thing that seemed to him so absurd. To him he seemed to be a religious fanatic. And how many there are, who, like Festus, think that a man is crazy the moment he shows himself to be thoroughly in earnest in his profession of religion! Either Paul or Festus was supremely foolish. Festus was living for time—Paul for eternity. Festus was living wholly for himself—Paul wholly for others. Festus had no hope beyond the grave—Paul was certain of a glorious immortality. Festus was a stranger to God—Paul had him with him, a constant, abiding, comforting presence. There is no comparison to be instituted between the two men that does not throw infinite discredit on Festus, and just as immeasurably exalt Paul. No, there are none so foolish as those who do not believe in God and in his dear Son. Why, then, do so many think that the gospel is fit only to be told to old women and to children? Paul gives us the answer: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Paul's reply is the perfection of Christian courtesy. There is no shade of bitterness in his answer. He does not forget, even, to speak of him as "most noble." This, however, does not represent Paul's opinion of Festus, but was an appellation due to him as the ruler of the country. It meant as little as our "Hon." does now when it is prefixed to the names of our Representatives in congress. *But speak forth the words of truth and soberness.* The words that he spoke were true, and they were uttered from a self-contained mind. "Soberness" was just the opposite of insanity.

AN UNDECIDED KING (26–29).—For the truth and soberness of the words he had just spoken, Paul confidently appealed to the king for confirmation. Festus, the Roman, might be ignorant of these things, but Agrippa, the Jew, could not be, "for these things were not done in a corner." The life, death, and even the resurrection of Christ, were facts too public to have escaped his notice. By his silence, Agrippa vouches for the truth of Paul's words, and, so, for the sanity of the apostle.

King Agrippa, believest thou the prophets? This question was as skillful as it was sudden. For the king could not answer that in the affirmative without admitting the reasonableness of the resurrection of Christ, since that had been predicted by the prophets. *I know that thou believest.* It is another master stroke that does not wait for Agrippa to reply, but assumes that he could not but believe in them. And perhaps the apostle saw in the heart of the king a tendency to believe not only the prophets, but in him of whom the prophets spoke.

Agrippa's answer presents considerable difficulty. It is not, as usually supposed, an admission on the part of the king that he was very much moved, and that only a little more effort was needed to induce him to become a Christian. The literal meaning of the phrase translated, "almost" is "in a little." Three different interpretations have been given to this. 1. The ordinary one just referred to. 2. "You are persuading yourself that with 'little' trouble you can make me a Christian." 3. "You seek to persuade me in a 'little' time to become a Christian." There is no doubt that his language is ironical. He said it with a start of angry surprise, and it was as if he had exclaimed: "Why, the man, instead of merely trying to defend himself, is actually trying to make a convert out of *me!*" And so he was. That is shown in his answer. *I would to God.* He wanted for his converts, not only Agrippa, but "also all that hear me this day." And how dignified, how noble, how fervent his reply is! He utterly ignores the irony with which the king had spoken, and, in response, utters a wish that is as magnanimous as it is Christian. *Such as I am.* There was one respect in which the prisoner was better off than his judges. He was "free from sin," and they still wore its chains. He was the real free man, and they were the prisoners! *Except these bonds.* How well the earnest good will of the apostle was shown in this "exception." And what a delicate hint, too, it was of the unjustness of his own bonds!

That ended the examination. The court then immediately adjourned. That hasty rising looks very much like a decorous flight to escape the truth. After a little consultation among themselves, it seems to have been the unanimous verdict that, "this man doeth nothing worthy of death or of bonds." Besides this universal acquittal, it was the opinion of Agrippa that, "this man might have been set at liberty, if he had not appealed unto Cæsar." Thus Festus had decided that the apostle had not offended against the Roman law, and, now, Agrippa decides that he is equally innocent as respects the Jewish law. And now we are puzzled to see how this helped Festus in formulating those charges, for which he had instituted these proceedings!

This is one of the longest addresses of Paul that is recorded. Not only is the address a defence of himself, but of

Christianity as well. And it was not merely defensive. It exposed his enemies as well as vindicated himself. Note the differences between this and the one given in the 22d chapter. Here he speaks to a king, and there to his fellow men. This was his last speech on the soil of Palestine. The land that crucified the Master would not listen to the servant. He was banished from his own country that he might fulfill his mission, and bear the name of Christ "before Gentiles and kings."

Drops.

1.—One of the evidences that one is doing good service for God is, that the world begins to find fault. If it has no criticism to make, it can not be very much disturbed. "The world can not hate you, but me it hateth, because I testify of it, that the works thereof are evil." 1 K. 22: 8; Pr. 9: 7, 8; Is. 29: 21; Jer. 20: 8; Luke 11: 53, 54; John 7: 7; Gal. 4: 16; Rev. 11: 5–11.

2.—What can not men do if they first obtain the help of God! How many failures in revival efforts are to be ascribed to the fact that men have labored too much in their own strength! Let us, like Paul, labor "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." John 15: 5; 1 Cor. 2: 4; 3: 6, 7, 9; 15: 10; 2 Cor. 2: 3; 3: 5; 4: 7; 12: 9; 1 Thess. 1: 3.

3.—Use the Bible more. Let it speak rather than yourself. "If any man speak, let him speak as the oracles of God." Ps. 19: 7, 8; 119: 105; Is. 8: 20; Matt. 4: 7; 22: 29; Luke 10: 26; John 5: 39; Acts 17: 11; Rom. 4: 3; 2 Tim. 3: 15–17; 1 Pet. 4: 11.

4.—The highest sanity consists with a belief in God. "The fool hath said in his heart there is no God." Ps. 10: 4; 14. 1; Is. 1: 3; 8: 9; Hos. 4: 6; Rom. 1: 22; 1 Cor. 1: 18, 20, 21; 2: 14; 3: 18–20.

5.—Christianity is a synonym of courtesy, because it enjoins upon its disciples to love their enemies, to bless them that curse, to do good to them that hate, and to pray for them that despitefully use and persecute them. Matt. 5: 44; Luke 23: 34; Acts 7: 60; Rom. 12: 14, 20, 21; 1 Cor. 4: 12, 13; Gal. 6: 10; 1 Pet. 2: 23; 3: 9.

HYMN.

"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last!
"Almost" can not avail;
"Almost" is but to fail!
Sad, sad the bitter wail:
"Almost, *but lost!*"

BLACKBOARD.

"ALMOST PERSUADED"
—IS—
STILL LOST

THE PRIMARY CLASS.

Into the facts of this lesson, weave the following truths that are taught by it:

1. In all things we should seek the help of God. *Then* we will succeed, if it is right that we should. 2. We ought to "witness" for Christ both to "small and to great." Let no good opportunity go by. 3. No one need be afraid to die now, for Jesus went down into the grave and came up out of it, to show us that it can not hurt us any. It is only the door into heaven. 4. Be altogether persuaded—not almost. Agrippa never was fully persuaded. Do you wish to be like him? 5. If you are a Christian, pray and labor that others may be as you are. 6. Never desire that others may be as badly off as you may happen to be in anything.

HYMN.

Still undecided?
What shall we say?
Still undecided?
Yet we will pray:
Oh, may the Spirit move!
Oh, may the God above
Melt thy poor heart to love—
Melt thee to-day!

BLACKBOARD.

HOW LONG
MUST CHRIST
PERSUADE?

LESSON XLVII.—NOV. 25, 1877.—PAUL IN THE STORM.

SCRIPTURE.—Acts 27 : 14-26 ; Memorize 14-26. Primary Verse, 25.

14 But not long after there arose against it a tempestous wind, called Euroclydon.
15 And when the ship was caught, and could not bear up into the wind, we let her drive.
16 And running under a certain island which is called Clauda, we had much work to come by the boat:
17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.
18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;
19 And the next day we cast out with our own hands the tackling of the ship.
20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away.
21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.
22 And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship.
23 For there stood by me this night the angel of God, whose I am, and whom I serve,
24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.
25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
26 Howbeit we must be cast upon a certain island.

GOLDEN TEXT.—"What time I am afraid I will trust in thee."—Ps. 56:3.

TOPIC.—Trust in the Lord.

HOME READINGS.

M.	Ps. 9 : 1-20	....The Lord Forsakes Not.
T.	Ps. 37 : 1-28	....The Lord Upholdeth.
W.	Ps. 40 : 1-17	....The Lord Delivers.
Th.	Ps. 62 : 1-12	....The Lord is our Defence.
F.	Ps. 84 : 1-12	....The Lord a Shield.
S.	Is. 26 : 1-21	....The Lord gives Peace.
S.	Ps. 115 : 1-18	. . Doth as he Pleases.

TOPICAL ANALYSIS.

Hope Dead, 14-20.

Faith Living, 21-26.

TIME.—October, A. D. 60. PLACE.—Mediterranean Sea, between Crete and Melita. RULER.—Nero, Emperor at Rome.
NAMES.—Adramyttium—a-dra-myt'ti-um, "the court of death." Aristarchus—ar-is-tar'chus, "the best prince." Cnidus—ni'dus. Lycia—lyh-ee, "land of Lycus." Euroclydon—eu-rock'ly-don, "east water." Lasea—la-se'a, "unknown."

BIBLICAL LESSON OUTLINE.

A FEARFUL STORM.

"The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nah. 1:3.

HOPE DEAD.

Arose against it a tempestuous wind. 14.

Mount up to heaven—down again. Ps. 107:26.
The east wind hath broken thee. Eze. 27:26.
The ship was covered with—waves. Matt. 8:24.

Could not bear up—we let her drive. 15.

The ship was like to be broken. Jonah 1:4.
Ships—great—driven of fierce winds. Jas. 3:4.
Strong wind rent the mountains. 1 K. 19:11.

The next day they lightened the ship. 18.

Cast forth the wares—in the ship. Jonah 1:5.
What—a man give—for his soul? Matt. 16:26.
Children of this world are—wiser. Luke 16:8.
I have suffered the loss of all things. Phil. 3:8.
Let us lay aside every weight. Heb. 12:1.

All hope—was then taken away. 20.

Able also to save—to the uttermost. Heb. 7:25.
He maketh the storm a calm. Ps. 107:29.
Thou rulest the raging of the sea. Ps. 89:9.

FAITH LIVING.

Stood by me this night the angel of God. 23.

Are they not all ministering spirits? Heb. 1:14.
My God hath sent his angel. Dan. 6:22.
I, Jesus, have sent mine angel. Rev. 22:16.

Whose I am, and whom I serve. 23.

God is my witness, whom I serve. Rom. 1:9.
I have called thee by thy name. Is. 43:1.
My beloved is mine and I am his. Cant. 2:16.
The Lord knoweth them—are his. 2 Tim. 2:19.
O Lord, truly I am thy servant. Ps. 116:16.

Saying, Fear not, Paul. 24.

So must thou bear witness also at Rome. 23:11.
Passest through—waters, I—with thee. Is. 43:2.
I am with you alway. Matt. 28:20.

God hath given thee all—with thee. 24.

I will not destroy for ten's sake. Gen. 18:32.
I will not overthrow this city. Gen. 19:21.
Prayer of a righteous—availeth much. Jas. 5:16.

For I believe God. 25.

Blessed is she that believed. Luke 1:45.
I know whom I have believed. 2 Tim. 1:12.
God is not a man, that he should lie. Num. 23:19.

NOTES AND COMMENTS.

PRELIMINARY.—Many a gale has swept the bosom of the Adriatic, but none so famous in history as the one which tried the faith of the apostle Paul. Many a gallant ship has gone down in the waters of the Mediterranean, but none has retained its hold upon the memory of the world like the one which, for fourteen days, fought for the lives of Paul and his companions in peril, and which, finally, saved them, but itself perished on the inhospitable coast of Melita. No record of shipwreck has ever been so closely studied as this has been. The result of the severe scrutiny to which it has been subjected has been, that Luke's account has not only been not impeached, but it has been sustained in every important particular. The tactics resorted to in the storm have been approved by the customs of sailors even of modern times, and the course of the ship has been demonstrated with reasonable and convincing certainty. No one could have written the story of that storm and shipwreck,in the manner that is here done, who was not himself a participant in all the perils to which he refers. Every nautical term used, every expedient described, every locality mentioned, and the time stated during which the ship drifted before the wind, show how faithful and observing a chronicler was on board during those days of fear and anxiety. In that time of danger, Luke, as well as Paul, must have retained his faith and his self-possession or we would not have so clear and connected an account of the event as the one which he has given us. Why did Luke devote so much space to this incident? The interest in it centers, not in the expedients adopted, nor even in the faith and the heroism of the apostle. In this very fact is to be found both the reason of Luke's minute narrative and, also, of the pre-eminent celebrity of this shipwreck over others. The reason why Luke was so particular to give us even the minor incidents of this event, and the reason why it occupies so large a place over others is, that it shows under what circumstances God keeps his promises to his servants. It was written so that the children of God might still keep their faith in him, when the days seem hopeless, and it appears impossible that his promises should be fulfilled. The Lord's pledge that Paul should yet see Rome and testify for him there was mightier than the hurricane. That which seemed to put him in such peril really only furnished him with swifter wings to reach the place he so desired to see! It was the "stormy wind fulfilling his word." Ps. 148: 8.

1. *The Intention.* There are several points of interest connected with the first part of this voyage, the first of which concerns the route by which the centurion determined to take his prisoners to Italy. For two or three reasons it appears evident that he did not intend to make the journey wholly by water. The first of these is found in verse 2. There it is said that he meant to "sail by the coasts of Asia." That very plainly indicates a voyage up the Ægean Sea instead of across the Adriatic. After arriving at Adramyttium, the intention probably was to cross over the sea in pretty much the same course which Paul had taken when he first went into Macedonia, and then to follow the great Roman road to Rome. The second is in verse 6. The fact that the centurion "found" a ship of Alexandria at Myra going to Italy clearly shows that it was owing to this apparent accident that he did not continue on his course to Adramyttium. The third reason consists in the lateness of the season. At that time of the year it was rare to find any vessels undertaking the voyage to Italy. It could not have been the intention of the centurion, therefore, to do what there was no likelihood of his being able to do.

2. *The Route.* That passed by places in which his heart had a special interest.

He had been only a few hours upon the ship when he sailed by Tyre. It is hardly possible that he could have passed so near this and not had his heart stirred by the memory of that parting on the sea shore, when the men with their wives and children followed him out of the city and kneeled with him upon the beach. The prophecy there was in the solemnity of that parting was now fully realized! How the eyes of this tender-hearted man must have moistened as he recalled that parting scene! At Sidon opportunity was given him to go unto his friends "to refresh himself." The phrase is happily chosen; for association with friends was a greater refreshment to no one than to Paul. The privilege was accorded to him, not because he was weary with a long voyage, for that was just begun, but because he longed to see his brethren in Christ. And the way he "refreshed" himself, no doubt, when he saw them, was to strengthen them in the faith. There is a secret in that way of recuperating that many more ought to find out. Leaving Sidon, the baffling head winds forced them to sail between Cyprus and the shore, thus bringing him near his beloved Antioch and in sight of the shore of the island where he landed on his first missionary journey. That inevitably recalled the time when the Holy Ghost had directed the church to separate himself and Barnabas for the work in which, now, so many fruitful years of his life had been spent. His first efforts upon that island, his first victory and his first convert there, must have occupied much of his thoughts as they beat up toward the north. And when the headlands of the coast of Pamphylia came into view, memory unrolled the scenes at Antioch, Iconium, Lystra, where he was stoned, and Derbe, together with those that occurred when he was laboring throughout the regions of Phrygia and Galatia. At Cnidus he was only a short distance from Miletus, where he met the elders of Ephesus for the last time. As he remembered how "they all wept sore," and fell on his neck and kissed him, "sorrowing most of all for the words which he spake, that they should see his face no more," it could hardly be otherwise than that he must have experienced a strong yearning to behold them once more. The "contrary winds" drove the ship upon a course that furnished the best of background for memory to reproduce the past. Those days of sailing unquestionably were full of the most tender and moving recollections. What other man ever, sailing over this same route, has had a tithe of the things worthy to remember that every shore forced on the memory of the apostle!

3. *His companions.* "Certain other prisoners" were delivered to the centurion with himself. "Like his Lord," says Abbott, "Paul was numbered with the transgressors." It is likely that some real offenders against the state were included in that unknown list of prisoners. But he was not confined to them for companionship. With him was Aristarchus of Macedonia, who had been Paul's companion in travel while in Asia, and who, here, seems to have been his voluntary fellow prisoner. And from the "we" which again appears in this chapter, we detect the presence, also, of Luke, "the beloved physician." Both of these are afterward mentioned as being with him at Rome. Col. 4: 10, 14. With two such faithful friends, who, uncompelled, had chosen exile and bonds for his sake, the voyage was divested of much of its weariness. One can easily imagine how great was the gratitude of Paul for the sacrifice which they had made for him, and what sweet and pleasant communion seasons the three had together.

4. *The centurion.* History nas left no account of this man, but we know of two things in his favor. 1. He was courteous to Paul. At Sidon he obligingly permitted him to go on shore and visit with his friends. He was no surly official, delighting in tyrannical exercise of his authority. The greater free-

dom that he allowed to Paul, more than to the others, may have been partly owing to the natural ascendancy which Paul acquired over men, and, partly, to the fact that he knew the apostle had been declared innocent both by Festus and Agrippa. 2. He saved Paul's life. When the soldiers would have killed all the prisoners (42), he interposed, not for the sake of others, but for the sake of Paul. His courtesy had deepened, by that time, into a real regard.

5. *Paul's Advice.* There has been considerable discussion as to whether the counsel that Paul gave in verses 9, 10 was an inspired prediction or not. It can be taken either way. The "fast" of expiation, which happened on the tenth day of the seventh month, Tisri, our October, was passed, and after that time all sailing was dangerous. His advice may have been predicated on this general fact, and, if so, was merely the expression of his judgment. To us, however, his warning is too explicit for such an interpretation. His language is not the expression of an opinion, but has the assurance of inspiration. "I perceive," at least, appears to imply more than "I think." But his counsel, naturally enough, was overruled, for Fair Havens was not a good harbor to winter in, Phœnice was not far away, and the judgment of all the rest was in favor of making for a port which was but a few hours distant. The master and the owner of the ship, who had more reason for being careful than any one else, thought there was no danger, and so the centurion, with good reason, decided against the warning of his prisoner. The decision of the majority is not always right.

HOPE DEAD (14: 20). — They were tempted out of their harbor by a fair south wind, which "blew softly." How many a soul has been tempted out of safe anchorage by just such seductive influences! The south wind blows softly only to let destruction leap out upon it from a quarter entirely unexpected. The ship rounded Cape Matala, and, probably, when near the group of islands called Paximader, was caught by the rush of the hurricane, which swept down upon it from the mountains of Crete, and was driven before its fury down toward Clauda, some twenty-three miles to the south-west. Nothing could withstand the force of such a wind, and so, as many fearful mariners have done before and since, they "let her drive." Once caught in the power of a temptation, and how many there are that give right up to it! Under the lee of Clauda, there was more of an opportunity to prepare for coping with the storm. Let us note the expedients then and subsequently resorted to.

1. They raised the boat, which, in their fancied security, was towing on behind when the whirlwind seized upon the ship. They "had much work to come by the boat," because, in the first place, it was full of water, and, in the second, a heavy sea was running. No matter how great was the difficulty, however, the boat must be hoisted up, for upon that might depend the salvation of all in the ship. 2. They undergirded the ship. As elsewhere is explained, they passed strong cable ropes round the keel and tightened them by means of pulleys, so that the planks of the ship would be less likely to spring apart under the strain produced by the wrenching of the waves. That, nowadays is technically termed "frapping." 3. They "strake sail." The meaning of the original is not exactly expressed in this phrase. Among the many interpretations, "lowered the gear" seems to be the most accurate. As has been pointed out by a number of commentators, all sail could not have been lowered, or the ship would have been driven straight upon the quicksands, the Major Syrtis, upon the African coast, which they were trying to avoid. What they did do, very probably, was to turn the head of the vessel as nearly as possible to the wind, set a small amount of canvas, and then let the ship drift before the wind. It has been calculated that,

so doing, a vessel would drift at about the rate of thirty-six miles a day. A fraction over thirteen days, therefore, would bring it exactly to Melita, as that is 476 miles from Clauda. In this one can see the value of the minuteness of the account given by Luke. If nautical men had only decided that the ship would have drifted either beyond or not quite so far as Melita, or far away from any other probable island, what would have become of the veracity of the Scriptures then! 4. They "lightened the ship." The heavy, movable parts of the cargo, of course, were the first to be thrown overboard. The wheat was not cast out until the necessity was even more urgent. The sea very often teaches, with an impressive force that none can withstand, the truth: "What shall it profit a man if he gain the whole world and lose his own soul?" In the glimpse it gives into a terrible eternity, the terrified soul realizes of how much more value is its life than its property. 5. "We cast out with our own hands the tackling of the ship." From this we should infer that the precaution of undergirding the vessel had not been entirely successful, and that she had sprung a leak. The tackling thrown overboard was probably the spare gear. Smith, whose monograph on "The Voyage and Shipwreck of St. Paul" is well worth reading in connection with this lesson, supposes that the main-yard (which was an immense spar, whose great weight, wrenching amidships, threatened the destruction of the vessel) was one of the things launched overboard. And he adds that the relief which the ship would experience by this would be of the same kind as in a modern vessel when the guns are thrown over. They were in desperate circumstances. It is evident that the passengers, as well as the crew, were called upon for all the service they could render, from the fact that it is said that "we cast out with our own hands the tackling of the ship."

But their condition did not improve. All the expedients which they adopted were of no avail. Their situation was one well calculated to drive away all hope. They had no compass, and "neither sun nor stars in many days appeared." They were, therefore, unable to tell the direction of their drifting. They could not judge what course to take to reach land, nor did they know but what they soon might be driven upon some rocky coast and perish in its breakers. They were cold and wet from long exposure. They were faint from long watching, from continued labor, and from lack of food. The ship was leaking, and, at any moment, might founder. And overhead was the dark and pitiless sky, and still the hurricane drove them on with unabated fury. How vividly their condition was described by the psalmist! "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Ps. 107: 25–27.

FAITH LIVING (21–26). — But when hope departed, faith winged her way to take her place! In the very hour of their despair, unseen by any except the man of God, an angel stood on board of the ship. When they thought there was no hope, they had the greatest reason to be encouraged! Let us note the points of interest in connection with Paul's address.

1. *His Abstinence.* That was enforced. It was not a fast of a religious nature. Although there was a plenty of food on board, yet, under such circumstances, no food would be cooked, and, in such anxiety, no one would feel like eating. 2. *His Reproof.* He tells them: "Ye should have hearkened unto me and not have loosed from Crete." He did not administer this rebuke to harrow up their feelings with the thought of what might have been had they only listened to his advice. It was not one of those exasperating "I told you so's!" but, on

the contrary, he reminded them of that so that they might give the more heed to what he had to say now. 3. *His Vision.* Says Matthew Henry: "Paul knows not where to find himself, but God's angel knows where to find him." It was after Christ's long fast and trial in the wilderness that "angels came and ministered unto him." Matt. 4: 11. Though unseen, is there not still just such ministry for the children of God? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. 4. *The Injunction.* "Fear not, Paul!" Paul had been fearful, then. For a while the storm had beaten him down and wrenched his faith away from him. Like Peter, for a time he had looked at the waves instead of toward his Saviour. Seeing how mighty they were, and how helpless the ship was in the grasp of the storm, what wonder that, for a little while, Paul gave up all hope of beholding Rome! It would have been a faith more than humanly marvelous not to have been shaken by that hurricane. 5. *The Promises.* There were two of them. The first was, "Thou must be brought before Cæsar." That promise was that which buoyed up the ship during those fourteen days of storm! It could not sink so long as it had on board one who had the divine guaranty that he should visit Rome. When the gale was raging round the little boat on Galilee, the disciples had no reason for their fear; for the Master was sleeping in the hinder part of the boat, and so long as they had the Son of God on board the ship could not go down. Neither could one sink that had a promise of his to carry to the land! The second was that no one on board should perish. "Lo, God hath given thee all them that sail with thee." Paul must have been praying for them, then! In the hour of his darkness, he had been pleading with God. Men are not to be blamed for losing their faith under such a stress of circumstances, so much as for making no effort to regain it. Many a one, if he only would turn to God anew, would find that the Lord would not only confirm his old promises, but would add new ones, also. Paul, by praying, not only had his own promise of seeing Rome renewed, but, besides, secured the safety of all that were in the ship. 6. *His Testimony.* What a time and place it was to give it! In the midst of the roaring of the tempest, the onward rush of the mountain waves, and the groaning and creaking of the laboring ship, what a time it was then to pledge the faith of his God that not a few only, or the most, but that every one should be saved! In an hour like that, it was something to stand forth with such a message. He was in the midst of worshipers of other gods, but none but himself had a word of comfort to say. It was a comforting thing, then, to be able to say: "Whose I am, and whom I serve." *Whose I am.* Consecration of one's self to God as property. *Whom I serve.* Consecration of one's powers to him in active service. The first does not mean much without the last.

"Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." Belief like that compelled belief in others. Henceforward faith dominated in that ship. Hope had departed, but a better than Hope had taken her place.

Drops.

1.—Many a young man has made shipwreck of his life by not listening to the advice of some godly member of the church. They have left a safe harbor for insecure waters, and gone down amidst the temptations of the world. When Christian men warn there is good reason to take heed. Ps. 1: 1; Prov. 4: 14, 15; 12: 15; 13: 1, 14, 20; 15: 12; Luke 21: 34-36; 1 Th. 5: 3; Rev. 16: 15.

2.—A moment of danger has shown many a man that property is of no consequence as compared with his life. Let the memory of that be a revelation of the still greater value of the soul. We do not want to wait until the moment of eternity to begin casting up that problem. Job 2: 4; Ps. 49: 17; 73: 18-20; Mark 8: 36, 37; Luke 9, 25; 12: 19-21; 16: 19-26; Phil. 3: 7-9; Rev. 18: 7, 8.

3.—Hope depends upon circumstances. It looks to the wind and to the weather. If no sun or stars appear, its life is extinguished. Faith does not depend upon its surroundings at all. It looks upon the unseen. Are there clouds? Its vision pierces through them. Better an immortal faith

than a perishing hope. Rom. 8: 24, 25; 2 Cor. 4:18; 5: 7; Gal. 2: 20; Heb. 10: 22; 11: 1, 13, 24-33; 1 Pet. 1: 7, 8; 2 Pet. 1: 4.

4.—There will be no loss of any life that trusts the promises of God. All that rely upon the word of God are absolutely safe, no matter how tempest-tossed they may now be. "There failed not aught of any good thing which the Lord had spoken." Num. 23: 19; Josh. 21: 45; 23: 14; John 3: 16; 1 Cor. 1: 9; 1 Th. 5: 24; Tit. 1: 2; Heb. 6: 18; 2 Pet. 3: 9.

5.—In times of trouble it is good reason for rejoicing that one believes God. When trials threaten to overwhelm one, then it is a happy thing to be able to say of God: "Whose I am, and whom I serve." For the Lord will never allow his child and his servant to perish. John 10: 28, 29; 17: 11, 12; 18: 9; Rom. 8: 38, 39; 2 Tim. 1: 12; Heb. 7: 25.

HYMN.

In darkest skies, though storms arise,
I will not be dismayed:
O God of light and boundless might,
My soul on thee is stayed.

BLACKBOARD.

BE OF GOOD CHEER,
— FOR —
I BELIEVE GOD.

THE PRIMARY CLASS.

If the primary teacher can get a good picture of a ship in a gale, it will help a great deal in enabling the little ones to realize the peril that Paul was in, when you come to speak about the storm. The route of the voyage should be pointed out on the map, or delineated upon the board. In pointing out the different places near which Paul sailed, ask them what they can tell about each of them. If you can get an illustration of an ancient ship, it will be a good object lesson for the scholars.

But the two main points of interest will be the storm and the vision. 1. *The storm.* It will be an easy matter to make this thrillingly real, especially with the help of such an illustration as the one to which we referred. First speak of the debate about leaving the harbor of Fair Havens. How Paul objected to it. The way they came to leave. The sudden tempest. The way they were driven. The expedients they resorted to. Describe how cold and wet, how hungry and tired and sleepless they were. Make them *see*, if possible, the ship driven before the furious gale, its mast gone, its frightened crew and passengers laboring at the pumps and throwing overboard everything that they could to lighten the vessel, and, so, prevent it from going to the bottom. 2. *The vision.* After all there was no need of fear; for God had promised Paul that he should go to Rome. He, therefore, was not going to let the ship be destroyed until the apostle was safe. Tell what the vision was, and the promises that the angel gave him. And how, one morning, when the wind was still blowing terribly, he gathered all the frightened people together, and told them that God had said to him that not one of them should perish. Wasn't there joy in that ship then? Lastly, turn their attention away from the danger in which Paul was to their own. And yet God has promised that not one of us should perish, if we but believe on his Son. Read John 3: 16.

HYMN.

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
Oh, receive my soul at last.

BLACKBOARD.

"IT IS NOT
The Will of Your Father
THAT ONE
OF THESE LITTLE ONES
SHOULD PERISH."

SUNDAY SCHOOL CHITCHAT.

Zion's Herald gives a list of misquotations of the Bible by those who ought to know better, that is very amusing. It was Horace Walpole, for instance, who said: "The earliest-born of men committed murder with the jaw-bone of an ass—a deadly weapon I am sure"! William Hazlitt, in like carelessness, speaks

of "the Samaritan" as praying: "Lord be merciful to me a sinner." Thackeray refers to "Eli" as the one for whom his mother made "some little shirts." The famous author was right only in this—that it was not Eli, and the mother he referred to made no "little shirts" at all! And, lastly, the New York *Herald* thus displays *its* Biblical knowledge: "There is a story in the Bible which tells us that a certain Philip was recommended to bathe in the Jordan river, and that the great man objected to that obscure lavatory, because of the argument that the Euphrates was the nobler torrent of the two." It is said that the *Herald* is very positive that the ministers had better let science alone—they know so little about it!———The *Intelligencer*, from which we expected better things, thinks that people return home from the great summer assemblies "to find fault with the superintendent of the Sabbath-school, so ignorant—good man—of the improved methods, and to plot for his removal." Let us put a brake, then, on all instruction! But that is not our experience. Our experience is that they introduce more steam into the boiler and set all the wheels to spinning with redoubled activity. Take out the influence of all these summer educational assemblies, and thousands of schools throughout the country would be completely mummy-ized.———*Per contra*, Joseph Cook, speaking of Chautauqua, says: "A definition of inspiration was within my hearing committed to memory by an eager assembly. If it could be committed to memory throughout the United States, and if accompanying proofs were sunk into the mind of the average citizen, the day of small philosophy would be so shortened that by rising on tiptoe we could see the sunset of it." We would rather have uttered this God-speed than that croak.———At Chautauqua, by the way, Rev. Lyman Abbott was asked about: "What do you do with the doctrine of falling from grace?" Mr. Abbott preferred not to answer, but Dr. Deems, sitting near, replied for him, saying: "That is a doctrine which Methodists believe and Presbyterians practice"!———The *Sunday School Times* thinks that the argument for Sunday-school vacations will equally well apply "to family worship and private devotions." But the vacations enjoyed in those exercises would snuff out a Sunday-school immediately. With the *Times*, we believe that there are some things in which a Christian never ought to take a vacation, and that, among these, are: "private prayer, household worship, Bible study, upright living, kindly, loving, Christ-like speaking and doing."———A friend of ours complains of some of the current lesson expositions, saying that his experience with them is like that of the Irishman with a watermelon—"they boil down to nothin'."

Sunday School News.

There is a new and eminent recruit among the ranks of Sunday-school speakers. The venerable poet, William Cullen Bryant, recently addressed a Sunday-school in his native town of Cummington, Mass. It is said that he told the old, old story of Jesus and his love "in simple and graceful phrase." Of course; it is only your young orators that are magniloquent.———By means of the papyrograph, a daily pictorial children's paper was issued this year at Chautauqua. Rev. B. T. Vincent was the editor and Frank Beard was the artist. What a demand there was among the juveniles—and adults—for that paper! By means of it, and oral instruction, Rev. Mr. Vincent took them through a course of lessons from the Bible on "Light," "Childhood," "Christ," and the Geog-

raphy of the Holy Land, Periods of Bible History, etc. Ninety children entered for competitive examination on this course with very creditable results. ——Rev. James O. Ostrander, the Orientalist, has lectured before about all the large Sunday-school assemblies, this summer, and before many minor audiences. His paraphernalia, in itself, is an instructive object lesson. To his extensive apparatus lately he has added views of Egypt and the Sinaitic region, taken by Prof. James Strong, S. T. D. His address is Harlem, N. Y.———Rev. Geo. A. Peltz leaves the associate editorship of the *Sunday School Times* to accept a call to a pastorate in Jamestown, N. Y. He will be much missed in Philadelphia in two places: First, in the *Times*, and, second, in the Memorial Sunday-school, of which he was superintendent. That paper, by the way, changes too often. Courtesy requires us to advertise it too much. It is like a kaleidoscope—rarely twice alike when one looks at it — but always beautiful! ———Another man who lays down the Sunday-school editorial pen with a salaam is Rev. J. B. Atchinson. He retires from the *Michigan Christian Advocate*, and is settled over a church at Birmingham, Mich. If a man *must* step down, let it be into a pulpit.——— We have a postal saying that the Oregon State Sunday School Association is defunct. The last convention was held three years ago, in Portland, and the Executive Committee is declared to be too inanimate to call another. In that state of large things, surely they ought to grow a state Sunday-school convention.———Think of a cripple so loving the Sabbath-school that he was in the habit of crawling over a mile upon his hands and knees to attend it! And yet such was the fact, so says the *Sunday-School World*. But now he has trained a young ox to come to him, and he either mounts that or hitches it to a small wagon, and, in this novel way, he still attends the school. And think of the careless, dancing feet so full of happy activity that do not prize their Sunday-school at all!

Sunday School Methods.

[Any contributions to this department that show "How to do it" are welcome. Experiences, however, are desired, not theories; and they should be short and to the point.]

—In recruiting for the Sunday-school, many superintendents have found it an effective measure to distribute cards in the neighborhood, which speak a warm welcome and give the time and place of holding the school. Not a few of these are now using Prang's chromo cards, both for securing new attendants and rewarding the old. The lower grades are not much more expensive than the ordinary cards, and, incomparably, are more beautiful. Flowers, leaves, and fruit are most tastefully grouped on them, on white, black, or gilt backgrounds, and depicted with life-like naturalness. These treasures, when real, decay, but these representations of them are a lasting joy. This year the designs for Christmas and New Years are unusually full and elegant. Lilies of the valley, morning-glories, honey-suckles, violets, forget-me-nots, and pansies nod over the exclamations: "A Merry Christmas" and "A Happy New Year," as if they rather liked them. This is carrying summer into the heart of the winter! We would suggest that, by ordering direct of L. Prang & Co. (Boston), one could get the name of his school printed on his cards in a style to correspond with the rest of the work upon them.

—Those who have felt diffident about using the blackboard will have a sudden and wonderful accession of courage now

that a contrivance has been invented for putting the outlines of letters and figures on the boards. Mr. Geo. H. Springer is the originator of a machine for pricking such outlines through stiff manilla paper. All that the possessor of one of his "Transfer Outlines" has to do is, to put it against the board, rub over it a loose-textured bag filled with pounce or finely powdered chalk—and the outlines appear in clear, dotted lines on the board, which any one, no matter how awkward, can follow, and, so, produce a picture that will rival one of Beard's happiest efforts! How blackboard artists will multiply under this stimulus! We understand that the matter has been disposed of to L. Prang & Co., the art publishers, referred to in the previous paragraph, and that they will furnish "Transfer Outlines" to illustrate the current Sunday-school lessons. The reputation of the house is a good guaranty that the designs will be satisfactory.

—In order to secure better teachers for the school, a correspondent of the *Baptist Teacher* recommends the formation in every church of a "Board of Instruction," composed of the pastor, superintendent, and from one to three others. The advocate of this new scheme thinks that by it greater improvement could be secured, the right sort of persons be obtained as teachers, incompetent teachers be readily removed, and the teachers be more easily induced to go into training classes. We don't know exactly how much of a Keeley motor power there may be hidden in this "Board of Instruction," but if it will do all these things, we vote for it.

LITERATURE.

The enterprise of the New York Sunday School Association is well shown by the issue of a volume containing the lectures that were delivered before it last winter. The Association had both an unusually brilliant list of lecturers and an unusually interesting list of topics. The roll of lecturers included such names as Taylor, Briggs, Storrs, Crosby, Booth, Boardman, Porter, Washburn, and Simpson. The subjects treated were: "The Inspiration of the Scriptures," "The Languages of the Bible," "The Unity and the Variety of the Bible," "Ancient History in its Connection with the Old Testament," "Miracles and Prophecies which Show that the Bible is Divine," and other kindred topics. Those who have regretted not being where such a course could be heard, now have its privileges brought to their very door. The address by Dr. Crosby on "Ancient History," etc., is particularly valuable, as showing how the accounts in the Old Testament have been confirmed by the discoveries at Nineveh. New York: American Tract Society.

SUNDAY-SCHOOL BOOKS.

From Nelson & Phillips, New York; Chicago: Hitchcock & Walden:

From Bethlehem to Calvary. By Faith Latimer. It is the story of Christ continuously and simply told for the children. The fact that "Faith Latimer" wrote it is a guaranty of its being well done. 189 pp.

The Other Gypsy. By Josephine Pollard. The story of a harum-scarum girl, who, after all, became a blessing to those about her, by her efforts to reclaim those whom others had given up. 162 pp.

The Squire of Walton Hall. By Daniel Wise, D. D. Contains sketches and incidents in the life of Charles Waterton, an adventurous traveler and naturalist. 232 pp.

Queen Louisa of Prussia. By Catherine E. Hurst. Well describes goodness in a palace. 228 pp.

From the American Tract Society, New York and Chicago:

Up Stairs. By Jennie Harrison. The central figure in the group of children is a crippled boy confined to his chair. The story is told to show the effect that ministry upon him had upon the lives of others, in making them unselfish and more contented. 271 pp. $1.

Harry Fennimore's Principles. By the author of "A Summer in the Forest," etc. A capital book for boys, showing how to be manly and noble in fighting for the Great King. 296 pp. $1.

Hester Lenox. By Howe Benning. The theme is, Doing for others. A very good book. 272 pp. $1.

THE

NATIONAL SUNDAY SCHOOL TEACHER.

VOL. XII.—DECEMBER, 1877.—No. XII.

EDITORIAL MISCELLANY.

The orders that are coming in for THE SCHOLAR'S WEEKLY indicate that that little paper is going to be a great success. It is being ordered by the tens, twenties, fifties, and away up into the hundreds. From all quarters come delighted exclamations of approval. One of the most prominent of superintendents introduced it into his school with the remark that it was by far the greatest improvement yet made in lesson helps for the scholar. We can but commend the liberality of the publishers in putting it at the extremely low price that they do. To get so complete a lesson help for the children, we have no doubt that superintendents and teachers would ungrumblingly have paid nearly twice the amount that is asked for it. As it is, the publishers get only the same that they formerly did for the lesson leaves. We trust that THE WEEKLY will attain to a circulation so large that they will feel a comfortable reward for this generous dealing, in their pockets as well as in their consciences.

It is a pleasure to say that the last quarterly review exercise proved to be more popular, even, than any of its predecessors. The growing demand for them indicates that they are exactly filling a public want. Superintendents enthusiastically write us concerning them, saying that, since they have used them, they have had no trouble with reviews. The last time, our publishers were surprised into being compelled to print an extra edition, although they thought they had made full allowance for the increasing demand. This time they will issue more copies than ever; and yet we hope that they will be again surprised by the number of orders. We should not be surprised if they should.

The announcement is made that Capt. Burton has found gold and precious stones in the land of Midian, and in such quantities, as to lead him to believe that he has opened up another California. The region explored by him is that desolate country bordering upon the eastern most of the two long, narrow estuaries in which the Red Sea ends. Besides finding gold, silver, tin, antimony, and turquoise mines, he reports the discovery of ruined towns, built of solid masonry, with made roads, massive fortresses, artificial lakes and aqueducts five miles long. In the lesson on "Solomon's Prosperity," last year, we remarked that the "gold of Ophir" is supposed to have come from that vicinity, and, yet, then, it was merely a supposition, for no

Entered according to Act of Congress, in the year 1877, by ADAMS, BLACKMER, & LYON Pub. Co., in the Office of the Librarian of Congress at Washington.

auriferous indications had then been discovered. If the discovery indeed proves to be as rich as reported, it will help to locate Ophir, and, also, the residence of the marvelously wealthy Queen of Sheba. The claims of Ethiopia must give way to those of Arabia Felix. These mines, too, will help explain the magnitude of the booty taken from the Midianites, both by Moses and by Gideon. Num. 31:52; Judg. 8:21, 24–26. The kings of Midian had gold chains around even the necks of their camels.

From Rev. W. H. H. Murray, of Boston, we have the following piece of Adirondack wisdom concerning boys:

I do not think boys should be anything but boys. A boy ought not to have any head; his father and mother ought to be head for him for the first dozen or fifteen years of his life. He has no great development of spiritual life, and, consequently, can not comprehend spiritual growth, and if he is sufficiently developed to know the difference between right-doing and wrong-doing; if he is sufficiently developed to know that it is right for him to go to school, and wrong for him not to go to school; right for him to speak the truth, and wrong for him not to speak the truth; right for him to go to bed at half-past seven o'clock in the evening, and to get up at seven o'clock in the morning; that it is right to forgive Jimmy Jones, who has struck him, and wrong to throw a stone at him round the corner the first chance he gets—if he can be got to understand these rudiments of spiritual life, he will understand all the Lord expects of him at his age.

If Hannah had only known this, there would have been no need for her to have dedicated her boy to the Lord at so early an age as she did. If Samuel, himself had only been aware of it, he would not so soon have "ministered unto the Lord before Eli," nor would he have responded to that midnight call in the temple; for he would have known that the Lord would not have expected anything from him, "at his age," beyond knowing "the difference between right-doing and wrong-doing." Daniel lacked proper instruction or he would not, when so young, have been so particular about not defiling himself with the king's meat and drinking his wine. If he had only gone to bed at half-past seven o'clock in the evening and got up at seven o'clock in the morning, and not shied stones at some young Melzar around the corner in revenge, that was all that the Lord would have required of him. Then, too, because of not being familiar with this doctrine, Timothy was at the needless trouble of becoming versed in the Scriptures from a child. If Mr. Murray be right, it strikes us as a great pity that parents are trying so hard to follow that Scripture commandment, to bring up their children "in the nurture and admonition of the Lord." Christ, too, if we remember rightly, said something about letting little children come unto him, that many generations of people have thought very appropriate and beautiful. On the whole, we should advise Mr. Murray to search the Scriptures to see whether *these* things be so!

It has been decided to hold the next international convention at Atlanta, Georgia, April 17–19, 1878. The session is an important one, inasmuch as it will decide concerning the course to be pursued relative to uniform lessons for some years to come. We do not think that the idea of having uniform lessons will excite any debate. That question has already been so unmistakably decided by the universal and enthusiastic endorsement of the present series, that the delegates to the convention will be practically of one mind. Still there are many who are warm endorsers of the plan who criticise the mode in which it has been carried out. We trust that the executive committee will give to such ample opportunity to state their reasons for criticism. Indeed such opportunity *must* be given, if we would learn wisdom from experience, and if we would have the convention result in entire harmony. The present lesson committee is too small, now, for the denominations represented. It is imperative that that should be enlarged. Indeed, so many things are coming before that body for decision and for discussion that it will be one of the most

important and interesting sessions it has ever held. That fact will induce a very large attendance. Atlanta is making great preparations for this gathering. She has thrown wide open her doors, and has sent an invitation so warm that, of itself, it is enough to draw a multitude to that city.

A very curious society has taken the present as the favorable moment to reveal its existence. It is called "The Militia of Jesus Christ," and is said to number a million of volunteers located principally in France and Belgium. The object of this organization is the restoration of the temporal power of the Pope. Until that is accomplished its members pledge themselves to contribute at least a franc per month to the funds of the Pope, to support the Catholic press, and to wear a white cross, openly if possible, and if not, under their clothes. Knowing the power and growth there are in such socialistic devotion to an object deemed to be sacred, it will not do to esteem this organization to be of no consequence. It may yet embroil Europe in blood. While at our safe distance, we look on, perhaps it would be well for a better purpose, to reproduce the association upon this side of the water. The Lord Jesus needs more good soldiers—soldiers that will "endure hardness" for his sake. There are too many willing to be nursed in the hospital, or take the easy positions outside, but for the lonely watch, the bivouac, and the battle, "the militia of Jesus Christ" are altogether too few

On account of the removal of the grasshopper plague, the churches of the Presbytery of Mankato, observed one Sabbath as a day of special thanksgiving, which they called a "Harvest Home." In the Presbyterian church in Mankato, the decorations were beautiful and unique. Above the pulpit, on the wall, wrought in evergreen and bright autumn leaves was the text from which the pastor preached. The organ was half concealed by a magnificent vine which was trained from the floor to the cross upon its summit. The windows and chandeliers were beautifully festooned with evergreens, flowers, and autumn leaves. Around the motto: "Give God the Thanks," over the entrance door, was trained a splendid vine of wild ivy, bearing a wealth of scarlet berries. On either side of the door hung strings of game—prairie chickens and pheasants. To the left of the pulpit on a small platform in the corner, was a skillfully arranged display of vegetables, fruits, honey in the comb, wheat in the sheaf, and stalks of corn, while in another place hung magnificent cluters of luscious grapes. The very description is stimulating. And how eloquently in such a place, these tokens of the abundant harvest spoke of him who is "Lord of the harvest!" The unmeasured returns, that this year have been given to those districts afflicted by the grasshoppers, seem almost to be a fulfillment of the promise: "I will restore to you the years the locust hath eaten."

This year, we mean to follow the sensible example of little Jack Horner, who modestly sat in a corner to eat his Christmas pie. Like him, we feel that we deserve a good Christmas dinner. We have labored hard enough during the last twelve months to be entitled to the best, biggest, and most indigestible meal that is ever served up on that favorite holiday. To satisfy the demands of an approving conscience, for the improvements introduced into THE TEACHER and the lesson papers, it will take several turkies, two or three puddings, and half-a-dozen mince pies! We shall be happy if we come out of the trial with any digestion left. We have said that we were going to follow the example of young Mr. Horner. But we find that already we have diverged from it. We have not waited to stick in our thumb and pull out the plum before saying: "What a good boy am I!"

THE HYMNS IN INDIAN SUNDAY SCHOOLS.

BY REV. B. H. BADLEY,

OF THE INDIAN SUNDAY SCHOOL JOURNAL.

THE TEACHER, in an editorial note several months since, spoke in rather a depreciative tone of the hymns or tunes used in our Indian Sunday-schools:

> Thev are exceedingly simple and not very agreeable, the same strains often being repeated. They are monotonous enough for lullabies, but are so devoid of those pleasing successions of sounds which make up a melody that we should never think of using them as such. Very likely our brethren who are laboring there know best as to what are the musical tastes and attainments of Indian children, but we should like to test them with some such simple, captivating melody as "Shall we Gather at the River?" Perhaps they already do sing that and oth rs like it, but, once familiar with them, we can not imagine their ever again being satisfied with their native songs.

We are hardly prepared to admit the charge. Five years ago, as we were starting to India, we heard a company of returned missionaries at a farewell meeting sing:

> Jai jai Ishwara, Jai Prabhu Yishu
> Jai saba bidha sukhadai,

and from that time to the present we have not ceased to love this beautiful hymn. We have since sung it and heard it sung in the bazar, at the crowded *mela*, in the Sunday-school, in the great congregation, and at the prayer-meeting, but it has lost none of its beauty, and is sounding sweetly in our heart as we write. And so of other Hindustani hymns.

It is very true that Hindustani music is monotonous, full of repetition; but it need not, therefore, be inferior. One has not to be in India long to find that many of the Hindoos have musical voices and are themselves full of song; the dancing girls are, in a majority of cases, fine singers. And however strange and inartistic the Hindustani tunes may seem to the foreigner, it is certain that they are highly esteemed by the natives of India. It is simply wonderful to see how quickly the missionary can draw to himself a street congregation by singing some common tune to which Christian words have been adapted. Men who are in a hurry to reach their homes stop for a moment; buyers and sellers cease bickering and draw near; humble villagers listen with wonder and pleasure depicted on their faces; and the hymn or some sentiment it contains is often the best text the preacher can use in addressing his "sung-up" congregation. It is the same in the village. Often, as the missionary enters, he finds it seemingly empty, and imagines that no one will appear to hear his message; but, as he takes his stand by the village well or under some shady tree and begins to sing, the people, one by one or in little groups, come forth from their houses and gather about him. So great is the power of song in such instances, that the missionary who is so unfortunate as to be unable to sing frequently takes with him a chorister, as he goes from village to village preaching.

But we are wandering from the Sunday-school. Here music is one of the most attractive features that we employ. All children love to sing, and the brown-hued lads and lassies of India are no exception. The Sunday-school without singing would be distressingly up-hill work. Singing, with us at least, draws the children to the school; it keeps them quiet as they sit closely grouped on the floor in the mission chapel; it helps Patan Din to keep from pinching Sita Ram, Ali Bakhsh from purloining Qudrat's ticket; it helps to cool the heated room, and causes the hot wind to blow less fiercely; best of all, it takes the name of CHRIST straight

to the children's hearts, and gives us many an opportunity for preaching short sermons between stanzas.

The greatest difficulty we have is that the larger boys and young men of our Sunday-schools are ashamed to sing. They have been taught to look upon singing as being necessarily bad. (It is sad, but true, that the devil has well nigh succeeded in obtaining a monopoly of vocal music in India. As a rule, dancing girls and bad characters are the only women who sing — Mahomedan women never sing, while the peasant in the field or traveler upon the road whom you happen to hear singing gives expression in his song to the vilest obscenity.) The younger boys in our schools sing with heart and soul. They are quick in catching the tunes and in learning the hymns. At one of our Christmas anniversaries a Hindoo lad received the hymn-prize. He had committed to memory *thirty-five* Christian hymns. The children really seem to enjoy these sweet hymns. In one of our village Sunday-schools, about fifty boys meet every Sabbath afternoon, and it is pleasant indeed to hear them after school is over, as they go singing homeward across the fields.

As to the superiority of our western melodies, this may fairly be doubted. So far as we know, "Shall we Gather at the River" has never been translated; nor would it be very popular. However, we have been singing for years such hymns as "Happy Land," "I want to be an angel," "I think when I read that sweet story of old," "I'm a pilgrim and I'm a stranger," "Around the throne of God in heaven," "The morning light is breaking," "We are coming, blessed Saviour," "The children are gathering," etc. These are favorite hymns, especially with us, who, as we sing them, are carried back to the home land and to other years when we sang the same melodies with entirely different surroundings. But as a rule the scholars do not fall in love with them. They prefer their own tunes, and will, in all probability, to the end of the chapter.

As indicating the nearness of India to England, and the manner in which great religious movements send out their hallowing influences far and wide, it may be mentioned that only a few months after the visit of Moody and Sankey to London the native Christians of Lucknow were singing the most popular of Mr. Sankey's hymns, translated into Hindustani. We can not speak for other parts of India, but no doubt these stirring hymns have ere this found their way into Bengali, Tamil, and other dialects of this sunny land.

The best collection of these translated hymns as yet made is in a neat little Hindustani hymn-book just issued from the American Methodist Mission Press at Lucknow, compiled by Rev. T. Craven, formerly a Sunday-school worker in Chicago, now superintendent of this Press. It contains 167 selections, about two-thirds of which are in English metre. It is published in three characters, representing two languages, Urdu and Hindee, the edition comprising 5,000 copies. It is especially adapted to the Sunday-school and prayer-meeting, and will be the means, no doubt, of awakening an increased interest in vernacular music. As the readers of THE TEACHER may be interested in seeing some of these hymns as they appear in Hindustani, we subjoin a few. We can not but rejoice that so many of these excellent hymns are finding their way into the various dialects of earth. May they find lodgment in the hearts of the Christless people about us, and lead them to the Saviour!

Of the older hymns, "Happy Land" takes the lead — one of the best hymns ever written:

Des ek hai khush o khass,
Dur, dur hai, dur;
Wahan bandon ka libas
Nur, nur hai, nur;
We kaise gate hain,
Dil awaz milate hain,
Isa ko gate hain,
P'yar se mamur.

Us des men jane ko
Kaun hai taiyar?
Shakk kyunkar late ho?
Kyun ho bezar?
Pak khushi se mamur,
Dukh, gunah se hoke dur,
Ham I sa ke huzur
Gawen har bar.

"We are coming, blessed Saviour," is one which we frequently sing:

Ai pak mubarak I sa,
Ham tujh pas ate hain,
Aur tere khush huzur men,
Tasalli pate hain;
Ham ate hain, Masiha,
Ham ate hain, Masiha,
Ham ate hain, Masiha,
Ki chalen tere sath.

Ham ate hain, Masiha,
Ki dekhen Bap ka ghar
Us alishan makan men,
Tu hamen dakhil kar.

"I want to be an angel" is, of course, more popular among our native Christians than among the heathen children of our schools:

Main chahta hun asman par,
Firishta hone ko,
Ki taj hamesha sir par,
Aur barbat hath men ho;
Wahan, Masih ke samhne,
Mubarak aur khushbal,
Main gaunga hamesha,
Sitaish o jalal.

Main kabhi thaka manda
Wahan na hounga.
Afsos ya dar ke mare,
Hargiz na rounga;
Par saf, rastbaz, mubarak
Main I sa ke huzur,
Hazaron sath sarahun.
Muhabbat se mamur.

"Around the throne of God in heaven," one of the best of these hymns, is as follows:

Hazarha larke khare hain,
Khuda ke takht ke pas;
Muhabbat se we bhare hain,
Aur pate khush miras;
Gate sana, sana,
Sana ho, Khudawand ki.

Saf hoke sab gunahon se,
We rahte hain khushhal;
Piyare hain Khudawand ke,
We gate hain nihal.

Of the newer translations, "Hold the Fort" is one of the most stirring. It has the same ring as in the English stanzas now sung the world over:

Ai sipahi ho dilawar
Jang to hai dushwar:
Lekin fath hai yaqini,
Pas hai madadgar.
KORAS.—"Ho mardana!" Yisu kahta,
"Ki main hun nazdik."
Ham diler hain; kar inayat
Fazl ki taufiq.

Dekh ek fauj zorawar ati
Aur sardar Shaitan;
Harchand ham shumar men thore,
Dil hai hirasan.

"Sweet Hour of Prayer" retains all the tenderness it has in the English version:

Mubarak naubat dua ki!
Jab chhorke fikr dunyawi
Main apne Bap ke pak huzur
Sab Us se mangun jo zarur.
Dua se dukh o gam ki an
Tasalli pati meri jan,
Azmaish se bhi bachta hun,
Jab dua karke jagta hun.

Mubarak naubat dua ki!
Jab apne Bap ke wada ki
Yad kar main sochta Us ka pyar
Aur barkat ka hun ummedwar,
"Tu mere munh ka talib ho!"
Yih sun main dhundhta Usi ko,
Aur apni fikr surasar
Dua men dalta Usi par.

"Precious Name" is well worthy a place in this collection:

Yisu nam ki de duhai,
Tu jo dukh se hai gamgin;
Us se chain aur dil jamai
Tujhe milti bil-yaqin.
Nam aziz! Kya shirin!
Ai jamal-ul-alamin.

Yisu nam ki de duhai,
Wuhi dhal hai aur chatan,
Us se tujhe tawanai
Hoti hai bich imtihan.

"My Sabbath Home" is a worthy companion to this, and carries one back to the days when "Pure Gold" was new and winning the laurels it deserved:

Ai Sande Iskul mujh ko maqbul,
Sab aur makanon se;
Dil tere khyal se hai mashgul
Ai maskan khushi ke.
KORAS.—Shamba ghar khush makan,
Shamba ghar khush makan,
Dil teri khushi se mamur
Ai mere khush makan.

Is ghar men dil ko mili thi,
Asmani ghar ki rah;
Wuh bihtar chiz tab main ne li,
Aur pai shad ki gah.

One of the best selections in the book is "Gate Ajar for Me:"

Ek dwara khula rahta hai,
Ki jis se sada ata
Ek hur jo krus se phailta hai,
Masih ka prem batlata;
KORAS.—Kya yih ho sakta prem apar,
Ki khula raha mukt ka dwar,
Ki main, ki main.
Ki main prawesh karun.

Sabhon par khula hai wuh dwar,
Jo us se mukti chahte;
Har zat har qaum dhanwan lachar,
Mukti us men pahunch pate.

We add but one more, the shortest, sweetest, best of all—"Jewels." More than one boy of heathen parentage has gone home singing these beautiful hymns. May many jewels be gathered from the Sunday-schools of India! This gem goes:

Rabb farmata, "Wuh din ata,
"Jab mere log honge
Khass khazana, Taj shahana,
Aziz o mahbub."
KORAS.—Apne Yisu men kamil,
Aur jalal men ho shamil
Tab sitaron ki manind
We chamkenge khub.

Sab kharide Barguzide
Ikatthe tab honge;
Nur poshak hai, Guroh pak hai,
Aziz o mahbub.

International Sunday School Lessons.

HISTORICAL AND DESCRIPTIVE.

THE VOYAGE AND SHIPWRECK OF ST. PAUL.—Paul left Cæsarea for Rome in the autumn of A. D. 60, in charge of a centurion named Julius, whose kind treatment of his prisoner has warmed thousands of Christian hearts toward him. How tender must have been the partings between the apostle and those with whom for two years he had been so intimately associated. Neither he nor they were sure of meeting again. He, their counselor, the strongest man in the church, its most valiant defender, was in bonds, on his way to Rome for trial. What if he be condemned, as the caprice of Nero rendered probable! May we not believe that tears and the silent pressure of the hand expressed sorrow which words could not utter, and that the apostle, with streaming eyes and trembling voice, commended Philip and his family and all the faithful, as he had previously commended the elders of Ephesus, to the word of God's grace, which was able to build them up and to give them an inheritance among the sanctified?

Paul is only one of quite a number of prisoners. Luke and Aristarchus, the former from Antioch, the latter from Thessalonica, and also a prisoner (Col. 4: 10), are with him on his perilous journey. They sail in a ship from Adramyttium, a coasting vessel which stops at the different ports of Asia, intending as soon as possible to take passage on a vessel bound directly for Italy. A day's sail northward brings them to Sidon, where the courtesy of Julius permits Paul, while the ship is in port, to go ashore and visit his friends. That there were believers here is probable from the fact that the Lord Jesus had visited these coasts (Matt. 15: 21), that after the persecution which arose at the death of Stephen the gospel had been preached here (Acts 11: 19), and that Paul himself had frequently traversed the country, and never, we may be sure, without testifying of the grace of the Lord. How precious, years after, must the memory of that visit have been to those who enjoyed it! And as the ship sailed away, with what

emotion must the apostle himself have looked out upon the scene before him! A few miles to the south rose the bold front of Carmel; far up in the north was the massive outline of Lebanon; between them lay the lower and nearer hills of Samaria and Galilee. What memories must have crowded his mind as he gazed upon the land of Capernaum, Jerusalem, and Nazareth! memories of his own Jewish youth, his early education in the city of his fathers, of his bitter persecution of the cause for which he was now willing to die, of his miraculous conversion just over the mountains on the way to Damascus, of his frequent visits to the holy city to consult with the Christians and to contend with their enemies, of friendships in every part of that sacred land with those who had given up everything that they might inherit eternal life. In the full vigor of his manhood, his career of usefulness cut short, the enemies of his Saviour apparently triumphant, the chain of a prisoner on his arm, who can tell whether he is on his way to freedom and a service all the more glorious for its present interruption, or to a protracted imprisonment and final death? But the past is sure, with its more than twenty years of Christian labor; the future is equally sure — it is in the hands of the living God.

The character of the vessel in which they were sailing, and opposing winds, kept them near the shore. In order to take advantage of a land breeze, they sailed northward, "under Cyprus" (Acts 27: 4), *i. e.*, with the island between them and the wind. Passing into the sea of Cilicia and Pamphylia, where they must have had smooth water, and also been favored with the current, they sail west to Myra, an important city in Lycia, where the first stage of the voyage ends, and where they find opportunity to take direct passage for Italy. A ship from Alexandria, laden with wheat for the Italian market (27: 38), and driven out of its course by the prevailing winds of the season, was in the harbor. It had a capacity of more than a thousand tons, could accommodate a crew of two hundred and seventy-six persons. 27: 37. To this ship the centurion transferred his prisoners, and thus opened another most instructive chapter in the apostle's life.

Their course is a slow one. In the face of the furious north-westerly winds, they are compelled to work their way along the south-eastern coasts of Asia Minor, till, after many days, having apparently given up all hope of reaching Italy before the close of navigation, they are off the safe and commodious harbor of Cnidus. They do not seem to have attempted to anchor here, but, yielding to the winds, to have been rapidly driven southward, past the promontory of Salmone, the eastern extremity of the island Crete, under whose southern shores they find protection. The delay at Fair Havens, the harbor into which the ship is driven, is so extended that Paul advocates remaining there till spring. The fast, which fell on the day of atonement, the tenth of Tisri, the seventh month of the Jewish year (Lev. 16: 29; 23: 27), the month corresponding to our October, is already past. In addition to the fact that sailing was now dangerous, Paul may also have thought that a winter in Crete would have given him access to "the hundred cities" for which the island was famous. He knew his kind-hearted keeper would permit him to improve his stay, if not by traveling up and down the island, at least by communicating with those who already believed, of whom, as we learn from the Epistle to Titus, there must have been quite a number. That they needed the instruction of the apostle, as well as that of Titus, who was subsequently set over them, is evident from the vices of which they were at this time guilty. Tit. 1: 12, 13. Since the days of Alexander the Great, many Jews had settled on the island, Gortyna, their chief colony, being only a few miles north of Fair Havens, under the shadow of Mount Ida. Paul must have been

anxious to visit his countrymen, even if his hope of bringing them to Christ was not very strong. True, his opportunities for Christian work would have been equally good had they wintered in Phenice, as the shipmaster and shipowner desired, but Paul's wish to seize upon present opportunities for usefulness may have helped him to see a little more clearly than he would otherwise have done the very great danger of risking a harbor already gained for another which, though far safer and better, they were not sure of reaching.

As Phenice was not more than forty miles distant, and with a favorable wind could be reached in a few hours, the centurion added his voice to that of the majority, and advocated an attempt to reach it. "The south wind blowing softly, they supposed they had gained their purpose." 27: 13. But then, as now, the wind suddenly veered. They were struck by a terrible typhoon (the eurocłydon, or, as the best MSS. have it, the euro-aquila), a north-easter whose force it was impossible to resist. They ran under Clauda, a small island a little more than twenty miles south of Crete, where they managed, with great difficulty, to take in the boat, which, having been towed behind, must have filled with water. They also "undergirded" the ship (*i. e.*, passed ropes or chains around it, fastening them on deck), in order to prevent it from breaking up. Fearing the quicksands, the Syrtis Major of Africa, upon which the wind was driving them, they lowered the mainsail, and "scud under bare poles" westward and northward far out of their course. Tossed exceedingly, they lightened ship, and the next day sacrificed the ship's furniture, soldiers and sailors alike bearing a hand in casting it into the sea. As sun and stars were hidden for many days, and there were no means of reckoning, and as doubtless the ship had "begun to gape open in cracks," and the water to pour in faster than it could be pumped out, all hope of being saved was given up. This was the hour for Paul. Standing forth in the midst of the crew, a prisoner, his right hand bound to the left hand of a soldier, he reminded them of the wisdom of the advice he had previously given, and exhorted them to be of good cheer, as the angel of the Lord had appeared to him, promising to bring him before Cæsar, and to grant him the lives of all who were sailing with him. This speech was not without its effect. But when the fourteenth night had come (27: 27), and they were still drifting in that part of the Ionian Sea which is sometimes called Adria, the sound of breakers betokened the approach to land. Sounding rapidly, twenty fathoms of water were found. Sounding again, as soon as the ship had been prepared to meet the danger, they found themselves in fifteen fathoms. Four anchors were cast out of the stern, so that the ship might face the land in the morning. Thus they awaited the day.

But one danger is averted only to meet another. The sailors, setting an example which has been frequently followed since, resolved to abandon the vessel. Under cover of an attempt to cast anchors "out of the foreship," they lower the boat, and, with the evident knowledge of the shipmaster and shipowner, prepare to leave the soldiers and prisoners to their fate. The quick eye of Paul again detects the danger, and addressing the centurion and the soldiers, he says: "Except these (*i. e.*, the sailors) abide in the ship, ye can not be saved." Instantly the ropes of the boat are cut by the soldiers' short swords, and the sailors are compelled to remain on board and wait for daylight to enable them to run the ship ashore. Most likely the ship had given signs of breaking up, so that the sailors felt themselves justified in seeking their own safety, even if they abandoned passengers and cargo.

From Paul's second speech, in which he besought his hearers to take food, a speech which revives the spirits of all who heard it, we learn that they had been drifting almost a fortnight. Meas-

uring the distance from Clauda to Malta, we find it 476 6-10 miles, and as, in the face of these north-easterly winds, a ship ordinarily drifts 36½ miles in twenty-four hours, we have thus an incidental confirmation of Luke's accuracy as a historian. Both the words and actions of Paul are characteristic. He takes bread, gives thanks to God in the presence of the whole crew, and begins to eat, as if deliverance were certain. All follow his example. The boat is then lightened, the wheat being thrown out, and at daybreak, though they know not the land, they discover a creek with a shore — probably that which is now called St. Paul's Bay — into which they seek to thrust the ship. In this they are successful. Lowering the rudders, which had been raised on account of the storm, cutting off the anchors, raising the foresail, they make land, the fore part of the ship aground, the hinder part breaking up under the violence of the waves. Another danger now arises. The soldiers, fearing the escape of the prisoners, and knowing that their own lives would be the forfeit, advise their indiscriminate slaughter; but the centurion, through his affection for Paul, again interposes his authority, bidding those who can swim to cast themselves first into the sea, that those who can not swim may follow on boards and broken pieces of the ship. Thus the whole crew escape in safety as Paul had promised.

They soon discover that they are on the Island of Malta, nearly 500 miles from the harbor in which they had planned to winter. The barbarous people, barbarous only because they did not speak Greek, show them no little kindness, receiving them to their homes because of the wet and the cold. An incident connected with the landing reveals the superstition and the religion of the islanders. A viper, having sprung out of the sticks which Paul had gathered for a fire, and fastened itself upon his hand, is regarded by them as a messenger of justice, or the goddess Vengeance, who will not suffer a murderer to escape the penalty of crime, although he has escaped the dangers of shipwreck. But as he suffers no harm from the venomous reptile, they change their opinion of him, and look upon him as a god.

Of course there could be no such opportunities for usefulness on the island of Malta as there would have been on the island of Crete, yet Paul, at the very beginning of his stay, was invited to spend a little time, in the house of Publius, the chief man of the place, whose father he cured of fever and dysentery by the laying on of his hands. Others who were sick came to him and were healed. In this way he secured the confidence and respect of the people at the outset, and no doubt afterwards made the best use of these advantages in spreading the Gospel. Thus the months of November, December, and January wore away.

Early in February they take another ship from Alexandria, which, with the opening of navigation, seems to have touched at the island, and laden with honors and such things as were needful for the voyage, they sail for Italy. Stopping three days at Syracuse, the chief city of the island of Sicily, thence "fetching a compass," as ships making the same voyage are frequently compelled to do now, they reach Rhegium on the Italian coast, whence the south wind takes them, in a single day, through the straits of Messina, between the ancient Scylla and Charybdis, 182 miles, to Puteoli, where they leave the ship for the great Appian Way.

Here the influence of Paul appears again. Brethren at Puteoli, desiring him to remain seven days, the centurion consents, thus delaying his journey in order to give the apostle a chance to confirm the faith and cheer the minds of a few unknown believers. At Appii Forum, 40 miles from Rome, the prisoners are met by a company of disciples from the city. At Three Taverns, 10 miles further on, another delegation awaits them, "whom, when Paul saw," says Luke, "he thanked God and took

courage." Well he might. He had left Cæsarea a prisoner. He had won all hearts by his kindness and earnest Christian boldness. The centurion had given him every possible aid in the work upon which his heart was set. He had asked and acted upon his prisoner's advice. He had changed his own plans that his prisoner's wishes might be carried out, and now as they approach Rome, one company of Christians after another comes out from its gates to bid him welcome. It is as a conqueror rather than as a prisoner that he enters the city of the Cæsars.

The parting between Julius and Paul must have been one of mutual regret. We have no account of the centurion's conversion, but we may be permitted to hope that he will be found among the redeemed, and only one of those who were saved by the apostle's fidelity during his voyage to Rome.

The captain of the guard, to whose care Paul was now entrusted, seems to have allowed him the largest liberty consistent with the law. He is a prisoner in name and in fact, but is permitted to live in his own house, and receive all who come to him.

There are at least three lessons which the voyage to Rome teaches us: 1st, *The almost limitless power of personal influence.* Paul was the controlling spirit with Julius, with soldiers and sailors, with Publius and his father, with the inhabitants of Malta, as well as with those who had long since learned to honor him as "Paul the aged." Everywhere we see the manliness of his character, his readiness to give wise and helpful counsel to those with whom he comes in contact. 2d, *The power of Christian boldness.* A coward would never have ventured a word against the opinion of a ship-master and a ship-owner; a coward would never have spoken to a ship's crew, on a sinking vessel in a fearful storm, and promised them safety; a coward, having interfered with the sailors' plans for escape, would never have renewed his promise of complete deliverance for them, and, with the calmness of conscious safety, have taken food, thanked God for it, and then eaten in their presence, thus through the magnetism of his personal influence bringing cheerfulness and confidence into every heart. His boldness was that of Christian faith. 3d, *The power of an earnest Christian purpose.* The voyage to Rome was simply a *fourth* missionary tour. Paul preached at Sidon, on shipboard, at Malta, at Puteoli, at Rome. He preached to sailors and soldiers alike, and when he reached Rome he at once made arrangements for preaching both to Jews and Gentiles. His trial before the emperor was treated as a secondary matter.

The Helpers of St. Paul.

Paul did a large part of his work through others. In him a rare knowledge of human nature, and a marvelous capacity for administration were united. With no show of power, he managed to make his influence felt in every part of the Roman empire. He preached not only in person and by letter, but through converts, imbued with his own earnest, self-denying spirit. In nothing, perhaps, is his genius more striking than in his selection of the men and women who became helpers in his ministry. One might almost say that if he were inspired to write, he was inspired also to organize and develop churches. The methods by which this part of his work was carried on are worthy of careful study by all who would reach the highest degree of Christian usefulness.

Even as a Jew, Paul was associated with the leading spirits of his religion. His birth at Tarsus, no "mean city," with the rights of Roman citizenship, the thoroughness of his early education, his later studies at Jerusalem with Gamaliel, combined with his zeal to bring him into a prominence which seems

quite unusual for one of his years. From the words, "and when they (the saints) were put to death, I gave my voice (or vote) against them" (Acts 26: 10), it has been not improbably inferred that he was a member of the Sanhedrin, and, therefore, made such at the earliest possible age. The commission to Damascus, the reputation for persecuting zeal and cruelty which preceded him thither, the statement that after his conversion the churches in Palestine had rest (Acts 9: 31), are proof of his prominence and power while yet a young man. As a Jew he moved in the first circles, and was associated with persons of the largest influence. It was, therefore, fitting that he should enter upon his ministry under the protection of Ananias, a man of the highest standing, "devout according to the law, having a good report of all the Jews that dwelt at Damascus." Acts 22: 12. After three years spent in Arabia and at Damascus, he visited Jerusalem to take counsel with Peter and James, two of the most eminent Christians of their time. Gal. 1: 18, 19. Afraid of him at first, but for Barnabas they might have refused to recognize him as a disciple. Barnabas was a native of Cyprus, and a Levite. Soon after Pentecost he had sold his land and laid its proceeds at the apostles' feet. Acts 4: 37. "He was a good man and full of the Holy Ghost." Acts 11: 24. He was a man in whom the whole church had confidence. It was no little advantage for Paul that Barnabas was willing to introduce him to the disciples, and bear witness to the genuineness of his conversion. Barnabas and Paul may have been previously acquainted. Cyprus was not far from Tarsus. Both were of the pure stock of Israel. The acquaintance, begun or renewed at Jerusalem, ripened into the fellowship of labor. Barnabas was the first, and in some respects the most prominent of all Paul's helpers. The circumstances in which this union of labor was brought about were these: Years after Paul's visit to Jerusalem, when men from Cyprus and Cyrene (Acts 11: 20) had preached in the great city of Antioch, and news of their success had reached the apostles, Barnabas was sent as their representative to investigate and report upon this work. Barnabas was a man of broad and generous spirit, free from every trace of jealousy of other men's success. When he saw that the work was of the Lord, he rejoiced in it, and determined to take part in it himself. Remembering the disciple whom the brethren at Jerusalem had sent away to Tarsus in order to save his life (Acts 9: 30), he departed thither at once, found the disciple in question, brought him to Antioch, and labored with him there a whole year. Acts 11: 26. It was at this time, perhaps, that the believers received the distinctive name of "Christians." At the end of the year they went together to Jerusalem with relief for the suffering saints. Returning with John Mark (Acts 12: 25), they again took up the work they had left. Not long after, they were set apart by the "prophets and teachers" of the infant church at Antioch as its first missionaries, Simeon, surnamed Niger, Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, who were all men of note, being prominent in the service. Acts 13: 1.

The journey of the missionaries was through the island of Cyprus into the interior of Asia Minor. At its close "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples." Acts 14: 27, 28. The journey is thought to have occupied about two years.

In the course of their work at Antioch, a question arose concerning the necessity of circumcision in order to be a Christian. Barnabas and Paul, with certain others, one of whom, as we learn from Gal. 2: 1, 3, was Titus, were sent to Jerusalem to consult with the elders of the church there and with the apostles.

The conclusions of this conference were sent back by the hands of special messengers, Judas and Silas. Almost immediately upon the settlement of this question, which for the moment had threatened the Gentile church with ruin, Paul and Barnabas proposed to renew their missionary work, but a contention over John Mark, who had strangely left them at Perga on the previous journey, separated them from each other, Barnabas and Mark going to Cyprus, while Paul chose Silas and went through Syria and Cilicia, and westward toward Europe. Acts 13: 3; 15: 38, 39. It is hardly probable that this dissension interrupted the friendship which had so long existed between these two eminent Christians, although for the time it terminated their partnership in missionary enterprise. Paul's subsequent allusions to Barnabas are those of kindly remembrance, Mark's continued fidelity, doubtless, removing whatever trace of bitterness may have existed between them.

From 1 Corinthians 9: 6, it appears that Barnabas worked for a living, and, from the fact that the Lycaonians called him Jupiter (Acts 14: 12), that he was of commanding presence. In most respects Barnabas was a man of the grandest qualities. He was generous and self-forgetful. He had that charity which "thinketh no evil." He gave Paul the first place, content himself with the second. His actions illustrate the Saviour's words, "Whosoever will be great among you, let him be your minister." But these very qualities sometimes led him astray. His kinship with Mark shut his eyes to the faults of Mark. The pliancy and sweetness of his disposition made him a somewhat easy prey for the errorists who came to Antioch from Judea with a "gospel which was not another." He, as well as Peter, was guilty of inconsistency, siding for a time with those who denied that salvation was by grace alone. Gal. 2: 11–13. But as a pure-minded, enthusiastic, self-denying Christian minister he is worthy of the place he holds by the side of the great apostle. It is to Barnabas that we are indebted for Paul. For a score of years, at least, their friendship continued, from Paul's conversion, A. D. 37, to A. D. 57, the year in which 1st Corinthians was written. The name, Barnabas, "Son of Consolation," suits the character of the man.

JOHN MARK.—The son of a certain Mary, who dwelt at Jerusalem (Acts 12: 12), a cousin of Barnabas (Col. 4: 10), though lacking in courage and endurance at first (Acts 15: 36–40), more than atoned for his early faults by the fidelity of his later life. It is possible that Mark was impulsive and fickle by nature, and was drawn back to Jerusalem partly by affection for his mother and partly by a desire to labor with Peter rather than with Paul. At any rate, Paul was afterwards reconciled to him, acknowledging that he was "profitable to him for the ministry." Mark was with him during the first imprisonment at Rome, one of his "messengers," "a fellow-laborer in the gospel." Col. 4: 10; Philemon 24. In the last letter to Timothy, written at Rome during the second imprisonment, a short time before the apostle's martyrdom, twenty years and more after Mark had turned back at Perga, Timothy is asked to visit Rome "shortly" and to bring Mark with him. Timothy and Mark were at this time engaged with the Ephesian church. 2 Tim. 4: 9, 11. When Peter wrote his first Epistle Mark was with him at Babylon, and is spoken of as "his son" (1 Peter 5: 13), implying that in some way Peter was instrumental in his conversion. Mark is the reputed author of the second Gospel.

OF JUDAS, who with Silas bore "the decrees" of the church at Jerusalem to the church at Antioch, we only know that he fulfilled his mission and returned to Palestine. The case is different with *Silas*, or *Silvanus*, as he is called in the Epistles. 1 and 2 Thess. 1: 1. We are peculiarly interested in him, because he

is the first person whom Paul himself selected as an associate in his work. He was a member of the church at Jerusalem, a "prophet" or inspired teacher. Acts 15: 22, 25, 32. He was with Paul during the whole of his second missionary tour, a period of three or four years. He accompanied him on his perilous journey through Asia (2 Cor. 11: 23–28), sailed with him from Troas for Neapolis, shared his stripes, his prison, and his deliverance at Philippi, was left at Berea with Timothy when Paul went to Athens, was with him in the ministry at Corinth. Acts 18: 5; 2 Cor. 1: 19. His name is joined with that of Paul and Timothy in the salutations of 1st and 2d Thessalonians, epistles which were written from Corinth, and probably from the house of Aquila and Priscilla. Returning with Paul to Jerusalem, he seems to have left the apostolic party, doubtless because the church there needed his presence and help, and not because he was in any way unsuited to evangelical labor, or unwilling longer to engage in it.

On this same journey TIMOTHY, of Lystra or Derbe, was added to Paul's party, a young man of mixed race, who from childhood had been trained in the Old Testament Scriptures by his pious mother and grandmother. Acts 16: 1–3; 2 Tim. 1: 5; 3: 15. With his Jewish mother he was probably converted under the preaching of the former tour. Most likely he witnessed the stoning of the apostle at Lystra, and may have been among those who lovingly gathered around his apparently lifeless body. Acts 14: 20. From the time of his circumcision and ordination, A. D. 51, Timothy and Paul never lost sight of each other. Though frequently absent on business connected with the churches, Timothy was constantly in communion with the apostle, and ever looking forward to speedy reunion with him. As a "messenger of the churches," great things were required of him. He seems to have been ordained with a special claim to the title of "Evangelist." 1 Tim. 4: 14; 2 Tim. 1: 6; 4: 5. If Barnabas was regarded as a father, Silas as a brother, Timothy was a "dearly loved son." 1 Cor. 4: 17; 1 Tim. 1: 2; 2 Tim. 1: 2. He was one of Paul's own converts, the first, so far as we know, whom he chose to assist him in his work. Hence the tender feeling manifest in the letters which bear his name. He was one of the party who crossed the Ægean into Europe. Acts 16: 12. He had much to do with forming the character of the church at Philippi. Phil. 2: 22. He remained at Berea, or at all events in Macedonia, with Silas, while Paul went on to Athens, where he seems afterwards to have joined him (1 Thess. 3: 1–2), going thence to Thessalonica, then with Silas coming to Corinth, perhaps with needed contributions from Philippi. His name stands with that of Silas and Paul in the salutations of 1st and 2d Thessalonians. In these Epistles he is called "a brother," the minister of God," a "fellow-laborer in the gospel of Christ." The confidence which Paul placed in him, in spite of his youth, may be inferred from his having been sent to Thessalonica to allay the troubles which had shown themselves in the church there.

In the interval between Paul's departure from Corinth, at the close of the second missionary tour, and his return to Ephesus, on his third tour, we have no particular record of Timothy's work. Nor is there any mention of him then till near the close of the three years' stay in Ephesus. Acts 20: 31. We can hardly doubt that during this time Timothy was at work among the churches in Europe, under the direction of Paul, and in constant communication with him (Acts 19: 22; 1 Cor. 4: 17; 16: 10), though it is possible that he went up to Jerusalem with him, and so was his companion during the third journey in Asia. From Ephesus he was sent with Erastus, a deacon of the Ephesian church, some time in the year 57, into Macedonia to prepare the way for the apostle's visit.

From this journey he probably returned before Paul left Ephesus, inasmuch as he is spoken of in the first Epistle to the Corinthians as being with the apostle in the city when that letter was written. 1 Cor. 16: 11. In 2nd Corinthians, an epistle written a little later this same year, from Macedonia, and probably from Philippi, he is still one of Paul's companions. 2 Cor. 1: 1. He is at Corinth in the winter of 57–58, where the letter to the Romans was written. Rom. 16: 21. He awaited Paul's arrival at Philippi on the last recorded journey to Jerusalem, and was one of those who tarried for him at Troas. Acts 20: 3–6. It is not likely that he accompanied him to Jerusalem, as nothing is said of him in connection with the arrest, the two years' imprisonment at Cæsarea, or the voyage to Rome. Meanwhile we may think of him as carrying out the apostle's plans in Asia and Greece. He was at Rome when the Epistles to the Philippians, Colossians, and Philemon were written (Phil. 1: 1; Col. 1: 1; Philemon 1), not simply from affection, but as Paul's messenger to the churches. Phil. 2: 14–23.

After the release from the first imprisonment, Paul and Timothy are thought to have revisited proconsular Asia, Timothy being left at Ephesus, while Paul went on into Macedonia. 1 Tim. 1: 3. Ephesus was a difficult charge for a young man to undertake. It was a charge which called for great firmness and wisdom, as well as piety. 1 Tim. 4: 12; 5: 17. Both the city and the church were full of enemies to the cross of Christ. 1 Tim. 1: 20; 2 Tim. 2: 17. Possibly, as Prof. Plumptre suggests, Timothy's constitution was weak (1 Tim. 5: 23), he may have shrunk from opposition and responsibility (1 Tim. 4: 12–16; 5: 20, 21; 6: 11–14; 2 Tim. 2: 1–7), he may have had the impulsive disposition of his early Lycaonian associates, and so have been peculiarly exposed to danger from "youthful lusts" (2 Tim. 2: 22); but whatever the difficulties of his place or temperament, he seems to have discharged all his obligations to the satisfaction of his spiritual father. Allusions to Timothy in the last letter that Paul wrote, and one composed shortly before his death, show how dear Timothy was to him, as well as how useful, and betray his anxiety once more to see him. 2 Tim. 1: 4–6; 3: 14, 15; 4: 9, 11, 13, 21. For seventeen years, or from A. D. 51 to A. D. 68, if Paul was put to death in the last year of Nero's reign, did the intimacy between these two disciples continue. It is an intimacy no less remarkable for the intensity of its affection than for the eminent Christian service which it developed. Of all Paul's helpers Timothy easily holds the first place.

Of LUKE, another of Paul's companions on the second missionary tour, we have very little certain knowledge. He is called the "beloved physician" by the apostle himself. Col. 4: 14. It is supposed that sickness had kept Paul in Galatia (Gal. 4: 13), and that this sickness had something to do with Luke's joining him at Troas. Acts 16: 10. Thence he went with him into Macedonia, remaining, perhaps, at Philippi until Paul returned thither again on his third tour, several years later, at the end of his second visit to Greece. Thence he accompanied him to Asia (Acts 20: 5), and Jerusalem (Acts 21: 17), being with him at the time of the arrest, and during the imprisonment at Cæsarea, where some have thought the third Gospel was composed and given to the world. Acts 24: 23. He sailed with him to Rome Acts 27: 1), and was with him there during part, if not the whole, of his first imprisonment. Col. 4: 14; Philemon 24. From the fact that his name is among those who send salutations to Philemon and the Colossians, and is absent from the letter to the Philippians, which was written later than those just mentioned, it has been inferred that Paul had sent him back to Macedonia, and that he is the "true yoke fellow" who is instructed to help the women who had labored with

Paul in the gospel. Phil. 4: 3. However this may be, Luke was at Rome when 2nd Timothy was written, and no doubt remained there till Paul was beheaded. 2 Tim. 4: 11. Here again we have a Christian alliance which stretches over a score of years. But neither in his Gospel, nor yet in the Acts, does Luke give us any hint of his own work. He is too modest for that. His object is to relate the work of others. A tradition, not altogether untrustworthy, makes Antioch his birth-place, and ascribes his conversion to Paul's labors in that city. That he was a brave, intelligent, cultured, and exceedingly efficient helper in the gospel needs hardly be said. His devotion to Paul is seen in the care with which he sinks himself out of sight, and brings the apostle prominently forward.

At Antioch, too, Paul seems to have found another of his most energetic helpers, TITUS, who, as we learn from Gal. 2: 1, 3, was with him on the journey to Jerusalem concerning circumcision. Titus was a Gentile, and uncircumcised. Though he may have been with Paul on his last journey through Galatia, we hear nothing of him till near the close of the long stay at Ephesus, on the third missionary tour. We then learn that Paul went to Troas to meet Titus, whom he had previously sent on a mission to Corinth. 2 Cor. 2: 13. Probably he was one of the messengers who bore thither the first letter to the Corinthian church. At any rate, his mission was one of peculiar delicacy, having reference both to the immoralities which had appeared in that church and to a collection for the poor at Jerusalem. How well Titus had discharged his trust appears from expressions in 2nd Corinthians, written in Macedonia, probably at Philippi, where Titus joined him, and whence he is again sent to Corinth with this second letter, and with the command to complete the collection which he had already begun. 2 Cor. 7: 6–9, 13–15; 8: 6, 17, 23; 12: 18.

We can not affirm the presence of Titus with Paul during the first imprisonment at Rome; but it is altogether probable. In the interval between the first and second imprisonments, they are together in Crete (Titus 1: 5), where Titus is left to complete the work which Paul had begun. The character of the people there makes this work very difficult. Titus is told to ordain presbyters (Tit. 1: 6–9), to control and bridle Judaizing teachers (1: 11, 13; 2: 1, 15; 3: 8), to urge the duties of a decorous and Christian life upon the women (2: 3–5), to be careful about his own conduct (2: 7), to impress upon the slaves the peculiar duties of their position (2: 9, 10), to check all political and social disturbance (3: 1), to put down wild theological speculation (3: 9), and to exercise needed discipline. 3: 10. There can be little doubt that he was of sterner make than Timothy, and peculiarly adapted to the work for which he was thus set apart. He is afterwards told to look for the arrival of Artemas and Tychicus, to help Zenas and Apollos forward on their journey, and to hasten himself to Nicopolis, where Paul proposes to spend the winter. 3: 12, 13. From the words in 2 Tim. 4; 10, "Titus unto Dalmatia," it would seem as if he succeeded in reaching Paul at Nicopolis, whence he was sent into Dalmatia. Thus we have a partnership of Christian labor between Paul and Titus, which could not have begun later than A. D. 50, the year of the conference at Jerusalem, and which may have begun several years earlier.

Another of Paul's helpers was the eloquent APOLLOS. Apollos was born and educated at Alexandria, where Jewish, Oriental, and Greek thought met in conflict. Mighty in the Old Testament Scriptures, devout in spirit, willing to be taught, he received instruction at Ephesus, whither he had come to preach, from Aquila and Priscilla, plain tent-makers, who took him to their house for the purpose. Having learned "the way of the Lord more perfectly," his thoughts

turned toward Achaia. With commendatory letters, he is, therefore, sent to Corinth, where "he mightily convinced the Jews, and that publicly, that Jesus is the Christ." Acts 18:25, 26; 19:1; 1 Cor. 3:5, 6. These references reveal the earnestness and activity of a man who, in native gifts, in advantages for early culture, and in capacity for argument, was, perhaps, the equal of the apostle. In 1 Cor. 16:12, it is said that Paul desired Apollos to go to Corinth, but that Apollos was unwilling to go, perhaps because he knew that his presence there would excite rather than allay existing party strife. A reference in Titus (3:13) shows Apollos still at work in the last years of Paul's life, going from place to place, evidently in accordance with the plans of his great leader. Though less is said of Apollos than of Timothy or Titus, he was doubtless one of the most useful and popular laborers in the early church.

The space at command permits only the briefest reference to those who are less prominent as helpers of Paul's ministry, though hardly less efficient than those already mentioned. And here one can not but notice the families whose hospitality Paul and his associates enjoyed. Lydia, of Thyatira, a seller of purple at Philippi, the first convert in Europe, heads the list of these ministering saints. She insisted upon the privilege of receiving the whole missionary party under her roof. Acts 16:15. At Thessalonica, Jason, who followed her example and welcomed these brethren to his house, was exposed to the gravest danger. Acts 17:5–9. At Corinth (Acts 18:1–3), Aquila and Priscilla, natives of distant Pontus, tent-makers, devout Jews, but soon to become most earnest Christians, provided Paul a home. They went with him to Ephesus, remained there while he went to Jerusalem and Antioch, instructed Apollos during his absence, and no doubt opened their doors to him for a part at least of the three years he afterwards spent at Ephesus. While in this city a church was formed in their house, as was afterwards another at Rome. 1 Cor. 16:19; Rom. 16:3–5. At a later period they seem to have returned to Ephesus, and are mentioned in the last Epistle to Timothy in connection with the household of Onesiphorus. 2 Tim. 4:19. This Onesiphorus, also of Ephesus, was one of those who had ministered unto Paul in the way of hospitality, and who was not ashamed of "his chain" even at Rome. 2 Tim. 1:16–18. Justus, of Corinth, and Tyrannus, of Ephesus, should perhaps be added to this list of worthies. Nor should Gaius, of Corinth, "mine host, and of the whole church," be forgotten. Rom. 16:23. Phœbe, of Cenchrea, who bore to Rome the letter written at Corinth, is commended by Paul as "a succorer of many and of myself also." Rom. 16:1, 2.

At Troas Paul had left "a cloak," "books," and "parchments" with Carpus (2 Tim. 4:13), who may have been his host at other times than during the seven days he spent there at the close of his second visit to Europe. Acts 20:6. At Cæsarea he abode with Philip the evangelist, and how rich and pleasant must have been their communion. Acts 21:8. At Jerusalem he was invited to lodge with Mnason, of Cyprus, an old disciple, and perhaps a friend of Barnabas. Acts 21:16. With Philemon and Apphia, who is thought to be his wife, Paul proposed to stay, as soon as release from prisonment would permit. Philem. 2. Others there were, whose thoughtful hospitality Paul enjoyed once and again, as Mary at Rome, "who bestowed much labor on us." Rom. 16:6. It was in the homes of these saints that such an one as "Paul the aged" would be refreshed and strengthened for his work. At every period of his ministry he needed the friendship, the sympathy, the cheering words, which awaited him in these Christian homes. They who supplied this need are to be reckoned among the most useful of all his helpers.

The social habits of the apostle, and his natural courtesy seem to have made

him friends where one would least anticipate. It was his *courtesy*, doubtless, no less than his piety, that interested Gallio, brother of Seneca, and governor of Corinth, in his behalf, that made the Asiarchs, chief men of Ephesus, his friends and protectors, that gave him access to Felix, that made Julius the centurion so careful of his comfort, and so willing to give him every opportunity to "refresh himself with his friends," that introduced him to the house of Publius, the chief man of Malta, and thus turned the hearts of the islanders toward him at the very beginning of the winter he spent among them. Doubtless the reason why so many unbelievers were helpful to Paul in his misson is in the fact that he never forgot to treat them politely.

To this habit of courtesy, this thoughtfulness for the feelings of others, and to a constant remembrance of those from whom he had received favors, or who had wrought with him in the gospel, may we ascribe, in part at least, the rapid increase of his helpers, his power over them, and the success of his work, in spite of his own arrest and imprisonment. Though never sparing himself in "the care of the churches," the extent of his field made it impossible not to delegate a large share of his responsibility to others. Hence the necessity of persons of influence in the local church, to whom letters of counsel and trusty messengers could be sent from time to time, and who might themselves be called into the missionary field, for brief or extended service as the case should demand. Think of the helpers in the church at Philippi, helpers not with money only, though this was sent again and again, but in wise, efficient labor among the inhabitants of that heathen city: Lydia and her household, the jailer and his household, Euodias, Syntyche, Clement, "those women who labored with me in the gospel" (Phil. 4:3), Epaphroditus, a messenger with gifts from loving hearts, to the apostle when imprisoned at Rome, "a brother and companion in labor, and fellow-soldier," whose zeal in "the work of the Lord" there had brought him "nigh unto death." Phil. 2:25–30; 4:18.

How many there were at Corinth! Justus, whose house was open to the gospel as soon as the synagogue was closed; Crispus, the chief ruler of the synagogue; Erastus, the treasurer of the city; Gaius, Stephanus and his household, Fortunatus, and Achaicus (1 Cor. 16:15–17), Quartus, a brother; Tertius, by whose hand the Epistle to the Romans was written (Rom. 16:22); the house of Chloe (1 Cor. 1:11, 14, 16), and at Cenchrea, near by, Phœbe and the church of which she was the deaconess. To these add Sopater, of Berea, and Jason, of Thessalonica, kinsmen of the apostle, the former in the party that awaited him at Troas (Acts 20:4), the latter one of his hosts. From Thessalonica there came, also, Aristarchus and Secundus, both at Troas, as if they had been laboring with all their might in Europe and were anxious for parting words; one of whom, with Gaius, of Macedonia, had been Paul's companion in travel (Acts 19:29), and was destined to go to Jerusalem with him, perhaps as trustee for the fund which had been gathered for the church there; destined, also, to be his fellow-traveler to Rome (Acts 27:2), and his fellow-prisoner. Col. 4:10. Nor may we forget Gaius, of Derbe (Acts 20:4), a city of rough, uncultured Lycaonia, a neighbor and friend, perhaps, of youthful Timothy. Nor may we pass Tychicus and Trophimus, of Asia, the latter from Ephesus (Acts 21:29), both as zealous as Timothy or Titus; the one with Paul at Rome (Col. 4:7, 8), sent from thence together with Onesimus, to bear letters to Philemon and the Colossians, perhaps entrusted, also, with the letter to the Ephesians (Eph. 6:21), afterwards sent to Crete with a message for Titus (Tit. 3:12), Paul's frequent amanuensis and one of his last messengers to Ephesus (2 Tim. 4:12); the other accompanying the apostle to Jerusalem, the innocent cause of

his arrest there (Acts 21: 29), afterwards mentioned as left at Miletus sick (2 Tim. 4: 20), perhaps the brother "whose praise was in all the churches," who with Titus carried the second letter to Corinth. 2 Cor. 8: 18. We know not the names of the elders of the church at Ephesus, but Sosthenes, whose name stands with Paul's in the salutation of an epistle written from Ephesus (1 Cor. 1: 1), may have been one; Erastus, who with Timothy was sent on a mission into Macedonia, may have been another. That the church there was large and strong hardly admits of a doubt.

At Colosse we have Philemon and the beloved Apphia, Archippus, a "fellow-soldier" (Philem. 1, 2), and Epaphras (Col. 4: 12), with Onesimus, the converted slave. Philemon 9. At Laodicea there were brethren to whom a special letter was sent (Col. 4: 16), one of whom, Nymphas, in whose house was a church, being specially mentioned, Col. 4: 15. Of Artemas, and Zenas the lawyer, we know nothing, and yet they were messengers and fellow-laborers of the apostle. Tit. 3: 12, 13. Jesus, who was called Justus (Col. 4: 11), Crescens, Demas (2 Tim. 4: 10), Eubulus, Pudens, Linus, and Claudia (2 Tim. 4: 21) seem to have been connected with the church at Rome. Linus is probably the first bishop of Rome that bears that name. The names of other members of this church, either permanently or temporarily, are preserved for us in the epistle written in Corinth and sent by the hand of Phœbe. Even here Aquila and Priscilla head the list, their occupation doubtless having taken them back to Italy, where they are among the foremost in confessing Christ. Then follow the "well-beloved Epenetus," the hospitable Mary, Andronicus, and Junia, persons "of note among the apostles," fellow-prisoners with Paul, and in Christ before him, Amplias, Urbane, Stachys, Apelles, those of Aristobulus' household, Herodion, another of Paul's kinsmen, the household of Narcissus, Tryphœna and Tryphosa, whose names even yet are found on stones that mark the resting-place of the dead, Persis, "the beloved who labored much in the Lord," Rufus, with his mother, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, with his sister, and Olympas. Rom. 16: 3–15.

To us these names, though some of them are evidently royal names, and all of them are doubtless the names of persons distinguished for piety, zeal, and influence, suggest very little. They are a mere catalogue. But to Paul they were full of meaning, full of histories, experiences, sufferings, and labors in the Lord, which spanned the entire life of the church. To us they ought to be hints at least of triumphs gained in a little more than thirty years after the crucifixion. And for these triumphs, humanly speaking, we are indebted to St. Paul, and the men whom God permitted him to select as his helpers. What wisdom God gave him, not only in the choice, but in the direction of their labors; one service assigned to Titus and another to Timothy; one name, joined with that of the writer, in the salutation of an epistle, others added, with words of love, at its close; messengers with letters of affectionate instruction sent wherever they were needed, a postal service divinely appointed and divinely blessed.

Yet in organizing and directing Christian work throughout the Levant, Paul had many enemies with which to contend. There were enemies from heathendom, like Elymas the Sorcerer, Demetrius the silversmith, Alexander the coppersmith, enemies from false teachers, like "Hymaneus and Philetus who erred concerning the resurrection" (2 Tim. 2: 17); enemies from those who went back to the world like Phygellus and Hermogenes (2 Tim. 1: 15), and Demas. 2 Tim. 4: 10. There were hostile Jews, also, who could never forget Paul's youthful zeal as a persecutor of him whose name he now honored. Everywhere was there the hostility of the mere wisdom, culture, wealth, and

power of this world. But the Lord was with him to give him success, enabling him to unite in his work persons widely different in race, disposition, culture, talent, experience, and to impart to them all—the proud and eloquent Apollos, the gentle and loving Timothy, the stern, unbending Titus—a share of his own enthusiasm in preaching Christ. God's spirit had so guided him in the choice and direction of his helpers that an arrest and imprisonment, which took four years out of his active life, were no hindrance to his work, the repose at Cæsarea giving him access to a Roman court, the voyage to Rome and the shipwreck on the way thither furnishing him an audience of soldiers and sailors, the confinement at Rome opening the soldier's barrack and the imperial palace to the gospel, and stimulating him, also, to compose letters of wisdom and love which can never die. They who are curious have followed the influences exerted by converted Roman soldiers to York, Chester, London, thence across the sea, and so around the world.

Whether we contemplate the apostle as preaching in person, by letter, or through tried associates we can but admire the wisdom, the genius, the faith, which takes one man from Antioch, another from the wilds of Lycaonia, another from cultured Alexandria, others from Philippi, Thessalonica, Berea, Corinth, Ephesus, and trains them into the highest efficiency as ministers of Christ. For though the helpers of Paul were persons of ability, some of them of remarkable talents, they were chosen for work, and by a general who kept his eye on the wants of the whole field. However agreeable as friends or associates, however eloquent or learned or energetic, however great their local influence, everything was made subordinate to love of Christ. This was the bond of union between Paul and those who labored with him in the ministry; this the secret of their success.

GEOGRAPHICAL.

ADRIA (Acts 27: 27). — Not the Gulf of Venice, to which the name was first limited, but that portion of the Mediterranean which has Sicily and Italy for its western boundary, Macedonia and Greece for its eastern. The name is derived from the town Adria, which was on the Po. The wide use of the term is sanctioned by Ptolemy and Josephus.

APPII FORUM (Acts 28: 15).—A well-known station on the Appian Way, the great Roman road which connected Rome with the neighborhood of the Bay of Naples. It was 43 miles from Rome. Its site has been fixed by the discovery of the 43rd mile-stone from that city. Horace describes it as a town of taverns and boatmen. "It was at the northern end of a canal, which ran parallel with the Appian Way through a considerable part of the Pontine marshes." Here the apostle found a company of Christians who had come out from Rome to meet him.

MELITA (Acts 28: 1). — The modern Malta, the scene of St. Paul's shipwreck, a small island south of Sicily. It lay in the track of vessels sailing from Alexandria to Italy, and from the excellence of its harbors has always been important both in commerce and in war. Howson epitomizes its history as follows: "It was a settlement of the Phœnicians at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day. From the Carthaginians it passed to the Romans, in the second Punic war. It was famous for its honey and its fruits, for its cotton fabrics, for excellent building stone, and for a well-known breed of dogs. A few years before St. Paul's visit, corsairs from his native province of Cilicia made Melita a frequent resort, and through

subsequent periods of its history, Vandal and Arabian, it was often associated with piracy. The Christianity, however, introduced by St. Paul was never extinct. This island had a brilliant period under the Knights of St. John, and it is associated with the most exciting passages of the struggle between French and English at the close of the last century and the beginning of the present. No island so small has so great a history, whether Biblical or political."

"Malta is 60 miles from Cape Passero, the southern point of Sicily, and 200 miles from the African coast. It is further from the main-land than any other island in the Mediterranean. It is 17 miles in length, nine miles in its greatest breadth, and 60 miles in circumference. It is nearly equi-distant between the two ends of the Mediterranean. Its highest point is said to be 600 feet above the level of the sea."—*Hackett.*

The inhabitants were called *barbarians* (28: 4), not because they were *savages*, but because they did not speak Greek. The word was used as we use the word natives. "They probably belonged to the Phœnician race, and spoke a Semitic dialect, probably the Punic, *i. e.*, the one spoken at Carthage, in Africa." "The Hebrew language," says Hupfeld, "in its widest extent, was the language, not merely of the Hebrews, but of the other nations that inhabited *Canaan*, or *Palestina*, especially of the Phœnicians, so renowned as a commercial people in the ancient world, and of the Carthaginians descended from them."

PUTEOLI (Acts 28: 13).—The city on the Italian coast at which Paul landed in his voyage to Rome. It was the great landing place of travelers to Italy from the Levant, the harbor to which the Alexandrian corn ships brought their cargoes. The now celebrated "Bay of Naples" was then called the "Bay of Puteoli." "Cicero had a villa in the neighborhood. Here Nero planned the murder of his mother. Vespasian gave the city peculiar privileges, and here Hadrian was buried." It was near Baiæ, the famous Roman watering-place. Its modern name is Pozzuoli, a small and unimportant town. There was a cross-road leading from this place to Capua, and there joining the Appian Way. "The aqueduct, the reservoirs, portions (probably) of baths, the great amphitheater, the building called the temple of Serapis, are all worthy of notice. The sixteen pieces of the mole, which still remain, attest the importance of this harbor." Josephus says that many Jews had settled here, which may account for the fact that there were Christian brethren here to welcome the apostle.

RHEGIUM (Acts 28: 13).—On the coast of Bruttii, at the southern entrance of the straits of Messina. Originally a Greek colony, it was destroyed by Dionysius of Syracuse, but was raised by Augustus to an important position in the Roman empire, a position it retained while the empire lasted. "It was prominently associated, in the middle ages, with the varied fortunes of the Greek emperors, the Saracens, and the Romans, and the modern Reggio is a town of 10,000 inhabitants."

Mr. Lewin (*Life and Epistles of St. Paul*) says that "as the wind was westerly, and they were under shelter of the high mountainous range of Ætna on their left, they were obliged to stand out to sea in order to fill their sails, and so come to Rhegium by a circuitous sweep." The ship was of course compelled to wait at Rhegium for a south wind to take it to Puteoli.

ROME (Acts 28: 13).—The capital of the ancient world, on the Tiber, 15 miles from its mouth. The "seven hills," on which the oldest city was built, were on the left bank of the river. On the opposite side was the higher ridge of the Janiculum. Modern Rome lies to the north of the ancient city, covering what was once known as the Campus Martius, and containing a little less than 200,000 inhabitants. In politics, art, and religion,

it has exerted more influence than any other city in existence.

"Ancient Rome had neither cupola nor campanile," and the hills, never lofty nor imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of St. Paul lies between two famous epochs in the history of the city, viz., its restoration by Augustus, and its destruction and restoration by Nero. The boast of Augustus, that he had found the city of brick and left it of marble, is well known.

Some parts of the city, especially the Forum and Campus Martius, must have presented a magnificent appearance, but the streets were generally narrow and winding, flanked by densely crowded lodging-houses of enormous height. Augustus found it necessary to limit their height to 70 feet. The population of the city at the time of Paul's first visit has been estimated at half a million, two millions, eight millions, but Gibbons' estimate of 1,200,000 is probably nearest the truth. One-half of the population is thought to have consisted of slaves, the larger part of the remainder of pauper citizens supported in idleness by the miserable system of public gratuities. Properly speaking, there was no middle class, only the very rich and the very poor. The city of Vespasian was surrounded by walls 13 miles in extent. It is said that there were 215 streets and 400 temples in the city. The circus maximus, one of the numerous places for chariot and horse-races, had seats for 385,000 people. In the sixth century of the Christian era, Rome had fourteen aqueducts for the supply of water, the first having been erected in the fourth century B. C. One of these, the Aqua Marcia, which brough the coldest and best water, was built 144 B. C., and began at the side of the Volsian bay, 36 miles from Rome, and was high enough to furnish water at the summit of the Capitoline. Other aqueducts were nearly 60 miles in length, and were partly underground, and partly raised on arches. Modern Rome is supplied with water through three of these old aqueducts.

During his two years' residence in this city (Acts 28: 30, 31), Paul probably wrote five of his epistles, viz., those to the Colossians, the Ephesians, Philippians, Philemon, and 2d Timothy, the latter during the second imprisonment, and shortly before his death.

Paul approached the city by the famous Appian Way. The "paiace" or "Cæsar's Court" of Philippians 1:13 was either the camp of the Prœtorian guards, which Tiberias established outside the walls, north-east of the city, or a barrack attached to the imperial residence on the Palatine. The mention of "Cæsar's household"(Phil. 4: 22) implies that the apostle's residence was near that of the emperor.

Nothing is known of the first founders of the church at Rome. The gospel was probably preached there by some of "the strangers" (Acts 2: 10) who were present and converted at Pentecost. There were many Christians in Rome before Paul's visit. Rom. 1: 8, 13, 15; 15: 20. The names of twenty-four Christians are given in the salutations at the close of the Epistle to the Romans, many of them royal names.

The conquests of Pompey seem to have brought the first settlements of Jews to Rome, Aristobulus, his son, and many captives forming a part of his triumph. A special district was assigned to them across the Tiber. Many of them were made freedmen. Julius Cæsar showed them great kindness. They were favored by Augustus, and by Tiberius in the latter part of his reign. Claudius "commanded them to depart" (Acts 18: 2) on account of tumults, connected, possibly, with the preaching of Christianity at Rome, but the decree can not have long been in force, since at the time of Paul's visit, there were many Jews in the city. Acts 28: 17.

At the *Gardens of Nero*, in the Vatican not far from the site of St. Peter's, Chris-

tians, wrapped in the skins of beasts, were torn to pieces by dogs, or, clothed in inflammable robes, were burnt for torches during the midnight games. Others were crucified.

The *Catacombs*, subterranean galleries, 8 to 10 feet high, and from 4 to 6 in width, and extending for miles in the neighborhood of the old Appian and Nomentan Ways, were unquestionably used as places of refuge, worship, and burial by the early Christians. [Re-arranged and condensed from the *Bible and Classical Dictionary*.

SYRACUSE (Acts 28: 12).—The capital of Sicily, and situated on the south-eastern coast of that island. It was about 80 miles north of Malta. It was partly built on the adjacent island of Ortygia. Formerly a magnificent city, it had suffered greatly in the civil wars of Cæsar and Pompey, and from the piracy which followed. Still it was a convenient port to touch at; its harbor was excellent, and the fountain Arethusa furnished an abundant supply of water. It was one of five Roman colonies on the island. The ship in which Paul sailed tarried here, either for purposes of trade, or for favorable winds.

THREE TAVERNS (Acts 28: 15).—A station on the Appian Way, and 10 miles nearer Rome than Appii Forum. Here another delegation of Christian brethren met Paul, for whose presence "he thanked God and took courage." It was at the junction of a road from Antium, on the coast, and hence a place of some importance. The Appian Way, along which Paul passed, can still be traced by its ruins. This road "was from 13 to 15 feet broad, the foundation was of concrete or concentrated rubble-work, and the surface was laid with large polygonal blocks of the hardest stone, usually basaltic lava, irregular in form, but fitted together with marvelous nicety. The distances were marked by mile-stones, and at intervals of about 20 miles were post-stations, where vehicles and horses and mules were provided for the convenience of travelers and the transmission of government dispatches." —*Lewin.*

BIOGRAPHICAL.

ESAIAS THE PROPHET (Acts 28: 25.)—Isaiah, a prophet who belonged to the southern kingdom, or the kingdom of Judah, and prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Is. 1: 1. The ordinary chronology places Jotham's accession in the year 758 B. C., and Hezekiah's death in the year 698 B. C., thus giving the prophet an active ministry of 60 years. And since this ministry began prior to Uzziah's death, and Isaiah would hardly prophesy before he was 20 years of age, he must have been over 80 at Manasseh's accession. His writings are among the most interesting and spiritual of the Old Testament. He is called the "Evangelical prophet."

PUBLIUS (Acts 28: 7, 8).—Probably a Roman citizen—though he may have been a native of Malta — and the legate of the prætor of Sicily, to whose province Malta belonged. The title, *first*, must refer to his official rank, and not to his family or possessions, his father being alive at the time of Paul's visit. "Two inscriptions have been found, one in Greek and another in Latin, at Cetta Vecchia, the capital of Malta, which confirm Luke's accuracy in giving the title of Publius." Nothing is really known of Publius except what Luke here states, but, as usual, legend has been busy with his history. The Roman Martyrologies assert that he was the first bishop of the island, and that he was afterwards appointed to succeed Dionysius as bishop of Athens. Jerome says he was crowned with martyrdom.

LESSON XLVIII.—DEC. 2, 1877.—THE DELIVERANCE.

SCRIPTURE.—Acts 27 : 33-44. Memorize 33-37; Primary Verse, 44.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.
34 Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you.
35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.
36 Then were they all of good cheer, and they also took some meat
37 And we were in all in the ship two hundred and threescore and sixteen souls.
38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.
40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.
41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.
42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.
43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:
44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

GOLDEN TEXT.—"He bringeth them unto their desired haven."—Ps. 107: 30.

TOPIC.—God's Word is Sure.

HOME READINGS.

M. Ps. 107 : 1-30 ... Bringeth them out of Distresses.
T. Jonah 1 : 1-17 ... Sea Ceased from Raging.
W. Ps. 89 : 1-28 ... His Hand also in the Sea.
Th. Ps. 93 : 1- 5 ... Mightier than Waters.
F. Matt. 8 : 1-27 ... Winds and Sea Obey Him.
S. Mark 6 : 31-51 ... Walking upon the Sea.
S. Ps. 104 : 1-35 ... At Thy Rebuke they Fled.

TOPICAL ANALYSIS.

Assured of Salvation, 33-36.
Working for Salvation, 37-40.
Securing Salvation, 41-44.

TIME.—October, A. D. 60. RULER.—Nero. PLACE.—Malta.

BIBLICAL LESSON OUTLINE.

A PROMISE FULFILLED.

"*He is faithful that promised*" HEB. 10: 23.

ASSURED OF SALVATION.

There shall not a hair fall, etc. 34.

For he hath wrought with God—day. 1 Sam. 14:45.
Hairs of your head are all numbered. Matt. 10: 30.
Not an hair of your head perish. Luke 21: 18.

He took bread, and gave thanks. 35.

He doth bless the sacrifice. 1 Sam. 9: 13.
Gave thanks, and brake them. Matt. 15: 36.
Meats—received with thanksgiving. 1 Tim. 4: 3.

In presence of them all. 35.

Speak of thy testimonies—before kings. Ps. 119:46.
I am not ashamed of the gospel. Rom. 1: 16.
For I know whom I have believed. 2 Tim. 1: 12.

Then were they all of good cheer. 36.

He shall strengthen thine heart. Ps. 27: 14.
Comforteth us in all our tribulations. 2 Cor. 1: 4.
He bringeth them out of—distresses. Ps. 107: 28.

WORKING FOR SALVATION.

Cast out the wheat into the sea. 38.

All that a man hath will he give. Job 2: 4.
Cast forth the wares—in the ship. Jonah 1: 5.
Is no the life more than meat? Matt. 6: 25.

Was broken with the violence of the waves. 41.

And the ships were broken. 2 Chr. 20: 37.
Thou shalt be broken by the seas. Eze. 27: 34.
Thrice I suffered shipwreck. 2 Cor. 11: 25.

SECURING SALVATION.

Soldiers' council was to kill the prisoners. 42.

Full of the habitations of cruelty. Ps. 74: 20.
Tender mercies of the wicked are cruel. Pr. 12:10.
The heart—is full of evil. Eccl. 9: 3.

Centurion, willing to save Paul. 43.

When a man's ways please the Lord, etc. Pr. 16: 7.
God—brought Daniel into favor. Dan. 1: 9.
All things work together for good. Rom. 8: 28
Who is he that will harm you? 1 Pet. 3: 13.

They escaped all safe to land. 44.

Yet shall not the least grain fall. Am. 9: 9.
Father's will—I should lose nothing. John 6: 39.
Delivered us from so great a death. 2 Cor. 1: 10.

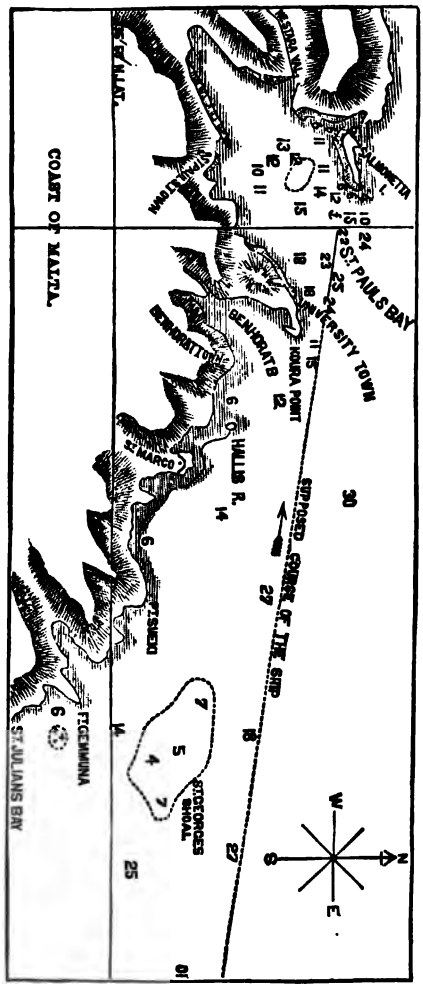
NOTES AND COMMENTS.

THE CONNECTION (27–32). — Paul's pledge that all should be saved was not immediately redeemed. From the reading, it would appear that several days must have elapsed before the welcome signs of the presence of land were manifest. Enough time intervened, in all probability, sorely to try the faith of those who put their trust in the word of Paul. The clouds still blackly frowned, the hurricane still wrestled with the ship, and the giant waves in unceasing ranks still assaulted the frail vessel. No sun, no star appeared to give them a hint of the direction of their headlong course. Still there was the same weary work at the pumps, the same ceaseless watching and battling, while drenched with the water and shivering with the cold — still the same angry sea to look upon day after day. If there were some on board who reproached Paul with his happy prediction, it was nothing more than was to be expected from human nature. But among that crowd of pallid, desponding faces, there are three which, we imagine, were full of undoubting confidence and trust. Paul's face, especially, was irradiated from the influence of his interview with the angel, and the faces of Luke and of Aristarchus shone with the faith which they had caught from him. Three faces looked unblenchingly in the face of the storm, and unterrified at the threats of the sea. Where others were cowed, these appeared brave; where others were anxious, these glowed with a strange peace; where others were hopeless, these looked even buoyant. How strong a contrast must the heathen men on board that ship have drawn between their religions and the one that supported these men so wonderfully in such an hour of trial! And it is just this sustaining power in time of trouble, whether in the perils of the sea or the afflictions upon the land, that commends the Christian religion to every one who knows the need of comfort such as no human being, however tender, can give. There is a time when no philosophy will in the least avail. Then one needs the presence and the sympathy of Christ.

They were "driven up and down," or, rather, "through Adria." On account of this expression, many looked for the island upon which the shipwreck occurred in the Adriatic sea, and tenaciously fixed upon Meleda as the one. But the term "Adria," or Adriatic, is not confined to the Venetian Gulf. The island in that is too far out of the probable, or even possible, course of the vessel. Had they landed upon it, instead of the one known as "Malta," the subsequent journey to Rome would not have been by the way of Syracuse and Rhegium. It may be said that this supposition is now practically abandoned. It was, by the way, upon this same Adriatic, where Paul was so fearfully tossed, that the great Cæsar also felt the fury of the storm, and said to the trembling pilot: "Steer boldly; thou carriest Cæsar and his fortunes." That was an heroic utterance; but how little it will do to compare it with Paul's encouraging words: "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." The one was a vast egotism—the other was a sublime faith.

"About midnight the sailors conjectured that some land was nearing them." So is the graphic original, which speaks from the sailor's standpoint, to whom it is the land that approaches and recedes, and not the ship. It was midnight, dark as pitch, and the wind was blowing toward the shore — how did the sailors detect the presence of the land? The answer helps to identify Malta as the place of shipwreck. Looking at the map, herewith presented, one will see that, on the supposed course of the ship, as they came opposite "Koura Point," the roar of the breakers would be distinctly audible to their left. The careful soundings that have been taken off from the point

and in St. Paul's Bay also help to make sure that the actual locality of the wreck has been ascertained. Off from the point the soundings now are twenty fathoms, and a little farther on they are fifteen fathoms. "It may be said," say Conybeare and Howson, "that this, in



itself, is nothing remarkable. But if we add that the fifteen fathom depth is *in the direction of the vessel's drift*, W. by N. from the twenty fathom depth, the coincidence is startling." Looking at the map, we see that, after the second sounding, there would be breakers just ahead, and yet far enough distant so that the ship could anchor before striking the rocks. Thus far all the necessary conditions are strikingly fulfilled in St. Paul's Bay.

The Anchoring. They cast four anchors out of the stern. In those days they did not carry the monster anchors with which ships are now provided. It was the ancient, as it is the modern, practice to anchor from the bow. But ancient ships had hawser holes aft, as well as at the bow, and there were two good reasons for anchoring as they did.

1. The rocks might have been so near that the ship would have swung round upon them had it been anchored from the bow. 2. In case they desired to beach her, the bow was already directed toward the shore. Nelson before Copenhagen, in 1801, took a leaf out of this chapter. He anchored in the same way, and afterwards remarked that he did so because he had been reading the 27th chapter of Acts that morning! After they were anchored, "they wished for day." No doubt they did. How long those hours seemed! Would the ship last till morning? Would the anchors hold? Such were the anxious queries that kept time to the pounding of the sea. But the anchors held; and in the *English Sailing Directions*, we find it said of the ground in St. Paul's Bay, that, "while the cables hold, there is no danger, as the anchors will never start." But then *they* did not know this comforting fact.

The Plot. The sailors evidently did not believe that the ship would live till the morning, and hence made up a conspiracy to leave her. How the natural selfishness of man is apt to show itself under such circumstances! They thought only of self — Paul only of others. In this striking way was shown the difference between the devoted Christian man and the selfish worldling. How Paul penetrated their design we are not told. It is not intimated that he did so through any divine aid, and therefore we need not hesitate to ascribe it to a shrewd

observation of what was going on. No plot like this would be concocted without the sailors gathering into little mysterious knots, where, with furtive looks and in cautious undertones, they would discuss the means of carrying it out. One released from care as to the final result, as Paul was, would have self-possession enough to note these ominous signs. The others were too busy scanning the sea to note this new danger that was threatening them. Paul managed the matter with his usual tact. Doing nothing that would indicate his discovery to the sailors, he significantly said to the centurion: "Except these abide in the ship, ye can not be saved." The hint was enough. Two or three short broadswords flashed in the air, and the boat drifted off in the darkness. It has been asked what difference it could make whether or not the sailors remained in the ship, so long as God had positively pledged himself that not a single soul should perish. The answer is easy enough. There is no salvation except upon conditions expressed or implied. When this particular promise was given the Lord took the skill of the sailors into account. That was one of the instrumentalities that he proposed to use in carrying out his pledge. Therefore it was that Paul could say: "Except these abide in the ship, ye can not be saved." God meant to use their skill in handling the ship to bring it to land, as he had used the wind to drive it thither. The soldiers could not have performed the necessary maneuvers that were required the next morning in beaching the vessel.

ASSURED OF SALVATION (33-36).—It is plain enough that Paul had become the real master of the ship. The official captain had shrunk into insignificance beside this man whose presence and authority was felt everywhere. It was he that, in this hour of their need, gave the wise direction that all should partake of something to eat. He did not make them a speech urging them to do this, as, perhaps, might wrongly be inferred, but went around to each one, beseeching them all to take some food. The howling of the gale and the roaring of the waves were not favorable to speech-making. *Fourteenth Day.* Of course it is not meant to be understood that they had eaten absolutely nothing in all that time, but that, for that time, they had been almost without nourishment. *For your health.* By this long enforced abstinence they had become very weak and unfitted to cope with the trial that was before them. Food would give them the needed courage and strength to battle with the waves. *For there shall not an hair fall from the head of any of you.* To be able to eat one must have an appetite. To have an appetite one must have hope. Despair takes away the desire for food. Paul took the very best way, therefore, to get them to eat. He encouraged them. And this reiteration of his former prediction must have sounded, not only remarkable, but very reanimating in their ears. There were 276 souls on board. Was it not wonderful, in the face of such an unrelenting storm, that the apostle could so confidently assert that *not one* of all that great multitude should be swallowed up by that hungry sea? And that brings to mind the certainty of that other salvation that God has provided through Christ. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose *nothing*, but should raise it up again at the last day." John 6: 39.

But if his utterance was sublime, his act was no less so. That indicated, as words could not, the positiveness of his faith. "When he had thus spoken, he took bread and gave thanks to God." It is not likely that in the turbulence of the elements they could hear the words, but they could all understand the meaning of the raised hands. What an impressive spectacle that was, those two uplifted hands among that crowd of haggard, woe-begone looking men! He gave *thanks*. If ever there was a time when it might have been proper to omit

the giving of thanks before eating, it would have seemed to have been proper then. Few Christians, we take it, would have stopped for such a ceremony under such circumstances! But with Paul this was no ceremony, but a devout recognition of the care and the protection of his Lord. And if then was no time to omit the returning of thanks, it occurs to us to ask whether there is any stress of business that is any real excuse for an omission of the blessing at the table, or for such a hurried muttering of thanks as takes away all semblance of grateful devotion? In this case, no doubt, this simple act had much to do with the reaction that followed. Fidelity to one's faith, under all circumstances, is sure to have a good effect upon those even who do not believe. *He began to eat.* Another act that exhibited his tranquility. A good-appetite is one of the most convincing proofs of courage.

"Then were they all of good cheer, and they, also, took some meat." It is strange the influence that one man of true courage will have over others. Here was one man who put heart into two hundred and seventy-five others. They saw his composure, and they began to have confidence. They saw him eat, and then they began to be hungry! So one man of faith may always dominate to the glory of his Master.

WORKING FOR SALVATION (37-41).—Salvation is not wholly of God or wholly of men. We are told to "work out our own salvation with fear and trembling; *for* it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2: 12. We could do nothing without God—God would do nothing without us. In the plan of salvation the merit of our doing is nothing—but our willingness to do is a great deal. The people on board that ship had been promised salvation. That was no reason for idleness, but an incentive for each one to *work*. Such was their common-sense interpretation of the promise. We have forgotten who it was, but of some one it was said that he worked as if it all depended upon himself, and then prayed as if it all depended upon *God*. Such working and such praying are sure to be rewarded.

1. They cast out the wheat. They did this that the ship might run the higher up the beach. Admiral Penrose has suggested, also, that the cargo must have shifted, on account of the ship's lying on one side, so much as to make it necessary to throw it over in order to right the ship. 2. They determined to beach the vessel. No one could recognize the shore, though, it is to be inferred, the seamen looked long and earnestly at it. At last they discovered a certain inlet with a "shore," or sandy beach, upon which it would do to thrust the ship. Such a beach is said no longer to be upon the island of Malta; "but," says James Smith, "every geologist must know that it had one, and that at a period, geologically speaking, from the dip of the beds, by no means remote." 3. They "cut" the anchors—not "took them up." It would have been a senseless proceeding to have hoisted up the anchors when they intended to leave the bones of the ship upon the shore. 4. They loosed the rudder bands. The two great steering oars had been lashed to the ship's sides while they were anchored. 5. They hoisted up the foresail. The word translated "mainsail" has been rendered into English by a variety of words, but in this instance "foresail" seems to be, from the necessity of the case, the right one. In order to go, bow on, to land, that would be the sail that naturally would be hoisted. 6. The experiment was successful. The ship was run aground. "The fore part stuck fast." Mr. Smith says that the rocks of St. Paul's Bay disintegrate into fine clay, thus making a tenacious mud bank in which the fore part would be held fast, while the hinder part would be exposed to the violence of the waves. 7. The "hinder part was broken." It was not merely broken—it was broken off. The vessel parted amidships. Thus was one part of Paul's prophecy fulfilled:

"There shall be no loss of any man's life among you, but of the ship."

SECURING SALVATION (42–44).—It seems strange to us that in so extreme a crisis there should have been any thought of killing the prisoners. But such was the stern fidelity enjoined and practiced by the Romans. The life of every soldier was held as a forfeit to be redeemed only by the safe delivery of the prisoners. The centurion did not object to the counsel on general humane principles, but solely because it would have involved the death of the apostle. By the consideration paid him, the other prisoners owed their lives to Paul the second time. It may be, as has been intimated, that Julius was not willing to put Paul to death because he was an uncondemned Roman. But it does not appear as if he acted from such a motive. It looks as if he saved him because of personal liking. The noble behavior of Paul during all those days of trial was just such as would awaken the warmest admiration in the breast of such a soldier as was the centurion. A true soldier can always appreciate true Christian heroism.

"They escaped all safe to land." By swimming, by floating on boards or broken pieces of the wreck, in one way and another, the promise was fulfilled, and Paul was given all them that sailed with him. What a precious freight to bring safely to the land! And sailing with every one upon life's voyage is a more precious freight still — that of human souls. Ah, if we could only bring *them* safe into harbor! Well, even this shall be done for the prayer of faith. Praying for them, as Paul prayed for those on board the ship with him, one will be sure, at last, to hear the gracious assurance: "Lo, God hath given *thee* all them that sail with thee."

Gold Dust.

1.—God's promise of salvation is sure. None included in it will be lost. All who "believe" will be saved. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." 1 Sam. 25: 29; John 3: 16; 6: 39, 40; 10: 28, 29; 17: 12; 18: 9; Col. 3: 3, 4; 1 Pet. 1: 5; Jude 1.

2.—"Then were they all of good cheer." In times of trouble the words and example of a man of faith are sure to bring good cheer. Those who have been comforted of God are just the ones to comfort others. Is. 61: 2; Matt. 25: 36; 1 Cor. 14: 3; 2 Cor. 1: 4; Eph. 6: 22; 1 Th. 2: 11; Jas. 1: 27; 1 John 3: 17, 18, 4: 20.

3.—One reason why they were inspirited was that they had recognized their dependence on God in returning thanks to him. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." Ps. 27: 14; 31: 24; 62: 1, 5; 130: 5; Is. 25: 9; Lam. 3: 26; Hab. 2: 3.

4.—In all things give thanks. The Christian is best known, not by his submissive, but by his thankful, disposition. A religion is worth something that will enable one to be grateful even when the days are dark and the clouds are still lowering. 1 Sam. 3: 18; Job 1: 21; 2: 10; Is. 63: 7; Matt. 26: 27; Eph. 5: 20; Col. 3: 17; Heb. 13: 15.

5.—Heaven is within the reach of all. Though storms rage around us, still we can safely enter that peaceful harbor. Cut loose all that hinders our progress h ther, and "let us lay aside every weight and the sin which doth so easily beset us." So long as we are anchored to this world we can not make for heaven. Matt. 6: 19, 20; 13: 44; Rom. 13: 12; 1 Cor. 9: 24, 25; 2 Cor. 6: 14; Phil. 3: 7, 8, 13, 14; 1 John 2: 15.

HYMN.

Light in the darkness, sailor, day is at hand!
See o'er the foaming billows fair Haven's land,
Drear was the voyage, sailor, now almost o'er.
Safe within the life-boat, sailor, pull for the shore.

Bright gleams the morning, sailor, up lift the eye;
Clouds and darkness disappearing, glory is nigh!
Safe in the life-boat sailor, sing evermore;
"Glory, glory, hallelujah!" pull for the shore.

BLACKBOARD.

GOD'S PROMISE:
"WHOSOEVER
BELIEVETH IN HIM
SHALL NOT PERISH."

THE PRIMARY CLASS.

1. Recall the last lesson, specially dwelling upon Paul's prediction that every one on board the ship should be saved. Then tell of the terrible days that followed, when it did not seem possible that this could ever come true. Describe how, at last, one dark night, when the wind was still blowing a hurricane, some of the sailors thought they heard the sound of the waves breaking upon the shore. Then their sounding—the near approach—their fear lest they should be driven upon the rocks—their anchoring—wishing for day.

2. *The plot.* A simple recital of this will be apt to arouse the indignation of the little ones. Show how helpless their desertion would have left all the rest in the ship.

3. The way that Paul encouraged all his fellow-passengers: besought them all to take some meat. Told them that every one of them should be saved. Gave thanks for the way God had provided for and protected them. Partook of food himself.

4. Tell their expedients for reaching the shore. how the ship was destroyed as Paul said it would be, and how each one got to land as he told them they would. Each one had to obey him, however. God does not want you to perish. If you obey him he will not let you. Every one who trusts in him will be saved.

HYMN.

'Tis the promise of God full salvation to give
Unto him who on Jesus, his Son, will believe.

Many loved ones have I in yon heavenly throng,
They are safe now in glory, and this is their song:

Hallelujah, 'tis done! I believe on the Son;
I am saved by the blood of the crucified One.

BLACKBOARD.

"I GIVE UNTO THEM
ETERNAL LIFE;
They Shall
NEVER PERISH."

LESSON XLIX.—DEC. 9, 1877.—PAUL IN MELITA.

SCRIPTURE.—Acts 28 : 1-10; Memorize 1-6. Primary Verse, 8.

1 And when they were escaped, then they knew that the island was called Melita.
2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastened on his hand.
4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
5 And he shook off the beast into the fire, and felt no harm.
6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.
7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.
8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid hands on him and healed him.
9 So when this was done, others also, who had diseases in the island, came, and were healed:
10 Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

GOLDEN TEXT.—"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise."—ROM. 1 : 14.

TOPIC.—"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—HEB. 13: 2.

HOME READINGS.

M. Gen. 18 : 1-19....The Hospitality of Abraham.
T. Judg. 13 : 1-25....The Hospitality of Manoah.
W. 1 K. 17 : 1-24....The Hospitality of the Widow.
Th. 2 K. 4 : 8-37....The Hospitality of the Shunammite.
F. Luke 19 : 1-10....The Hospitality of Zaccheus.
S. Acts 16 : 1-15....The Hospitality of Lydia.
S. Rom. 12 : 1-21 . . "Given to Hospitality.

TOPICAL ANALYSIS.

Unduly Suspected, 1- 4.
Unduly Exalted, 5, 6.
Rightfully Honored, 7-10.

TIME.—A. D. 60-61 (Winter). PLACE.—Malta. RULER.—Nero.

BIBLICAL LESSON OUTLINE.

A HOSPITABLE PEOPLE.

"*Use hospitality one to another without grudging.*" 1 PET. 4: 9.

UNDULY SUSPECTED.

People showed us no little kindness. 2.

Debtor, both—Greeks and—barbarians. Rom. 1:14.
Stranger—be as one born among you. Lev. 19: 34.
Whosoever—give—a cup of—water. Matt. 10: 42.

Kindled a fire—because of the cold. 2.

Trembling—for the great rain. Ezra 10: 9.
Peter stood—and warmed himself. John 18: 18.
In fastings often, in cold—nakedness. 2 Cor. 11:27.

Came a viper out of the heat. 3.

He shall suck the poison of asps. Job 20: 16.
Hand on the wall—a serpent bit him. Am. 5: 19.
In deaths oft. 2 Cor. 11: 23.

No doubt this man is a murderer. 4.

Think ye they were sinners above? Luke 13: 4.
Judge not according to appearance. John 7: 24.
Who did sin? this man or his parents? John 9: 2.
Thy brother's blood crieth unto me. Gen. 4: 10.
Your blood—will I require. Gen. 9: 5.
Earth—shall disclose her blood. Is. 26: 21.

UNDULY EXALTED.

Shook off the beast—felt no harm. 5.

Shalt tread upon the lion and the adder. Ps. 91:13.
They shall take up serpents. Mark 16: 18.
Tread on serpents and scorpions. Luke 10: 19.

Said that he was a god. 6.

Voice of a god and not of a man. 12: 22.
The gods are come down to us. 14: 11.
They worshiped the dragon. Rev. 13: 4.

RIGHTFULLY HONORED.

Laid his hands on him and healed him. 8.

Laid his hands on a few sick folk. Mark 6: 5.
They shall lay hands on the sick. Mark 16: 18.
Prayer of faith shall save the sick. Jas. 5: 15.

Others also—came. 9.

Fame went throughout all Syria. Matt. 4: 24.
Whithersoever he entered. Mark. 6: 56.
Brought—sick into the streets. Acts 5: 15.

Honored us with many honors. 10.

Serve me, him will my Father honor. John 12: 26.
Nor of men sought we glory. 1 Th. 2: 6.
Laborer is worthy of his reward. 1 Tim. 5: 18.

Laded us with—things—necessary. 10.

All these things shall be added. Matt. 6: 33.
Provide neither gold nor silver. Matt. 10: 9.
My God shall supply all your need. Phil. 4: 19.

NOTES AND COMMENTS.

UNDULY SUSPECTED (1–4).—Any one can see that the distress upon the sea was prolonged into discomfort upon the shore. The morning was cold and wet. Drenched and shivering from their buffeting with the waves, the escaped passengers and crew gathered in comfortless groups upon the shore. The rain did not permit them to dry, and the cold wind penetrated to their already chilled marrow. Cast upon an unknown coast, their ship pounding to pieces upon the bar, uncertain of what sort of a reception awaited them, the rain and the cold aggravating the wretchedness of their condition, it was no cheerful circumstances in which the escaped voyagers found themselves on the morning of their shipwreck. *And when they were escaped.* According to the best manuscripts, "we" should be substituted in the first verse wherever "they" occurs. That would make the next clause, therefore, read: "Then *we* knew that the island was Melita." And that is more consistent with the first person used in the other verses. Though the theory that this was the Meleda of the Venetian Gulf has been practically abandoned by modern scholarship, still it may be well succinctly to state the reasons why it has fixed upon Malta in preference.

1. Meleda is inconsistent with the course of the vessel. In order to be blown thither, the euroclydon must have been a simoon from Africa. That would place Fair Havens on the north side of Crete, and would drive the ship away from the quicksands of Africa instead of onto them, as the sailors feared. A wind from that quarter, also, would not have brought with it cold and rain such as made their landing so trying. 2. Malta answers in direction and distance to the requirements. A ship driven before a storm from the north-east would drift toward Malta, starting from Clauda, and would reach it in the time mentioned by Luke. 3. The objection that Malta is not in the Adriatic sea is answered by the fact that that term formerly included more than it does now. 4. It was urged against Malta that no vipers are to be found in it. That may be the fact now without proving what the fact was formerly. The island was once well wooded, but now is entirely denuded of wood.

With the disappearance of that protection for them, they, too, would be apt to disappear. A better reason than that, probably, is the fact that it would be hard to find any tract of country more closely or more thoroughly cultivated than is Malta at the present day. 5. It was said that in such a dry climate as Malta possesses no such disease as afflicted the father of Publius was ever known. But resident physicians have testified that it is not uncommon. 6. It was alleged that the sailors must have known the land, but they landed at an unfamiliar part of it, the harbor of Valetta being the one that they were in the habit of visiting, and not St. Paul's Bay. And, had it been ever so well known, it would not have been strange that, through the veil thrown over all objects by the driving rain, they should not have been able to see them in outline distinct enough to recognize them. 7. The approach to St. Paul's Bay, the warning breakers on Koura point, the soundings off from it, the soundings in the bay itself, all help to make the conclusion almost irresistible that this was the actual locality of the shipwreck; while the soundings around the Venetian Meleda disagree with what is required by the narrative, it is impossible to reach the island under a gale coming from the direction that this did, and its position is inconsistent with the course of their subsequent voyage.

Even on a sparsely settled coast it does not take long for a shipwreck to gather a crowd. A number of the islanders soon gathered, moved with the sympathy that such a calamity always excites. The text speaks of them as "barbarians," while their acts prove them to have been just the opposite of the modern meaning of the term. The slander is one of the innocent aspersions of time; for the term, as then used, meant nothing more than that the inhabitants did not speak Greek, the then language of civilization. "Barbarians" signified, then, no more than "foreigners" does now. But though they did not speak the language of Greece, they had a language of the heart that was just as easily understood, and far more grateful to the shipwrecked sufferers. They kindled a fire by which they could warm their bodies benumbed with the cold, and "received" them into their own homes. They exhibited all those kindnesses that such a disaster is sure to evoke—benefactions that surprise people by showing how much stronger than they suspected is the tie of brotherhood between men. We, who live in Chicago, have occasion to know how much strangers can sympathize with suffering, and those in St. Johns lately have had reason to join with us in grateful acknowledgment of the kin feeling that has been shown by a pitying world. No city can be visited by fire, or decimated with a plague, or throttled by starvation — no company of human beings can be mangled in a railroad collision, or scalded in a steamboat explosion, or in any way severely afflicted in some accident known to the public, but what they will ever have occasion to feel the obligations under which they are laid by the freely rendered aid and assiduous attentions of their fellow men. If cases of private want and destitution are suffered to go on without relief, until despair ends the contest, it is only because the public has not been made to feel the real pathos of the circumstances. Individuals may be hard and unpitying, but the public is ever generous — sometimes too much so.

Real character is shown in little things. It is not of slight importance, therefore, that we learn that Paul "gathered a bundle of sticks." Some men would have said, had they been in his place, "I have borne the principal brunt of the sea, now it is time for some one else to labor." Such, however, was not his spirit. The one who cheered them on the sea was just the one to try and make his fellow sufferers comfortable on the land. He thought nothing of his own dignity, but only of the comfort of those about him. It was the disposition shown

in carrying the armful of sticks that brought angels into communion with him. Had he not had that, there probably would have been no angelic visitor on board the ship during the storm. Were human hearts more full of such active benevolences, they themselves, perhaps, would be much more waited on by angelic ministers than they now are. Selfishness is no inviting door for angel, or man, to enter.

The Viper. "There came a viper out of the heat, and fastened on his hand." The cold that is spoken of suggests that, at first, it was in a torpid condition, and was roused into activity by the heat. It may have been in the bundle of sticks that Paul put on the fire, or, as is more likely, was under a stone or in some hole over which the fire was built, and, having been reanimated by its warmth, struck the apostle just as he was putting his burden on the fire. *Fastened on his hand.* The text does not absolutely say that he was bitten. It may, possibly, have simply twined around his wrist, and been shaken off before it had had time to bite. Such *may* have been the case, but it is not probable that it was. The expression "fastened" on his hand inevitably brings up a vision of a serpent holding on by the wound that he had made. Had it not actually bitten him, there would have been no permanent cause for astonishment on the part of the islanders on account of his immunity from its poison. Neither would Luke have recorded the thing as something remarkable if there really was no occasion to wonder. The record is inconsistent, too, with the assumption that the serpent was a harmless one. The islanders certainly would know whether it was venomous or not, and they expected to see the apostle swell up or suddenly drop down dead. Just what sort of a serpent it was is not indicated by the original. It may have been the common viper, which, though innocuous in colder countries, becomes venomous near the tropics, or it may have been the asp—*viperina aspis*—which Cleopatra applied to her bosom. This was only about 12 to 18 inches long, and hence might easily have been hidden in Paul's bundle of sticks or have darted out from some small concealed place in or about the fire. The fact that they expected to see him suddenly drop down rather points to the latter as being the serpent meant.

The Suspicion. Why did the islanders so confidently predict that Paul was a murderer? 1. They must have known that he was a prisoner, and so that he was charged with some crime. It is probable that he still wore those "bonds" that he had shown to King Agrippa. It is likely, also, that he was chained to a soldier, for the rigid sense of responsibility that led the soldiers to recommend that all the prisoners be killed, on the mere chance of their reaching shore, would not be apt to allow them very much liberty now that they were upon it. 2. They had a belief, in which about all the nations have shared, that a man's sins are pretty sure to find him out. Mythology represents a Nemesis as being on the track of every offender, and certain, sooner or later, to overtake him. When we say that "honesty is the best policy," we only put the same thought in a different form. When we say that "murder will out," we range ourselves exactly along-side of the inhabitants of Malta. There must be truth lying under a belief so universal. That truth is that it is in the nature of sin to try and conceal itself, and that, in a long lifetime, there are none so careful but what its hideous face will be seen looking out of its place of concealment. And for this we have the authority, not only of common-sense, but also of Scripture. "But if ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out." Num. 32:23. 3. The reason why they supposed that it was murder, and not some other crime, was partly due, probably, to the care with which Paul was guarded, but mostly to the greatness of the danger from which so recently he had escaped. In the original, "vengeance,"

is personified justice. Apparently they supposed that Justice was so angered by his deliverance from a merited death that he launched this bolt at him in the very hour of his triumph. The promptitude and the fearful character of the retribution both helped to fix in their estimation the magnitude of the crime.

UNDULY EXALTED (5, 6).—"The people," says Henry, "made two mistakes. 1. They thought that all wicked people are punished in this life." 2. "That all who are remarkably afflicted in this life are wicked people." They committed the blunder (more often it is a sin) of judging too hastily. How frequently has a good man been condemned on account of appearances! Some viper of slander has affixed its venomous tooth into his character, and the barbarians (worthy the name this time), standing by, have said, "no doubt" this man is a murderer. That "no doubt" has been the ruin of many a reputation. In the minds of many, a scandal needs no proof. The fact that it is uttered is sufficient evidence for them. Instead of holding a man innocent until he is proven guilty, they hold a man guilty until he proves himself to be innocent. And that is sometimes very hard even for the most innocent man to do. It is easier to start a lie that it is to overtake it. It is easier to give birth to a slander than it is to kill it. Wherefore, "judge not according to the appearance, but judg erighteous judgment." John 7: 24. Better err on the side of charity than on the side of harshness.

Felt no Harm. There can be but one interpretation to this, and that is, that, except for divine interposition, he would have felt the effects of the poison of the viper. He was bitten; but God would not suffer the serpent to thwart his pledge any more than he would the sea. He had promised that Paul should stand before Cæsar, and neither the fury of the waves, the might of the wind, nor the venom of a snake was to be permitted to defeat his sacred word. Christ only gave his servant the power that he had promised his disciples. "They shall take up serpents, and if they drink any deadly thing it shall not hurt them." Mark 16: 18. See, also, Luke 10: 19.

Their Verdict. Well might Paul say: "I know how to be abased, and I know how to abound." Either he was on some eminence of influence or in some valley of degradation. He occupied no half way place in men's estimation. At Lystra he was first declared a god, and then stoned as an impostor. Here the proceeding was reversed—he was first declared a murderer and then was proclaimed to be a god. A pendulum never swings to one end of the arc without swinging, when released, back to the full height of the other.

They did not change their minds until they had looked for a long while. Just imagine the breathless interest that, for a time, they took in Paul. No one, we may be sure, took his eyes off from him. First they expected to see his body become bloated from the effects of the poison, and then, as that did not happen, that he would suddenly drop down dead. How curious and awe-struck was the multitude that surrounded him! And when, after long waiting, they saw that his flesh did not change, that his skin still appeared natural and that his bodily powers were unimpared, what a revulsion of feeling there was! Ignorant as they were of the true God, no wonder that, on beholding such a marvel as this, they not only declared that the man was no murderer but was a god. The attack of the serpent was a good thing for the apostle, for it gave him the immediate confidence and reverence of the people. It was God's way of introducing his servant! By it, he said, in a way that the dullest of them could not fail to comprehend: "This is my messenger; hear ye him."

RIGHTFULLY HONORED (7–10).—Among those who opened their homes to those whom the sea had thrust upon their hospitality was Publius, the Roman ruler of the island. Paul soon had an opportunity to repay him for his

kindness. The father of Publius was taken sick with a fever and a dysentery. In the original it is with "fevers," thus indicating the recurring attack of a fever. In the medical precision of statement here used, we detect the pen of Luke, "the beloved physician." Paul's *method* of healing was simple. 1. *He prayed.* Though he long had been an apostle, and had long been accustomed to work miracles, still he needed to pray. The power had not become so resident in him, that he could perform such wonders without a fresh supply of divine energy. Daily prayer is needed to bring daily power. And because he prayed, too, the islanders were in no danger of again calling him a god. All who saw him kneeling, knew that, whatever was to follow was not to be done in his own name, or by his own might. 3. *He laid his hands on him.* That was to call out the man's faith as well as to impart the healing power. Miracle-cures were performed both by power imparted and by power called out. How cooling to the fevered man were those hands that had just been lifted in prayer! Such hands as those still lay their cool touch on throbbing temples, and are welcome every-where. The voluntary nurses who watch with untiring care by the side of cots in the hospital, where patients are tossing with fever, are, the world over, those whose hands are often lifted in prayer. *He healed him.* That was good pay for being entertained for three days! Publius realized in a little time, what all sooner or later find out, the truth of the Saviour's declaration: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

"Others, also, which had diseases in the island, came, and were healed." That was natural. Where one man has been benefitted, it is logical to suppose that others may be restored also. That is the sufficient reason why many become Christians. They see that others have been healed, they feel the need of being healed themselves—they come and *are* healed. One of the best and most satisfactory proofs of Christianity is that it does, what it professes to do—heal the moral natures of the most depraved, who really experience its regenerating power.

Honored us with Many Honors. Not with gifts, but with attention and with deference. When any community learns that Christians really have access to God, they will be of all men most honored. *Laded us with such things as were necessary.* For their journey. All that gratitude could think of to make that journey pleasant, no doubt was levied upon. They had been thrown upon the mercy of the inhabitants—they had brought mercy to them. They began by being indebted to the kindness of the residents—they left with their benefactors largely in their debt. The people of Malta found that, in the shipwrecked travelers, they had been entertaining angels unawares.

It is noticeable in this lesson, that no mention is made of what Paul *said*, but much of what he *did*. Perhaps the reason of this is to be found in the fact that the islanders spoke a corrupt Phœnician dialect with which Paul was not familiar. Unless we assume that Paul at all times, or on this special occasion, had the gift of tongues, then he could not preach to them, except through some interpreter. It would seem as if this were the case, for, in all other mention of the apostle's work in the Acts, the miracles that he did are always spoken of as if they were merely subordinate to his preaching. Here the miracles alone are mentioned. No doubt that, in some way, he told the story of the cross, but here his deeds undoubtedly were his most powerful sermons.

Gold Dust.

1.—What a beautiful virtue is hospitality! It lays the host as well as the guest under obligations. No one can entertain the Master in the person of one of his needy ones without feeling the happier

for it. And all such kindness is done unto *him*. 2 K. 6: 22; Is. 58: 7; Matt. 25: 40; Luke 14: 13; Rom. 12: 13, 20; 1 Tim. 3: 2; Tit. 1: 8: Heb. 13: 2; 1 Pet. 4: 9.

2.—All such deeds will have their sure reward. Christ kee s a perfect record book. A cup of cold water, even, is not too small to be entered upon his ledger. And he is a good paymaster. Prov. 19: 17; Matt. 6: 4; 10: 41, 42; Mark 9: 41; Luke 14: 14; Phil. 4: 18, 19; 1 Tim. 6: 17-20; Heb. 6: 10.

3.—In the moral world, as in the physical, whatsoever a man sows that he also reaps. Kindness produces kindness, and blows are certain to be returned in an abundant harvest. It is for a man's comfort, as well as his best spiritual interest, in this world, that he be kind to all men. Judg. 1: 7; Pr. 10: 12; 15: 1; 21: 14; 29: 22; Ps. 18: 25, 26; 41: 1, 2: Matt. 7: 2; Mark 4: 24; Jas. 3: 17. 18.

4.—The religion of Christ takes away the hurtful power of afflictions. The evils of this life, that others find so venomous, they shake off as harmless. "We are more than conquerors through him that loved us." Ps. 37: 24; Pr. 14: 26; Rom. 5: 3-5; 8: 37; 1 Cor. 15: 54, 57; 2 Cor. 4: 8, 9; Heb. 13: 5, 6; 1 John 5: 4, 5.

5.—Those who faithfully serve the Lord will be honored by their fellow men. "If any man serve me, him will my father honor." Gen. 39: 21; Ps. 37: 5, 6; 106: 46; 112: 4; Pr. 16: 7; Dan. 1: 9; John 12: 26; Rom. 8: 17; Phil. 1: 20.

HYMN.

If you can not cross the ocean,
And the heathen lands explore,
You may find the heathen nearer,
You may help them at your door;
If you can not give your thousands,
You can give the widow's mite;
And *the least* you do for Jesus
Will be precious in his sight.

BLACKBOARD.

USE HOSPITALITY

One to Another

WITHOUT GRUDGING.

THE PRIMARY CLASS.

1. Picture the cold, shivering groups that gathered upon the shore. The efforts made by them to get warm and to find out where they were. The kindness of the people who made a fire for them. How helpful Paul was upon the shore as well as upon the sea. The coming of the viper out of the heat. What the people thought of Paul. The chains he wore helped them think so. *Truth:* "Your sins will find you out."

2. His shaking off the reptile. (Make this dramatic by acting as if shaking a viper off from the hand.) His feeling no harm. Why? Who kept him from being poisoned? Will God keep you from all evil if you ask him? The change in the minds of the islanders. Then they thought that he must be a god. What mistake did they make? They supposed that there were many gods, and that Paul was one of them. They did him too much honor now, just as before they had done him too much wrong by supposing him to be a murderer.

3. The miracles that Paul did. Use them to show that those who give even a cup of cold water to one of Christ's disciples will not fail of a reward. How well God paid these islanders for their kindness to his servants, in healing their sick. No wonder that they felt grateful, and wanted to do all they could when Paul went away. Then they brought all the things that they could to make Paul and his friends comfortable on their journey. They did this because Paul had been so kind to them. Do you know how to make people kind to you? Be kind to them. If you strike a boy, how does he act toward you? If you give him something good, *then* how does he act? As God is kind to us, he wants us to be kind toward those around us.

HYMN.

Be kind to each other; how little we know
The joy that a look or a word may bestow!
And though we have nothing but kindness to give,
Oh, love one another as long as we live.

BLACKBOARD.

BE KIND

TO EACH OTHER.

LESSON L.—DEC. 16, 1877.—PAUL AT ROME.

SCRIPTURE.—Acts 28 : 16-31. Memorize 28-31; Primary Verse, 27.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.

20 For this cause, therefore, have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

GOLDEN TEXT.—"I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ."—ROM. 1: 15, 16.

TOPIC.—"An Evil Heart of Unbelief."

HOME READINGS.

M.	**Gen.**	**3 : 1-19**	**....The First Unbelief.**
T.	**Deut.**	**9 : 1-29**	**....The Unbelief of Israel.**
W.	**Matt.**	**17 : 1-21**	**.. The Unbelief of the Disciples.**
Th.	**Luke**	**22 : 52-71**	**...The Unbelief of the Priests.**
F.	**John**	**20 : 1-29**	**....The Unbelief of Thomas.**
S.	**Is.**	**6 : 1-13**	**...Unbelief Predicted.**
S.	**2 Cor.**	**4 : 1-18**	**...The Author of Unbelief.**

TOPICAL ANALYSIS.

Paul's Defence,	**16-21.**
Paul's Discourse,	**22, 23.**
Paul's Denunciation,	**24-31.**

TIME.—A. D. 61-63. RULER.—Nero. PLACE.—Rome.

BIBLICAL LESSON OUTLINE.

A TRIUMPHANT PRISONER.

"Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also, at Rome." 23 : 11.

PAUL'S DEFENCE.

Paul was suffered to dwell by himself. 16.

Commanded—to let him have liberty. 24 : 23.
Gave him liberty to go unto his friends. 27: 3.
The Lord—gave him favor. Gen. 39: 21.

Committed nothing against the people. 17.

Lived in all good conscience. 23: 1.
Conscience void of offence. 24: 16.
Are they Hebrews? so am I. 2 Cor. 11 : 22.
Profited in the Jews' religion above many. Gal. 1 : 14

Yet was I delivered prisoner. 17.

They hated me without a cause. John 15: 25.
What evil hath he done? Matt. 27: 23.
Sought false witness. Matt. 26: 59.
Doeth nothing worthy of death. 26: 31.

For the hope of Israel I am bound. 20.

Hope of the promise made of God. 26: 6.
For which hope's sake I am accused. 26: 7.
For the which cause I also suffer. 2 Tim. 1 : 12.

PAUL'S SERMON.

Persuading them concerning Jesus. 23.

Beginning at Moses—all—prophets. Luke 24: 27.
That Christ must needs have suffered. 17: 3.
Saying none other things. 26: 22.

And some believed—some believed not. 24.

The multitude of the city was divided. 14: 4.
Divers were hardened. 19: 9.
The word—did not profit them. Heb. 4: 2.

PAUL'S DENUNCIATION.

Well spake the Holy Ghost by Esaias. 25.

Spake—moved by the Holy Ghost. 2 Pet. 1: 21.
The Spirit of Christ—was in them. 1 Pet. 1: 11.
All Scripture is—by inspiration of God. 2 Tim. 3:16.

Ye shall hear, and shall not understand. 26.

Hear ye, indeed, but understand not. Is. 6: 9.
O foolish people—without understanding. Jer. 5:21
Have eyes to see and see not. Ezek. 12: 2.
God of this world—blinded the minds. 2 Cor. 4: 4.

Heart of this people is waxed gross. 27.

Make the heart of this people fat. Is. 6: 10.
They willingly are ignorant. 2 Pet. 3: 5.
God shall send them strong delusion. 2 Th. 2: 11.

Preaching—no man forbidding him. 31.

But the word of God is not bound. 2 Tim. 2: 9.
Rather—the furtherance of the gospel. Phil. 1: 12.
That I may open my mouth boldly. Eph. 6: 19.

NOTES AND COMMENTS.

THE JOURNEY.—The three winter months were spent in Malta, navigation, during that time, of course being too dangerous. In February, or not later than March, A. D. 61, if we have the chronology correct, Paul and his companions recommenced their journey to Rome. The first point they landed at was Syracuse, in Sicily. From this place they had to "fetch a compass"—take a circuitous sweep—to reach Rhegium. Lewin suggests that perhaps the wind was from the west, and the high Ætna range prevented the wind from filling their sails, and so necessitated their standing out to sea. Rhegium has a fresh interest for us as being the point at which Garibaldi landed after he had subjugated Sicily. With the favorable south wind, which sprung up while they were at Rhegium, Puteoli, though 180 miles distant, was made in less than two days. Here, it is said, that, "we found brethren." How the despised sect of Nazarenes must have grown! Here, at the request of the brethren, they tarried "seven days." This they could not have done except by the courtesy, again, of the centurion. It is so strange that a Roman officer, in charge of prisoners, should tarry for a whole week, just to oblige the apostle, that we can reconcile it with no other than a Christian attitude of mind. It was for his own temporal interests to deliver up his prisoners as quickly as possible, so that he might not be held responsible, should any one of them escape. This disregard for them argues a regard for the spiritual interests of others that makes it pretty sure that the centurion was one whose name was written in the Lamb's book of life.

MAP OF PAUL'S ROUTE TO ROME.

Two other incidents helped to make his approach to Rome a pleasant one.

They were the delegations of Christian brethren from Rome who came to meet him at Appii Forum and the Three Taverns. News of his advent must have been sent forward by the brethren at Puteoli during his stay among them. When Paul saw them, "he thanked God and took courage." Doubtless, as he neared the city of his longing, he had his misgivings as to how he should be received, even by his own brethren of the faith. His course had been so often misrepresented that he was not sure of a cordial reception even from them. And, besides, the Holy Ghost had witnessed in every city that bonds and afflictions awaited him. What wonder if his heart sunk within him as he came near the greatest and most important city of all! It is not said that he took comfort — but "courage." Their reception did not lead him to believe that his hardships were over, but gave him the temper resolutely to endure them. He did not suppose that he had no battle to fight, but meant to fight more bravely than over before. And thus, surrounded by his friends, he entered the gates of the "Eternal City." He had, it is true, a chain upon his arm, and walked, perhaps, between two soldiers, but, after all, the latter part of his journey was more like a triumphal procession than the bringing in of a prisoner.

PAUL'S DEFENCE (16–21). — Arrived in Rome, the same consideration was shown him as upon the route thither. He was permitted to dwell by himself "with a soldier that kept him." This unusual kindness was due, in all likelihood, to the favorable report given by Festus and to the warm commendations of the centurion. As the soldiers relieved each other in taking charge of their prisoner, his bonds became "manifest in all the palace and in all other places." Phil. 1: 13. He was always sure of at least one man to whom he could preach the gospel. And we may be assured that to him it was faithfully presented. How many soldiers did Nero furnish to hear the gospel from the lips of Paul! How many soldiers, who came to keep Paul in bonds, were themselves forever released from a worse bondage than his! It was from the rewards that followed from such labors and from others still more fruitful, that the apostle could write concerning his imprisonment: "The things which happened unto me have fallen out rather unto the furtherance of the gospel." Phil. 1: 12.

Three days were given to rest and to greeting the brethren. How many there were for him to see, with whom he already was personally acquainted, may be learned from the last chapter of Romans. And, from the list there given, we can form a pretty good guess as to who helped to make up those delegations that met the apostle at Appii Forum and *Tres Tabernæ*. But three days was all that a man of his energy could spare to rest and to visiting. He must do something to prepare the way for the preaching of the gospel. To that end, he calls the chief men of the Jews together — those who were "chief" because they were the rulers of the synagogues or because of their social position. The object of gathering them together was to remove any false impressions that they might have had (1) from his being a prisoner, (2) from his appealing unto Cæsar, and (3) from any misrepresentations that might have been made against him from Jerusalem. Let us see what are the salient points of his defence.

1. *The Address.* That here, as everywhere, was "men and brethren." Paul wanted to be in brotherly relations with those that were of the stock of Abraham so much that he did all that he could to make them feel brotherly. He acknowledged the brotherly relation through Abraham in order that he might win them to a dearer brotherly relation in Christ. *His offence.* His vindication of himself is substantially the same as that he made before the Sanhedrin, before Felix, and before Festus and Agrippa. *First*, he had committed "nothing

against the people." He had never been engaged in any riot, insurrection, or offence against public morals. *Second*, he had committed no trespass against the "customs of our fathers." The rites and ceremonies of the temple were not derided by the followers of Christ, but, on the contrary, more highly reverenced because they saw how beautiful was their meaning in their fulfillment. Paul, it will be recollected, in the vain endeavor to placate the Jews, consented to observe one of the most exacting of them all — the Nazaritic vow. *Third*, he had been examined and pronounced innocent. Had he not, by his appeal, taken himself out of his jurisdiction, Festus would have let him go. His being a prisoner, therefore, was not to be construed against him. *Fourth*, he had appealed because he was compelled to. He makes this a point in his defence, because naturally there would be some feeling against him for refusing to be judged by his own people. While the Romans were in authority, still the Jews were so little submissive in spirit to their rule that every loyal Jew would bring no cause before a Roman magistrate that could be tried before one of his own tribunals. Hence Paul's explanation of the way that he came to appeal to Cæsar. He would not have so done had there been the least chance of a fair trial at home. But when, after a fair hearing before the Roman magistrate, it was evident that his accusers wanted, not justice, but his condemnation, he was justified in taking himself out of their reach. *Fifth*, he did not appeal because he had counter and revengeful charges to present against his people. This he would not have stated unless there was some reason to suppose that they thought that he meant to do something of this kind. The Jews in Rome were in no assured position. They, indeed, were once more permitted to live in the city without molestation, but no one knew how long the imperial clemency would last. A charge brought against the Jewish nation, by one so well known and eloquent as Paul, might be attended with disastrous consequences. Hence his assurance that he was there only in self-defence, in those troublous times, was doubtless a relief. *Sixth*, he was in chains simply because he had dared to believe that the Messiah, for whose coming all Israel was hoping and praying, had actually come. He was in bonds for an idea, and not for any transgression of law or morals. His defence is straight to the point, and is exceedingly manly. There is nothing vindictive about it. He takes no advantage of his absent accusers to defame them. It is a bold, straightforward, Christian vindication of himself, admirable in method, matter, and in temper.

Their Reply. Smacks of caution. They had received no "letters" or official information of the things of which the apostle had spoken, nor had any of the brethren that came "showed or spake any harm" of him. All this, in the nature of the case, must have been true. For, before Paul's appeal, the members of the Sanhedrin would have had no occasion to write to Rome about Paul, and after it, so quick was his departure, they could not have had the time. The Euroclydon had so speeded him on his journey that no letter or messenger, subsequently despatched, could have overtaken him. If, as is probable, his prosecutors did not start until the spring after his own departure, they did not reach Rome until the summer or fall of A. D. 62. It will be seen that the answer of the "chief Jews" was an uncommittal one. They neither admitted nor denied the truth of what he had said. Their reply may be a caustic intimation that the apostle is not of such public importance as he thinks he is, or it may be an honest expression of impartiality, just as one is inclined to view it.

PAUL'S DISCOURSE (22, 23). — There could be no suspicion of the fairness of these Jews were it not that, in expressing their desire to hear him, they add: "For, as concerning this sect, we know that everywhere it is spoken against." That sounds so much like an uncalled-

for fling as to make one re-weigh their words to see if under their apparent fairness there was not a hostility which this sarcasm exposes. It suggests, too, that they were too well informed in regard to this sect to be so ignorant of the reputation of its greatest apostle as they implied. But, whatever was their real disposition toward the apostle and toward the cause that he represented, they at least gave him an opportunity to expound his views and to win them over if he could. That indicates that there were some, at least, that really desired to hear what he had to say. Luke gives only a summary of the doctrines he explained. A larger number than before came to hear him. We note the following things concerning this sermon:

1. *Its Length.* It lasted from morning till night. It was more a conversation than a sustained discourse. All of his positions were, doubtless, questioned, he was asked for further explanations in regard to points not clearly understood, and the Scriptures, in all probability, lay open upon the table, constantly sought to verify or confute the allegations of the apostle. 2. *Its Divisions.* First, he spoke concerning the kingdom of God, and, second, concerning Jesus. How he unfolded the first part of the subject we can only infer from the methods pursued in other places. His argument is probably clearly stated in chapter 13: 17-41. That consists of a sketch of God's dealings with Israel that shows that "the kingdom of God" was only the climax of the interest that Jehovah had taken in the earthly kingdom of his people. Again, in chapter 17: 3, we find him first preparing the way for identifying Christ as the Messiah, by showing from the Scriptures that the Saviour that they were expecting "must needs have suffered and risen again from the dead." From these instances, it is evident how he "expounded" concerning the kingdom of God. But he not only expounded, but "testified" concerning it, besides. And in "testifying" he must have related how the Lord met him on the way to Damascus. He advocated it not merely as a theory, but as a fact of which he had had divine proof. The second part of his subject was a comparison of the first with the facts of Christ's life. The prominent events of the life of the Saviour were put side by side with the prophecies of Moses, of David, of Isaiah, of Daniel, of Zechariah, of Malachi, and of the other prophets, and were shown to be entirely fulfilled in him. His lineage, the place of his birth, his miracles, his death, the division of his garments under the cross, his resurrection — all passed under review, and were submitted to the test of the Scriptures. In that all-day argument what a flood of light must have been poured upon the Scriptures from the life of Christ!

PAUL'S DENUNCIATION (24-31).—The result was the same old story: "Some believed the things which were spoken, and some believed not." Thus will it ever be so long as prejudice and impartiality come together to look at the same truths. It is a happy thought that he had some souls that day for his hire; and it is a sad one, also, that there were some who listened that then turned their backs forever on eternal life. Would that there were no such divisions now! But the unbelievers did not depart until Paul had held up a prophecy of the Old Testament Scriptures as a mirror for them to behold themselves in. The substance of this prophecy is more often repeated in the New Testament than any other words of the Old. It is used with solemn force by the Saviour (Matt. 13: 15), and the quotation of it here by Paul shows how closely the apostle had studied and was following the example of his Master. The sentence is taken from Isaiah 6: 9, 10. 1. We observe that it was inspired by the Holy Ghost. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. It is this inspiration of God that makes the Old Testament "profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness." 2. We mark the fact that unbelief is not spoken of as if it were a misfortune and not a fault. Skeptics try to retreat behind an "I can't help it," but God says that the reason that they do not believe is that they willfully close their eyes and their ears to the truth, "lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." However cleverly and obstinately one may now defend his unbelief behind ramparts of logic, and however much he may succeed in justifying his skepticism to himself, still the time is coming when, before a God who will compel the truth, he will acknowledge that his first steps in unbelief were those of waywardness and rebellion.

Paul's denunciation was meant as a faithful warning. It had some effect, for, after the Jews had departed they "had great reasoning among themselves." Perhaps this prophecy, in which they saw themselves so perfectly reflected, was the means of sending some of them to wash in the blood of Christ, just as a mirror will often send one to water for cleansing. But his closing words to them are the key-note of the book of Acts. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." The book closes very abruptly, but it closes with this declaration of the universality of the salvation of God, and with this triumphant prediction of a coming time when all the Gentile world should believe in Christ. "They will hear it." Let this inspired prophecy be our comfort concerning the redemption of the world. As surely as God spake through men by the Holy Ghost, so sure is it that the day is approaching when "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." Heb. 8: 11. At last, in spite of all opposition, the stone that was cut out of the mountain without hands shall fill the whole earth. Dan. 2: 34, 35, 45.

The Apostle's Work. The great desire of Paul's later years was realized. He was at Rome. Though he was fettered in his liberty, he was unfettered in preaching the gospel. For two whole years he dwelt in "his own hired house," receiving all that came unto him. And no doubt they were many. His reputation, increased by the very novelty and the pathos of his position, would attract very many to see and hear him. Often large congregations must have assembled in that house, to whom he preached and taught the things which concern our Lord Jesus Christ. And this he did "with all confidence, no man forbidding him." His very bonds were his protection. While his imprisonment was a restraint, it was also an armor of proof to defend him from his enemies. For the first time in many years, he had no occasion to fear being stoned for preaching the gospel, or of being waylaid by his enemies, or of being scourged and cast into prison with his feet in the stocks. There were, therefore, some compensations in his imprisonment. And yet it is a pathetic vision to imagine him walking about the streets of Rome, always bound to a soldier, and never speaking to a congregation except as he appeared before them as a prisoner, his gray hairs always insulted by this evidence of bondage. But, for a prisoner, he acted in a way that was extraordinary. He did more work than most men who have full control of all their time and the conveniences of freedom. He not only preached constantly in Rome and taught those who came unto him, but, besides, he had upon himself the ever-present care of all the Gentile churches. While there he wrote the Epistles to the Colossians, Philemon, Ephesians (so-called), and to the Philippians. There was no part of the vast field then reached by the gospel, there was no struggling Gentile church, that did not feel the influence of this man who never was freed from his hampering chain and guarding soldier. He was

bound, but the word of God was not bound—because he was determined that it should not suffer on account of his bondage. He has shown us how man can work for God anywhere. Such was the work that was done by "Paul, the prisoner of the Lord Jesus Christ."

Gold Dust.

1.—For the encouragements that we have in this life, and for its unexpected joys and sympathies, let us thank God and take courage. Let us thank him; for consolations come from his hand, and are designed to send us, strengthened, on our way. And let us thank him; for the One who has aided us in times past will not desert us in the future. Ps. 5: 11; 9: 1, 2, 4; 33: 21; 97: 11, 12; 100: 5; 145: 2, 3; Phil. 4: 4; 2 Tim. 1: 12; 1 Pet. 4: 19.

2.—While it is true that a Christian may expect the enmity of the world, still it is also true that the principles of Christianity are such as to make its sincere professors beloved of all men. It often excites enmity, but more often begets love. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Gen. 39: 21; Job 1: 9, 10; Ps. 105: 13–15; Prov. 16: 7; Dan. 1: 9; 3: 26–30; 6: 24, 28; Rom. 8: 28; 1 Pet. 3: 13.

3.—The Christian is best known by his unrevengeful disposition. It is pretty good evidence that a man has, indeed, become a new creature when he does not render "evil for evil, or railing for railing, but contrariwise blessing." 1 Sam. 24: 19; Matt. 5: 43–47; Luke 23: 34; Rom. 6: 6; 8: 9; 12: 14, 20, 21; 1 Cor. 4: 12, 13; Gal. 5: 20; 1 Pet. 3: 9.

4.—There is no course of reasoning that will justify unbelief. We are not asked to believe without reason; but, having furnished us with incontestible proofs of the divinity of his Son, both in his word and in the miracles he performed, God *commands* us to believe in him. We are not at liberty to disbelieve. "He that believeth not shall be damned." Mark 16: 16; John 3: 18; 8: 24; 12: 48; 2 Cor. 4: 3, 4; 2 Th. 1: 8; 2: 8.

5.—There are no circumstances where a man may not testify for the Master. The more confined is the position, the more effective, frequently, is testimony. A good tree will bring forth good fruits. Matt. 7: 16–20; John 15: 2; 1 Cor. 15: 10; 2 Cor. 6: 5; 11: 23; Eph. 2: 8–10; Phil. 1: 11; 2 Pet. 1: 8.

HYMN.

All my doubts I give to Jesus!
I've his gracious promise heard—
"I shall never be confounded"—
I am trusting in that word.

Cho: I am trusting, fully trusting,
Sweetly trusting in his word,
I am trusting, fully trusting,
Sweetly trusting in his word.

All my fears I give to Jesus!
Rests my weary soul on him;
Though my way be hid in darkness,
Never can his light grow dim.

BLACKBOARD.

The Unbeliever:

EARS } Closed
EYES }

LEST

He Should { SEE, HEAR, UNDERSTAND, Be { CONVERTED, HEALED.

THE PRIMARY CLASS.

1. Take up the journey to Rome, tracing out each step of the way on the map. Tell of the tender parting between Paul and his companions and the people of Malta. The friends that came out to meet him—of his not being put into prison like the other prisoners, but suffered to dwell by himself, constantly chained, however, to a soldier. Make the scholars realize the discomfort and the disgrace that this was. Not able to go anywhere, or see anybody, except that this soldier was always present. But all this he bore patiently for the sake of the Saviour. Do *we* bear our trials patiently for his sake?

2. Paul's council with the chief men of the Jews. Explain to them that he had committed no crime, had not offended against the temple, and had appealed unto Cæsar only because he was compelled to. Some men would have tried to make his enemies smart, but Paul did not have even an unkind word for them. "Love your enemies," etc.

3. Paul's sermon. Lasted from morning till night. What he talked about—the kingdom of God and the Saviour. Proved that Christ was the Saviour by the Bible. *The result.* Some believed and some did not. *What Paul told them.* That the prophet Isaiah had said that they would shut their ears and close their eyes so that they would not hear and see, for fear that they would be converted. Does any little boy or girl do that way? Paul turned away from the Jews who did so. What if God should turn away from *you!*

4. Tell how Paul worked for the Saviour, even though he was chained to a soldier—how he preached for him, and how he wrote letters telling those at a distance what Christ would like to have them be and do. If a prisoner could do so much for Jesus, can not a boy or girl, however small, do something for him, also? What *can* they do?

HYMN.

Oh, what can little eyes do
To please the King of heaven?
The little eyes can upward look,
Can learn to read God's holy Book—
Such grace to mine be given!

BLACKBOARD.

WHO WILL
SHUT THEIR EARS,
CLOSE THEIR EYES
TO CHRIST?

LESSON LI.—DEC. 23, 1877.—PAUL'S LAST WORDS.

SCRIPTURE.—2 Tim. 4 : 1-8; Memorize 5-8. Primary Verse, 8.

1 I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.
3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
4 And they shall turn away their ears from the truth, and shall be turned unto fables.
5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
6 For I am now ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished my course, I have kept the faith:
8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

GOLDEN TEXT.—"I have fought a good fight, I have finished my course, I have kept the faith."—7.

TOPIC.—The Reward of Faithful Service.

HOME READINGS.

M. Rom. 8 : 1-18....Glorified with Christ.
T. 2 Cor. 4 : 1-18....An Eternal Weight of Glory.
W. Col. 3 : 1-17....Shall Appear with Christ.
Th. Jas. 1 : 1-27....Receive the Crown of Life.
F. 1 Pet. 5 : 1-11....Receive the Crown of Glory.
S. 1 Cor. 9 : 1-27....An Incorruptible Crown.
S. Rev. 2 : [illegible] 7 . .A New Name.

TOPICAL ANALYSIS.

The Charge,	1, 2.
The Danger,	3, 4.
The Reward,	5-8.

TIME.—A. D. 68. PLACE.—Rome. RULER.—Nero (probably).

BIBLICAL LESSON OUTLINE

A GOOD FIGHT — A GLORIOUS REWARD.

"Now they do it to obtain a corruptible crown; but we an incorruptible." 1 COR. 9 : 25.

THE CHARGE.

Christ, who shall judge the quick and the dead. 1.

Ordained—Judge of quick and dead. Acts 10: 42.
Before him—gathered all nations. Matt. 25: 32.
Judged—according o their works. Rev. 20: 13.

Preach the word. 2.

Let him speak as the oracles of God. 1 Pet. 4: 11.
The word of this salvation. Acts 13: 26.
The word of faith. Rom. 10: 8.
The word of life. Phil. 2: 16.

Be instant in season, out of season. 2.

Warning every man—teaching every man. Col. 1:28
I ceased not to warn every one. Acts 20: 31.
His blood will I require at thine hand. Ezek. 3:18.
While men slept—enemy—sowed tares. Matt. 13:25

THE DANGER.

They will not endure sound doctrine. 3.

This is the rest—yet they would not hear. Is. 28:12.
Sought to lay hands on him. Luke 20: 19.
Because I tell—truth, ye believe me not. John 8:45.

Shall be turned unto fables. 4.

Ye shall conceive chaff. Is. 33: 11.
Not giving heed to Jewish fables. Tit. 1: 14.
Refuse profane and old wives' fables. 1 Tim. 4: 7.
Have not followed—devised fables. 2 Pet. 1: 16.

THE REWARD.

But watch t ou in all things. 5.

Ye know not—the Master—cometh. Mark 13: 35.
Blessed—whom the Lord—watching. Luke 12:37.
Let us not sleep—but let us watch. 1 Th. 5: 6.

For I am now ready to be offered. 6.

If I be offered—' joy and rejoice. Phil. 2: 17.
Having a desire to depart. Phil. 1: 23.
Willing—to be absent from the body. 2 Cor. 5: 8.

I have fought a good fight. 7.

Fight the good fight of faith. 1 Tim. 6: 12.
Endure hardness as a good soldier. 2 Tim. 2: 3.
Put on the whole armor of God. Eph. 6: 11.

I have finished my course. 7.
Run with patience the race. Heb. 12: 1.
So run that ye may obtain. 1 Cor. 9: 24.
I press toward the mark. Phil. 3: 14.
I have kept the faith. 7.
Hold—profession—without wavering. Heb. 10:23.
Having heard the word, keep it. Luke 8: 15.
Blessed are they that hear—and keep it. Lu. 11:28.
There is laid up for me a crown. 8.
A crown of glory that fadeth not away. 1 Pet. 5:4.
The crown of life. Jas. 1: 12.
An incorruptible. 1 Cor. 9: 25.

NOTES AND COMMENTS.

PAUL'S LAST YEARS. — For "two whole years," the last lesson told us, Paul dwelt in Rome, fettered to the soldier "that kept him." During that time he was preaching Christ right under the very palace of Nero, where licentiousness and riotous reveling had its home. Only the voice of a prisoner was lifted against the corruption of the times. From the "hired house" of the apostle came the gentle and sweet, but strong, influences of purity — from the palace rushed a torrent of moral iniquity. How little it seemed possible for the gospel to live as against such a tide of corruption! It was as if a single man were lifting high a light in the midst of a flood that some might be warned of their peril and escape safe to land. How much depended upon that little twinkling light! How little likelihood there seemed to be that it would last! But the little light that he so heroically held up had a divine life. It was a light that no floods could extinguish. It was one whose beams were to fill the whole world, for he was lifting up Jesus, "the light of the world."

The subsequent history of Paul is involved in some obscurity. Pretty generally it is believed, however, that he was released on the charges which brought him to Rome. If there were no doubt concerning the authorship of the Epistle to the Hebrews, there would be no doubt concerning this fact. See Heb. 13: 23, 24. The proofs relied upon to establish the fact of his liberation are, briefly, as follows:

1. Clement, who was a fellow laborer with Paul (Phil. 4: 3), and bishop of Rome, writing to Corinth from Rome, declares that Paul had preached in "the east and in the west," had "instructed the whole world" — which then meant the Roman Empire — and had gone to "*the extremity of the west*" — an expression that could only refer to Spain. Chrysostom, Eusebius, and St. Jerome all speak of this journey as a well-known fact. That he should have made it, corresponds with the intention he had expressed in his letter to the Romans. Rom. 15: 24–28. 2. There are facts in the pastoral epistles that can find no place before or during his imprisonment. They must find a location in a period subsequent to either. They, for instance, show that he was in Ephesus (1 Tim. 1: 3), in Macedonia (*ibid*), in Crete (Tit. 1: 5), Miletus (2 Tim. 4: 20), Nicopolis (Tit. 3: 12), and that he was in prison a second time in Rome. 2 Tim. 1: 16, 17.

These facts seem pretty conclusively to show that for a time he was at liberty. How long that time was, again, is a matter of some uncertainty. The prevailing belief, however, is that his death took place in the last year of Nero, A. D. 68. That would give him five years of service after his release. With some faint approach to certitude, those years may be mapped out as follows:

A. D. 63. Visited Macedonia in accordance with the hope and the intention expressed in his letters to Philemon and the Philippians. Phile. 22; Phil. 2: 24. From there went to Asia Minor, visiting for the first time the churches of Colossæ, Laodicea, etc., and, of course, not omitting Ephesus.

A. D. 64. Took that journey into Spain. Remained there about two years; "which," say Conybeare and Howson, "would allow him time to establish the germs of Christian churches among the Jewish proselytes, who were to be found in all the great cities, from Tarraco to Gades, along the Spanish coast."

A. D. 66. From Spain to Asia Minor. 1 Tim. 1: 3.

A. D. 67. Macedonia. Writes *1. Timothy* in the summer. In the fall visits Ephesus, where he writes *Titus*. Goes to Crete (Tit. 1: 5), returns

to Ephesus, passes through Miletus (2 Tim. 4: 20) and Corinth on his way to Nicopolis to spend the winter. Tit. 3: 12.

A. D. 68. Was probably arrested at Nicopolis before the winter was over and taken to Rome. In the spring, he writes *II. Timothy*. Executed in May or June.

CIRCUMSTANCES.—The circumstances under which this Epistle to Timothy was written render it one of the most affecting letters that was written by the hand of Paul. On his second arrest, he was treated much more rigorously than before. His friends, indeed, were allowed to see him, but it had become dangerous to show any sympathy for a Christian. Half the city had been burned down by a fire which, it is alleged, Nero kindled. To avert the wrath of the people from himself, he charged the crime upon the disciples of the new religion. The success of this expedient was all that Nero could have desired. "A very great multitude," says Tacitus, "fell as victims to satisfy the popular thirst for vengeance. Christians were bound in the skins of wild animals and hunted as beasts; they were subjected to the tortures of crucifixion, and were bound in garments saturated with inflammable material and burned to death. It was a very different atmosphere, therefore, that Paul found when, for the last time, he returned a prisoner to Rome. No friends rallied around him and, by their attentions, made him forget the rigors of his prison life. He now was an old man, and this desertion would make his loneliness all the more unendurable. In his last letter to Timothy, he shows how deeply this affects him. "All they which are in Asia be turned away from me," he writes to him, and the only one whom he mentions as seeking him out in his prison is Onesiphorus. 2 Tim. 1: 15–17. He tells him that on his first trial "all men forsook me." Even Luke, "the beloved physician," it seems, wavered for a little. Demas early deserted him, "having loved this present world." When he wrote the letter, "only Luke" was with him. 2 Tim. 4: 10, 11, 16. And yet, though forsaken by his earthly friends, he found One that more than took their place. "Notwithstanding, the Lord stood with me, and strengthened me." 2 Tim. 4: 17. What a testimony to bear in such an hour as that! And from the remainder of the verse, it is evident that he considered that he was strengthened for a purpose. And that was, "that by me the preaching might be fully known, and that all the Gentiles might hear." Even on his final trial he did not forget that it was his mission to preach the gospel.

THE CHARGE (1, 2). — Paul's letter clearly shows that although he was acquitted on the first accusation (which probably was that he aided and abetted in setting fire to the city), yet that he was not expecting a final release, except through death. He had fought his good fight, he had finished his course. As he was to leave the scene of his arduous labors, it was natural that he should desire to commission one to take his place. This Elijah among the apostles sought for a successor upon whom he could drop his mantle. He found his Elijah, as the prophet of the wilderness did, in a man just his opposite in character. The strong-willed man turned toward the gentle Timothy as the one above all others the best fitted to carry on his work. But though gentle and remarkable for his loving disposition, Timothy was not weak. The difficult tasks that he was set to perform, and which he successfully accomplished, prove that he was no weakling. It was probably because Timothy was of a loving disposition that Paul chose him for his successor. He had learned that no force is so powerful as that of love. It has been by the might of no armies that the banner of the cross has been planted on every continent. Love has gained for it bloodless and permanent victories. And love will yet conquer the whole world.

Notice the solemnity of the charge. It is solemn because it is the last direction of a master to the beloved pupil that he relies upon to succeed him. 1. He

admonishes him as though he were in the very presence (as he was) of God and the Lord Jesus Christ. And the latter is spoken of as the one who shall "judge the quick and the dead." That accords with the Saviour's own declaration: "For the Father judgeth no man, but hath committed all judgment unto the Son;" the reason given for this being, "that all men should honor the Son, even as they honor the Father." John 5:22, 23. The one who was despised and rejected of men finally will be honored by them. The world that did not accept Christ as its Saviour must accept him as its judge. Now he offers immunity from violated law—soon he will utter only its penalties. *The quick.* This is an old English word signifying the "living." At his coming, then, some will still be living upon the earth. For a full exposition of this, look at John 5:27-29; 1 Cor. 15:51; 1 Th. 4:16, 17. *At his appearing.* "At," in this instance, should have been translated "by." The apostle, therefore, not only charges Timothy before God and the Lord Jesus, but also, by the appearing of the latter and by his kingdom besides. And by "his kingdom" is meant, not merely the kingdom begun, with which we are familiar, but that kingdom fully realized—the divine domination for which we petition when we pray, "thy kingdom come, thy will be done, in earth as in is in heaven."

Such was the impressive exordium. We turn now to the injunction of which it was the prelude. That was to "preach the word." The rest of the verse does not contain other and separate commands, but indicates the manner in which the work of preaching was to be done. 1. He was to be instant in season, out of season. "Instant" has the sense of *urgent* or *pressing*. He was not to wait in talking to people about their salvation until they signified or felt that it was perfectly convenient. If Christians were to wait for such seasons to come, never a soul would be converted. Still, no doubt, he expected him to exercise a wise judgment as to times and places, after all. He could not have meant that Timothy was to speak to a man when he was in a passion, or worried excessively over some impending danger, or when he was running to catch some ship. There are times when it is impracticable to talk to one about religion. But the trouble is that, to many, those occasions are all the time! 2. He was to "reprove." That does not now express the signification of the original. "Convince" is the better translation. 3. "Rebuke." 4. "Exhort." And all this was to be done with "all long-suffering and doctrine." "Doctrine" is used in the sense of "teaching." Not a single effort was to be neglected to bring a soul to Christ. How Paul must have realized its value and its peril!

THE DANGER (3, 4).—*For.* Reason given why he should be so urgent. *The time will come.* See the "perilous times" predicted, also, in the first part of chapter three. *When they will not endure sound doctrine.* "Sound" doctrine or teaching is doctrine that is spiritually healthy and wholesome. See, for example, 1 Tim. 6:3; 2 Tim. 1:13; Tit. 1:13; 2:2. It is opposed to the sickly, morbid fancies of the teachers of this world, whose words eat "as doth a canker." 2:17. No soul is really healthy that does not feed upon the word of God. The diseased, unhealthy notions that seize upon and torture those who reject the word of God are, themselves, a proof of the truth of the word which they throw away. *After their own lusts.* In that is the real secret of the repudiation of the word. They want something palatable. A sick man can not endure healthy food. He wants dainties—the very worst things that he can have. *They heap to themselves teachers.* Must have variety. A church that will not endure sound doctrine will not keep any minister for any length of time. *Having itching ears.* That expresses it exactly. Ears that like to be "tickled" with pleasant sermons—that are highly gratified with beautiful metaphors and

epigrammatic ways of putting things, but do not listen intently to see if they have the ring of the truth. As they go out of the church, one will hear them say: "Wasn't that beautiful!" "Perfectly lovely!" instead of saying: "How much about God I have learned this morning!" Like the people of Athens, those who have itching ears are always spending their time in hearing something "new." *Turn away from the truth.* Of course. "No man can serve two masters, for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye can not serve God and mammon." *Be turned unto fables.* It is astonishing what absurd theories they adopt who declare the word of God to be incredible. The most credulous of all people are those who by announcing themselves as skeptics, expect us to believe that they are peculiarly free from credulity. And yet it is just such men that put protoplasm in the place of God, and, rather than believe that God created all things, ascribe eternity to matter, and the existence of organized life to self-generation from it! The world is full of fables still. There is something to note in the *order* of the downward course. 1. "Will not endure sound doctrine." 2. Must be entertained. 3. "Turn away their ears from the truth." 4. "Turned unto fables." The soul that will not feed on wholesome doctrine will gorge itself on folly.

THE REWARD (5–8).—It was no pleasant earthly prospect that Paul sketched out for his follower. The apostle himself had had no easy lot. He had told Timothy: "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." 3:12. And, yet, as he is about to be called away, he can recommend to him, who was peculiarly beloved, no better life than the one he has led, despite all of its sufferings! After thirty years of experience, he knew nothing better than this. And did any dying Christian ever turn to the friends weeping around his bedside, and warn them against the life he had led as a disciple of Christ? Three words he leaves to Timothy: *Watch—endure—work.* 1. "Watch." As sober men. "The day of the Lord so cometh as a thief in the night." "Therefore, let us not sleep, as do others, but let us watch and be sober." 1. Th. 5:2–7. 2. "Endure." "If we suffer, we shall also reign with him." 2:12. 3. "Work." "Make full proof"—or rather, "fulfill"—thy ministry. There is such a thing, then, as leaving the world with one's work half done. What care should be taken by each one to "fulfill" the task given him! Col. 4:17.

For. Paul was about to be taken away, and that fact was one reason why he should be more faithful than ever. That "for" shows how much Paul desired that, when he was removed, his work might still go on. *I am now ready to be offered.* Literally, "I am already being poured out,"—as a libation. So indeed his blood was spilled. *My departure.* Literally, again, "my loosing" or dissolution. *I have fought.* There is here no mixture of metaphors, for the word rendered, "fought," means to "strive," and here applies to his striving as a runner to finish his course. *Finished my course.* Just what he had been so anxious to do. Acts 20:24. *Kept the faith.* Never had lost his own faith—never had been a traitor to it. *Crown of righteousness.* A crown given on account of righteousness—not Paul's righteousness, but that of Christ's in Paul. 2 Cor. 5:21. *The Lord, the righteous judge.* "Righteous," in the original, is emphatic, as if Paul were contrasting that divine judge, before whom he shortly was to appear, with the judges with whom he had had and was having such experiences. There are three things to which Paul calls the attention of his son in the gospel. 1. *Paul's past*—"have fought." 2. *His present*—"there is laid up." 3. *His future*—"the Lord will give." The reward will not only be given, but it is actually waiting. *And not to me only, but to all them that love his appearing.* One naturally

would think that crowns would only be given to those, who, like Paul, had distinguished themselves in the Master's service. But here distinguished service is not mentioned as a condition. Indeed successful labor is not referred to at all. All those will receive the crown, who simply "love" the Lord's appearing! Could there be any easier way of obtaining the crown!

Shortly after these words to Timothy were written, Paul laid down the cross and took up the crown which, for so long a time, had been waiting for him. Say Conybeare and Howson: "Through the dust and tumult of that busy city, a small troop of soldiers threaded their way silently, under the bright sky of an Italian midsummer. They were marching, though they knew it not, in a procession more truly triumphal than any they had ever followed, in the train of general or emperor, along the Sacred Way. Their prisoner, now at last and forever delivered from his captivity, rejoiced to follow his Lord 'without the gate.' The place of execution was not far distant; and there the sword of the headsman ended his long course of sufferings, and released that heroic soul from that feeble body. Weeping friends took up his corpse, and carried it for burial to those subterranean labyrinths, where, through many ages of oppression, the persecuted church found refuge for the living and sepulchres for the dead." Since then, eighteen centuries of glory for Paul have rolled away. All that he endured here now seems, indeed, as a "light affliction" which lasted but a "moment." Though the life of a Christian may be full of trial, yet, after all, it is the best life, and few there are who will not in their hearts say: "Let me die the death of the righteous, and let my last end be like his."

Gold Dust.

1.—We are always "before God." We are never out of his thoughts, never can escape from his vigilance, never can hide from his love. 2 Chr. 16: 9; Job 26: 6; Ps. 90: 8; 139: 1–16; Pr. 15: 3, 11; Is. 29: 15; Jer. 16: 17; 23: 24; Heb. 7: 13.

2.—The Christian has no vacations. The keeper of a lighthouse must always keep his lamp trimmed and burning. "Be instant in season, out of season." Matt. 12: 25; John 4: 6, 24; Acts 4: 20: 5: 42; 20: 7, 18–21; 28: 30, 31; 1 Cor. 2: 2.

3.—Preach the word. There is nothing people so much need even to this day, as the word of God. It is the only thing than speaks with certainty concerning the life beyond the grave. Deut. 8: 3; Job 23: 12; Ps. 40: 9; Jer. 15: 16; Rom. 10: 15; Heb. 4: 12; 6: 5; Rev. 22: 1–7.

4.—Those who can not endure healthy doctrine are sure to swallow something much worse. Either one becomes a disciple of the Lord or of the devil. Josh 24: 15; 1 Sam. 7: 3; 1 K. 18: 21; Matt. 4: 10; 6: 25; 7: 14; Gal. 1: 10; Jas. 4: 4; 1 John 2: 15.

5.—A cross here—a crown there. Suffering here—glory there. Here pain and sorrow—there all tears shall be wiped away. The affliction here is but for a moment—the bliss there is eternal. Is. 25: 8; 33: 24; Rom. 8: 18; 2 Cor. 4: 17; Heb. 12: 10; Rev. 7: 15–17; 21: 4; 22: 3.

HYMN.

O crown of rejoicing that's waiting for me,
When finished my course, and when Jesus I see,
And when from my Lord comes the sweet sounding word:
"Receive, faithful servant, the joy of thy Lord."

Cho: O crown of rejoicing, O wonderful song,
O joy everlasting, O glorified throng;
O beautiful home, my home can it be?
O glory reserved for me!

BLACKBOARD.

Is There
LAID UP FOR **ME**
A CROWN
Of Righteousness?

THE PRIMARY CLASS.

1. Describe Paul in prison in Rome for the second time—aged—forsaken by his friends—soon to be offered up. How did he feel? Anxious to find somebody else to carry on the work when he should be gone. Wrote a letter to Timothy to have him take his place.

2. *What he wrote.* 1. Preach the Word. How? All the time. You ought never to stop inviting other children to become Christians. *Why?* Time will come when they will not listen? 2. Watch. How? In all things. Specially little things. 3. Endure. What? Afflictions. How? Pleas-

antly. 4. Work. At what? Just at what God wants you to do. Ask him.

3. *The reward.* What? A crown of righteousness. Do you want to wear that? Who will get it? All that love Christ and want to see him. Do you want to do that? Do you love him enough to suffer a little for him? If you bear the cross, you shall have the crown.

HYMN.

Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me.

BLACKBOARD.

NO	NO
CROSS	CROWN.

QUARTERLY REVIEW EXERCISE.

CENTRAL THOUGHT.—Pressing Toward the Mark.

Hymn.—"Whiter than Snow."

Scripture.—Phil. 3: 1-21.

PRAYER.

Hymn.—"Work for the Night is Coming."

Recitation.—1, Titles; 2, Golden Texts; 3, Topics.

[Call for the Titles, putting their initial letters in a verticle line on the blackboard. In the same way put down the first two or three words of the Texts and Topics as catch words. Review these back and forth and irregularly until the school is thoroughly familiar with them.]

Hymn.—"Oh, what are you going to do, brother?"

QUERIES AND ANSWERS.

[All the school should be able to repeat the Golden Texts, and they should be recited in unison. The answers should be memorized—not read; and so thoroughly memorized that they can be repeated with unhesitating fluency. To secure this, assign each answer to two scholars, so that the memory of one will help the other, and so that, should one fail, the other will be ready. Assign the questions and answers by number, and call for the answers in the same way. Do not let the exercise lag. Rapidity always ensures interest.]

1.—At Cæsarea with what good man did Paul stay?

21:8 And the next day we that were of Paul's company departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

2.—For what were his daughters remarkable?

9 And the same man had four daughters, virgins, which did prophesy.

3.—What warning prophecy did Agabus act out before Paul?

11 And when he came unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

4.—How did this affect Paul's friends?

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

5.—How did it affect Paul?

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

6.—*Then* what did his friends say?

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

7.—Why did not Paul turn back?

Golden Text.—"But none of these things move me; neither count I my life dear unto myself."

8.—When Paul was seized in the temple, with what was he charged?

28 Crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

9. What effect did this false charge have?

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

10.—How was Paul rescued?

31, 32 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

11.—What did the chief captain do with him?

33, 34 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

12.—What privilege did Paul ask of the chief captain?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean

city; and, I beseech thee, suffer me to speak unto the people.

18.—Why was Paul persecuted?

Golden Text.—"The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."

14.—What did the Lord say to Paul in Jerusalem?

22: 17, 18 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance:

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

15.—Why did Paul think this couldn't be true?

19, 20 And I said. Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

16.—To whom did the Lord wish to send him?

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

17.—When the apostle said that how did the Jews act?

22, 23 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

And as they cried out, and cast off their clothes, and threw dust into the air.

18.—How was he saved from being scourged?

25, 26 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

19.—Were Paul's persecutors in no danger?

Golden Text.—"But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men."

20.—How had Paul lived?

23: 1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

21.—How did Ananias treat him?

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

22.—What did Paul say would happen to the high priest?

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

23.—What happened when the apostle declared himself a Pharisee?

9, 10 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

24.—In what way did the Lord comfort him?

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

25.—Because God inspired him, what were his enemies not able to do?

Golden Text.—"And they were not able to resist the wisdom and the spirit by which he spake."

26.—Why should Paul have been acquitted and immediately set free?

24: 13 Neither can they prove the things whereof they now accuse me.

27.—What was the only thing with which they found fault?

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

28.—How near did Felix come to being a Christian?

Golden Text.—'And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."

29.—For what did he tell King Agrippa he was arraigned?

26: 6, 7 And now I stand and am judged for the hope of the promise made of God unto our fathers.

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews.

30.—How did he *know* that Christ had risen?

12–15 Whereupon as I went to Damascus with authority and commission from the chief priests,

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest.

31.—What did the Lord want Paul to do for the Gentiles?

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

32.—Was he willing to obey?

Golden Text.—"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

33.—How was it that Paul was so often assailed yet never killed?

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

34.—What did Festus think of the apostle?

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

35.—What did king Agrippa think?

Golden Text.—"Then said Agrippa unto Paul, Almost thou persuadest me to be a Christian."

36.—What was the name of the wind that nearly destroyed Paul's ship?

27: 14 But not long after there arose against it a tempestuous wind, called Euroclydon.

37.—Did the people on board ever expect to see land again?

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us,

REVIEW CHART.—A FAITHFUL SERVANT.

GOLDEN TEXT.—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." PHIL. 3:8.

LESSONS.			FACTS.				APPLICATIONS.			
	NO.	TITLE.	WHEN.	WHERE.	WHO.	WHAT.	TOPICS.	TEXTS.	TEACHINGS.	
PAUL PERSECUTED.	XL.	P. C.	A. D. 58	Cæsarea.	Paul, Phil. Dau. Aga. Friends.	Abode with Philip..daughters "did prophesy" .. prophecy of Agabus..dissuasion..ready to die	The will of the Lord—	But none of these —	"Ready not only to be bound, but, also, to die." "Thy will be done."	THE CROSS PRESENTED.
	XLI.	P. J.	"	Jerusalem.	Mob, Paul, soldiers.	Paul seized in temple .. driven out..beaten..rescued by soldiers ..asks leave to speak.	Blessed are they—	The servant —	One may be zealous for the temple, and sin against the Lord of the temple.	
	XLII.	P. B. J.	"	"	Mob, Paul, exam. capt.	Paul's trance..the Lord's command..Paul's surprise..rage of mob..Paul bound..released.	Cast down, but —	But woe unto you —	God directs his servants and protects them.	
	XLIII.	P. C.	"	"	Counsel, Ananias, Paul, sects.	Paul's declaration .. smitten .. Paul's reply..declares himself a Pharisee..delivered..vision.	I am with —	And they were not able —	Comfort to have a good conscience. God visits his servants in trouble.	
PAUL TRIED.	XLIV.	P. F.	"	Cæsarea.	Paul, Felix.	Paul's defence: 12 days since I went up..his hope..arrested for the resurrection..Felix troubled.	A conscience —	And as he reasoned —	A Christian has a good conscience—a sinner a bad one.	THE CROSS BORNE.
	XLV.	P. A.	A. D. 60	"	Paul, Agrippa, Festus.	"Judged for the hope". meeting with Jesus on way to Damascus.. ..Paul's commission.	A new —	Whereupon, O king —	How very good a very bad man may become.	
	XLVI.	A. P.	"	"	"	Jews, for these causes, sought to kill P..what Moses said about Christ..Agrippa's admission.	Choose ye —	Then Agrippa —	Better in bonds with Christ than free without him.	
	XLVII.	P. S.	"	Med. Sea.	Paul, sailors, etc.	The Euroclydon. ship driven.. Clauda..undergirding..tackling cast out..Paul's vision address	Trust in —	What time —	Hope may die, but Faith lives. Ministering spirits.	
PAUL DELIVERED.	XLVIII.	T. D.	"	Malta.	Paul, sailors.	Took bread..gave thanks..cast out wheat .. anchors cut .. ship aground..sold.council..all sav'd	God's Word —	He bringeth them —	The Christian's courage .. God's promises always kept.	THE CROWN GAINED.
	XLIX.	P. M.	A. D. 60, 61	"	Paul, sailors, Bar., Pub.	The viper..Paul thought a murderer, then a god..father of Publius healed..Paul honored.	Be not forgetful to entertain —	I am debtor both —	A good man may be wrongly suspected .. wrongly exalted.	
	L.	P. R.	A. D. 61-63	Rome.	Paul, chief Jews.	Paul's defence..Paul's discourse .. Paul's denunciation . . Paul working for Christ.	An evil heart —	I am ready to preach —	Can and ought to work for Christ under any circumstances.	
	LI.	L. W.	A. D. 68	"	Paul, Timothy.	*The charge..the command*, preach. *Why?* Turn away..*the fight..the reward*..crown, etc.	The reward —	I have fought —	Ever try to save men. Crowns for all who love Christ.	

"Be thou faithful unto death, and I will give thee a crown of life." REV. 2:10.

all hope that we should be saved was then taken away.

38.—How did they find out that all would be saved?

23-25 For there stood by me this night the angel of God, whose I am, and whom I serve,
Saying, Fear not, Paul: thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.
Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

39.—When, specially, should we trust God?

Golden Text.—"What time I am afraid I will trust in thee."

40.—In the midst of danger, how did Paul show his faith in, and gratitude to, God?

34, 35 Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you.
And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.

41.—What became of the ship?

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42.—What did the soldiers propose to do?

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

43.—How were they all saved as promised?

43, 44 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:
And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

44.—Who saved them?

Golden Text.—"He bringeth them unto their desired haven."

45.—On the island of Malta, how were the shipwrecked travelers received?

28: 2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

46.—What made the people there think Paul was a murderer?

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

47.—What that he was a god?

5, 6 And he shook off the beast into the fire, and felt no harm.
Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

48.—How did Paul pay the people for their kindness?

8, 9 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him:
So when this was done, others also, which had diseases in the island, came, and were healed.

49.—For their kindness to him, to whom had Paul become indebted?

Golden Text.—"I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise."

50.—When Paul arrived at Rome, what was done with him?

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

51.—About what did Paul speak to the chief Jews of that city?

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

52.—Why did they not all believe his testimony?

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

53.—What did Paul do in Rome?

30, 31 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

54.—What was he ready to do there?

Golden Text.—"I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ."

55.—What did Paul want Timothy to do?

2 Tim. 4: 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

56.—Why?

3, 4 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
And they shall turn away their ears from the truth, and shall be turned unto fables.

57.—How was he to watch, what endure, and what work was he to do?

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

58.—Was Paul ready for death?

6 For I am now ready to be offered, and the time of my departure is at hand.

59.—What grand thing did he say of his past life?

7 I have fought a good fight, I have finished my course, I have kept the faith.

60.—What glorious reward was ready for him?

8 Henceforth there is laid up for me a crown righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Hymn.—"A Crown of Rejoicing."

PRAYER.

BENEDICTION.

HINTS FOR THE ANNUAL REVIEW.

1.—Do not try to have an Annual and a Quarterly Review at the same session. The two together are too lengthy. If the school is held in the morning, have the Quarterly Review then, and the Annual Review in the afternoon or evening. On many accounts the evening is best; the chief of which is, that then the congregation will be present, and many may be so interested as to desire themselves to study the Bible. Almost every Annual Review that is successful brings in adult scholars to the school.

2.—Select four speakers to take the four topics given below. If they can question the school successfully, so as to keep the children animated, that is decidedly the best way. If not, addresses which embody the vital points of the year's study will be the next best thing, care being taken to enforce the spiritual truth expressed in the Scripture text following each main topic, and not to have the addresses too lengthy nor too drily historical or geographical. A rapid, comprehensive, enthusiastic, spiritual survey of the year's course will be interesting alike to old and young.

PROGRAMME FOR THE ANNUAL REVIEW.

CENTRAL THOUGHT.—Serve the Lord.

Hymn.—"Who's on the Lord's Side."

Scripture.—Josh. 24: 14-32.

PRAYER.

Hymn.—"Yield not to Temptation."

I.—God's Dealings with Israel.

1.—ISRAEL SINNING:

MOTTO.—"*And he shall give Israel up because of the sins of Jeroboam who did sin, and who made Israel to sin.*"—1 K. 14: 16.

a). *The Calves Set up:*
1.—By Jeroboam.
2.—Worsh p extended by Omri and Ahab.

b). *Israel Warned by Elijah:*
1.—On Mount Carmel.
2.—On Mount Horeb.

c). *God's Servants Endorsed*
1.—Elijah Translated.
2.—Spirit on Elisha.

Hymn.—"Knocking, Knocking, Who is there?"

2.—ISRAEL DESTROYED:

MOTTO.—"*For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.*"—Is. 60: 12.

a). *God's Mercies:*
1.—Oil Increased.
2.—Shunammite's Son.
3.—Naaman the Leper.
4.—Elisha at Dothan.
5.—The Famine in Samaria.

b). *God's Warnings:*
1.—Jehu the King.
2.—Jonah at Nineveh.
3.—Death of Elisha.
4.—Lamentation of Amos.
5.—Promise of Revival.

c). *God's Judgment:*
The Captivity of Israel.

Hymn.—"Too late, too late."

II.—The Word Carried to the Gentiles.

1.—BY PAUL THE FREE MAN:

MOTTO.—"*He that is called in the Lord, being free, is Christ's servant.*"—1 Cor. 7: 22.

a). *Paul Chosen:*
Paul at Cyprus.

b). *Paul's Journeys:*
First, Second, and Third.

c). *Paul's Farewell:*
At Miletus.

Hymn.—"To the Work."

2.—BY PAUL THE PRISONER:

MOTTO.—"*Wherein I suffer trouble as an evil doer unto bonds; but the word of God is not bound.*"—2 Tim. 2: 9.

a). *Paul in Palestine:*
1.—At Cæsarea.
2.—At Jerusalem:
In the Temple.
In the Mob.
Before the Council.
3.—At Cæsarea:
Before Felix.
Before Agrippa.

b). *On the Way to Rome:*
1.—In the Storm.
2.—On Melita.

c). *At Rome:*
1.—Working for Christ.
2.—Dying for Christ.

Hymn.—"The sands of time are sinking."

PRAYER.—BENEDICTION.

Sunday School News.

Most an admirable address has been issued to the County Sunday School Secretaries in Illinois, by E. Payson Porter, the State Statistical Secretary. It is a novelty in its way; for it is written with the "electric pen," with "print" letters and bound up into a pamphlet of twelve pages. The first writing with the electric pen is a stencil, and from that can be taken as many copies as may be desired. Other state statistical secretaries ought to send to Mr. Porter for a sample of his pamphlet, so that they may be enabled more easily and more effectually to do their work.——Rev. Henry Clay Trumbull read a very thoughtful paper on the Sabbath-school before the late Congregational Council at Detroit. The most important practical point made by him was that the Congregationalists, like other denominations, ought to have a Sabbath-school secretary. We should think that that denomination, after a while, ought to see the importance of that recommendation.—— The German Methodists, in Galveston, Texas, are trying to build a chapel, and their Sunday-school scholars are helping them in an independent sort of way that we like. Instead of begging, the children have gathered a large quantity of rare shells which they propose to send, post paid, to any one on the folfollowing terms: Three star-shells for 25 cents; six star-shells and a variety of other small shells for 50 cents; six star-shells and a neat collection of small and medium-sized shells for $1.00; and a superior collection of star-shells, sea-beams, and other shells for $1.50. Now there is a chance to do good and get the full worth of one's money besides, that is quite fascinating. Rev. Von Schluembach, at Galveston, is the one from whom to order.——The W. C. Gilman who committed so many forgeries in New York was a Sunday-school superintendent. The chuckles that have been indulged and the attitudes of horror that have been struck, on account of this fact, have been the very best of endorsement of them as a class, that superintendents could have wished for. ——Vincent's pet, the *Normal Class*, is dead. It died of too much vade-mecum, and Greek and Hebrew lessons. Its subscribers wanted a magazine and not a monthly dictionary and a Greek and Hebrew grammar. During the past year it has existed as a quarterly, without the grammar and the vade-mecum, but it had been dosed too heavily with them before ever to recover.——The New York Sunday School Association has planned well for the winter's campaign. About fifteen lectures upon the several books of the New Testament will be delivered by some of the most prominent of the New York divines. Among them we notice Drs. Storrs, Hall, Ormiston, Taylor, Fowler, Bishop Foster, and Dr. Broadus, of Lexington, Ky. That appears as if the association meant, next year, to issue another desirable book. ——Mr. George Muller has under his direction thirty-three Sunday-schools besides seventy-five day and one hundred and seventy adult schools. And yet he has time for other things besides. ——Rev. E. F. Williams, of this city, made a very effective short campaign for the American Sunday School Union in Wisconsin. That is a man whose reputation is deservedly growing.——In a school, "not a hundred miles from Detroit," it is said that the pastor on the first of April, which this year fell on Sunday, distributed among his scholars some two or three hundred cotton balls fried in batter and sugared over to look like real doughnuts. The folly was made complete by his smelling a boquet of vegetables and descanting on its perfume. Afterward, when criticised, he justified himself by saying that he was giving them a lesson on —disappointment! The school was more disappointed in their pastor than in the doughnuts.

LITERATURE.

There is a "People's Edition" of Conybeare and Howson's *Life and Epistles of St. Paul* that is published at a marvelously low rate. It contains nearly a thousand large print pages, and yet is issued for $1.25 by express, or $1.50 postage prepaid. This edition gives the text and appendices unabridged, together with the maps, plans, and engravings that have appeared in costlier issues. We need not say that Conybeare and Howson's life of St. Paul stands unrivaled. This is an excellent opportunity to obtain it. We notice that the publishers agree to send it for the price mentioned only "for the present." Hartford, Conn.: Columbian Book Company.

The Voyage of the Steadfast, by Wm. H. Kingston, is a good ook for children, notwithstanding its slips of grammar and of typography. It is "a Story of the Sea," but more especially a story showing how two lads, by the influence of a faithful old seaman, became Christians. Contains considerable instruction, and will be apt to interest little readers in missions. "Heathens," constantly used in it as the plural of "heathen," is a barbarism as bad as is suggested by the name itself. How comes it that so good a house permits a proof-reader so to blunder? Boston: D. Lothrop & Co. 180 pp.

Four beautifully printed and illustrated books for children, for Christmas presentation, come from the press of J. B. Lippincott & Co. Their titles are *The Budget*, *My Own Book*, *My Pet Book*, *My Primer*. They are graded in the order named, the first being for eight and nine-year olds, and the others for successively smaller children. They contain 368, 144, 96, and 48 pages, respectively, and are printed with the exquisite care of the specimens that are sent forth from a type-foundry. Children will be delighted with them. Philadelphia: J. B. Lippincott & Co.

One of the very best books ever issued by the National Temperance Society is *Alcohol and the State*, by Robert C. Pitman, LL. D., Associate Justice of the Superior Court of Massachusetts. It is a very clear discussion of "the problem of law as applied to the liquor traffic." The volume consists of two parts: I.—Alcohol *vs.* the State; II.—The State *vs.* Alcohol. Under the first head is summed up in a practical, impressive way, the injury that alcohol is to the community. Under the second is discussed the question: What the state may do with it. Under the latter it is shown that law is a necessity; that license is a failure, and that prohibition is a success, Maine being taken as a crucial test. The work is admirably prepared—is interesting, cogent, instructive, and is filled with just those facts that temperance people want to know. New York: National Temperance Society; Chicago: C. R. Blackall. 406 pp. $1.5 .

The same theme is treated in an entirely different way by Rev. J. M. Van Buren, in a little volume called *Gospel Temperance*. Judge Pitman discusses temperance with relation to the state—Rev. Mr. Van Buren with relation to the gospel. Both presentations are equally necessary. New York: National Temperance Society; Chicago: C. R. Blackall. 114 pp. 60 cents.

LESSON HELPS.

Among the helps for the lessons of 1878 is *Select Notes on the International Lessons*, by Rev. F. N. and M. A. Peloubet. It is one of the best of the eclectic helps, giving, usually, "The Connection," "Explanatory," "Illustrative," and "Practical." For the coming year it appears to be an improvement on the last. Chicago: Fairbanks & Co. $1.25.

Another aid is that furnished by the *Sermons of the Monday Club*. They present, not a critical and explanatory exposition of each lesson, but a sermon upon its central thought. After one has well studied his Bible, THE TEACHER, and what commentaries he has, he will almost always find some spiritual suggestions in these *Sermons* that make them well worth having. Boston: Henry Hoyt; Chicago: Fairbanks & Co. 441 pp. $1.50.

We are also in receipt of the *International Question Books*, by Rev. F. N. Peloubet. They are in three grades: 1.—For older scholars; 2.—For children and youth; 3.—For little learners. The work on them all is conscientiously done. Chicago: Fairbanks & Co. 15 cents each.

The *Westminster Question Book*, prepared every year with great care, by Rev. E.W. Rice, is one of the best of the question book series. Philadelphia: Presbyterian Board of Publication; Chicago: Fairbanks & Co. 15 cents.

MAGAZINES.

The event for infant-class teachers this season is the issue of the *Primary Teachers' Monthly*, edited by Mrs. W. F. Crafts. The first number has an excellent table of contents, and, on looking inside, we find that the bill-of-fare there promised is well carried out. The main criticism in this first number is, that in the effort to get a great deal into it, too much fine, solid type has been used. Pages of solid nonpariel are neither helpful nor attractive to the eyes. Chicago: Fairbanks & Co. 60 cents.; Clubs of 5 or more, 50 cents. Specimen copies free.